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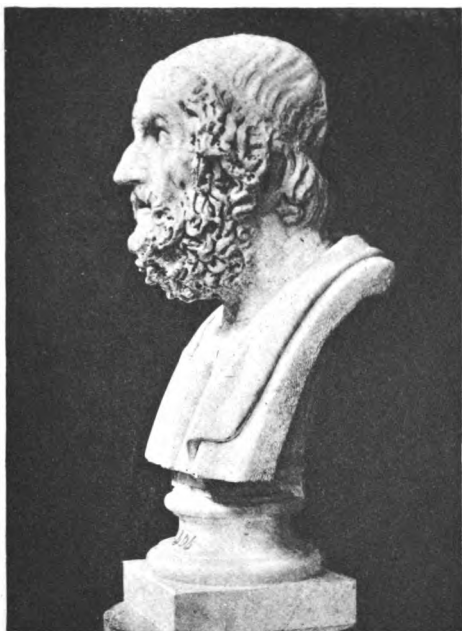
W. H. D. ROUSE, LITT.D.

## HOMER THE ODYSSEY I

**TO  
MY WIFE**







**HOMER.**  
*BUST IN THE NATIONAL MUSEUM, NAPLES.*

# HOMER

## THE ODYSSEY

WITH AN ENGLISH TRANSLATION BY

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IN TWO VOLUMES

I



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## INTRODUCTION

THE name "Homer" brings before the mind a definite picture of the blind minstrel, roaming from city to city and singing or chanting portions of the great poems that are traditionally ascribed to him. Such a type is splendidly represented by the bust of Homer in the Naples Museum, and almost all that tradition tells of the poet, save in so far as it is made up of statements regarding his date—which in turn rest upon combinations often demonstrably false—groups itself about such a typical figure, and is plainly without historic worth.

The ancient "lives" of Homer which have come down to us are all later than the beginning of the Christian era, and from them we can gather little that has any claim to attention except the two statements that Homer was an Ionian—Chios and Smyrna being the cities most uniformly given as his birthplace; and that in Chios there was a guild or clan of Homeridae—that is, "sons of Homer." The first mention of the Chian Homeridae occurs in the geographer Strabo (about 18 A.D.). Pindar

## INTRODUCTION

uses the term apparently of those devoted to Homeric poetry without any reference to the Chian clan, and the word is similarly used by Plato.

As for the name "Homer" itself it is most naturally taken as that of a real individual—a poet to whom by the middle of the sixth century B.C. the great mass of epic poetry which survived from the early age of Greece had come to be attributed; although as time went on all poems save the *Iliad* and *Odyssey* were rejected, and in later antiquity there were those who referred these to separate authors. The earliest author to mention Homer is Callinus of Ephesus (about 660 B.C.) and the earliest quotation from the Homeric poems is found in Simonides of Amorgos, of the same date, unless it is possibly to be attributed to the later Simonides of Ceos (about 480 B.C.). Modern scholars have, however, made many attempts—all unconvincing—to interpret the word "Homer" in other ways than as the name of an actual person. The word itself means "hostage." It has been thought that the Homeridae may have been "sons of hostages"—not trusted to fight but allowed to serve as custodians of traditional poetry—and that "Homer" is merely their imaginary ancestor; others, seeking a different etymology for the word,

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have held that it denotes merely the legendary fitter-together or harmonizer ( $\delta\mu\eta + \acute{\alpha}\rho$ ) of traditional poetical material. That the word means "blind" was assumed in antiquity, but is believed by no one.

If the personality of the poet, under whose name the *Odyssey* has come down to us, is thus vague and shadowy—even the most familiar elements being drawn perhaps from his own portrayal of the blind bard, Demodocus—so too there has seemed to many scholars to be a like obscurity regarding the early history of the poem itself. Regarding this the evidence is as follows:

The oldest manuscripts of the *Odyssey* date from the tenth and eleventh centuries A.D. Papyrus fragments whose dates range from the third century B.C. to the fourth century A.D. carry our knowledge still further back, and the evidence afforded by our acquaintance with the work of the Alexandrian grammarians is invaluable in tracing the history of the text; while, finally, we have quotations from Homer in classical authors, and somewhat vague and not wholly convincing evidence of the constitution of an authoritative text at Athens in the sixth century B.C. Certain facts stand out prominently. First, our modern text is remarkably



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well established—far better established than is, for example, the text of Shakespeare. Secondly, this text seems to have been fixed as the result of a purging or pruning process. We know, for example, that the critical work of the Alexandrians was concerned largely with the rejection of lines held on one ground or another to be spurious, that the text of the papyri differs widely from our vulgate text, and that the quotations in ancient authors show many lines not found in our Homer.

From this evidence the conclusion has been drawn that in antiquity "Homer" meant the whole mass of epic poetry—for this there is definite evidence—and that our *Iliad* and *Odyssey*, both as regards text and content, were in a more or less fluid state until they gradually crystallized into the forms familiar to us. On this view it is impossible to speak of a poet, Homer, as the author either of *Iliad* or *Odyssey*. It should be stated, however, that while much of modern Homeric criticism has been analytic and destructive, in many important respects recent studies have shown that both the methods and the results of destructive criticism are misleading, and have given stronger and more convincing grounds for a belief in the essential integrity of both poems, each as the work of one supreme artist.

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The most notable Homeric critics of antiquity were Zenodotus of Ephesus, librarian of the great library at Alexandria under Ptolemy Philadelphus (who reigned 285–247 B.C.), Aristophanes of Byzantium, a pupil of Zenodotus, and like him, librarian at Alexandria (about 200 B.C.), and Aristarchus of Samothrace, pupil of Aristophanes and his successor as librarian (about 160 B.C.). Other scholars cited in the critical notes are Rhianus (about 225 B.C.), the poet, Onomacritus (about 550 B.C.), and Callistratus, a follower of Aristophanes.

The aim of the translator has been to give a faithful rendering of the *Odyssey* that preserves in so far as possible certain traits of the style of the original. Such a rendering should be smooth and flowing and should be given in elevated but not in stilted language. In particular the recurrent lines and phrases which are so noticeable in the original should be preserved. Hence even when in a given context a varying phrase would seem preferable, the translator has felt bound to use the traditional formula. This has in some instances necessitated the use of a more or less colourless phrase, adapted to various contexts. In the case of doubtful renderings, alternatives are sometimes given in a footnote.

## INTRODUCTION

The Greek text of this edition is in all essentials the modern vulgate. The notes under the text give occasionally the name of the ancient critic whose reading is adopted and note the lines rejected by the Alexandrians. Variants, if cited, are marked off by colons.

## BIBLIOGRAPHY

The manuscripts of the *Odyssey* have been most carefully studied and classified by Mr. T. W. Allen, the results of whose studies are given in the *Papers of the British School at Rome*, vol. v., pp. 1-85, and briefly in his Oxford text of the *Odyssey*. Chief among the manuscripts are:—

- Laur. 32, 24 and Laur. 52, both of the tenth century, in the Laurentian Library at Florence.  
Harl. 5674, of the thirteenth century, in the British Museum.  
B. 99 sup., of the thirteenth century, in the Ambrosian Library at Milan.  
Marc. 613, of the thirteenth century, in the Library of St. Mark's in Venice.  
Pal. 45, written in 1201, in the Palatine Library at Heidelberg.

## PRINTED EDITIONS

*Editio Princeps*, by Demetrius Chalcondyles, Florence, 1488; Aldine, 1504 and 1507; Juntine, 1519; Bekker, Bonn, 1856; Kirchhoff, Berlin, 1859 and 1879; La Roche, Leipzig, 1867-8; Fick, Göttingen, 1883; Ameis-Hentze, Leipzig (in many editions since 1856); Hayman, London, 1866-82; Merry and Riddell, Books I.-XII., Oxford, second edition, 1886; Ludwig, Leipzig, 1889-91; van Leeuwen and de Costa, Leyden, 1890; Monro, Books XIII.-XXIV., Oxford, 1901; Hennings, a critical commentary without text, Berlin, 1903.

The most convenient text editions are those in the Oxford and the Teubner series; that by Monro (*Homeri Opera et Reliquiae*), Oxford; that by Cauer, Leipzig; and that by Platt, Cambridge.

There are editions of the Greek Scholia by Buttmann, Berlin, 1821, and by Dindorf, Oxford, 1855, and of Eustathius' Commentary, Berlin, 1825-6.

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## ENGLISH TRANSLATIONS

Besides the older versions of Chapman, Pope, and Cowper, there may be cited the verse translations by P. S. Worsley, Edinburgh and London, Wm. Blackwood and Sons; William Morris, London, Reeves and Turner; J. W. Mackail, London, John Murray; A. S. Way, London, Macmillan; and H. B. Cotterill (in hexameters), Boston, Dana, Estes and Co.

There are prose versions by Butcher and Lang, London, Macmillan; G. H. Palmer, Boston, Houghton, Mifflin and Co.; and Samuel Butler, London, Longmans, Green and Co.

## BOOKS ABOUT HOMER

Out of the multitude of books about Homer the following may be cited as of high interest to the student of the *Odyssey* :—

Jebb, *Homer*; Lang, *Homer and the Epic*, *Homer and his Age*, *The World of Homer*; Leaf, *Homer and History*; Arnold, *On Translating Homer*; Murray, *The Rise of the Greek Epic*, second edition; Cauer, *Grundfragen der Homer-kritik*; Wilamowitz-Möllendorff, *Homerische Untersuchungen*; Seeck, *Die Quellen der Odyssee*; Bérard, *Les Phéniciens et l'Odysée*; Rothe, *Die Odyssee als Dichtung*.

Works of a purely linguistic or grammatical character are omitted in the above list. Mention may, however, be made of the *Homeric Lexicon* of Ebeling (3 vols., Leipzig, 1885); Monro's *Grammar of the Homeric Dialect* (Oxford, second edition, 1891); and van Leeuwen's *Enchiridium Dictionis Epicae* (Leyden, 1894).

# HOMER'S ODYSSEY

**VOL. I.**

**B**

## ΟΔΥΣΣΕΙΑ

### Α

Ἄνδρα μοι ἔννεπε, μοῦσα, πολύτροπον, ὃς μάλα πολλὰ  
 πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσεν·  
 πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον<sup>1</sup> ἔγνων,  
 πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα δν κατὰ θυμόν,  
 ἀρνύμενος ἣν τε ψυχὴν καὶ νόστον ἐτάϊρων.  
 ἀλλ' οὐδ' ὥς ἐτάρους ἐρρύσατο, ἰέμενός περ·  
 αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,  
 νήπιοι, οἳ κατὰ βοῦς Ἑπείρονος Ἡελίοιο  
 ἥσθιον· αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἡμαρ.  
 τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπὲ καὶ ἡμῖν.

Ἔνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὄλεθρον,  
 οἳ οἳ ἔσαν, πόλεμόν τε πεφευγότες ἠδὲ θάλασσαν  
 τὸν δ' οἶον νόστου κεχρημένον ἠδὲ γυναικὸς  
 νύμφη πότνι' ἔρυκε Καλυψὼ δῖα θεάων  
 ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι.  
 ἀλλ' ὅτε δὴ ἔτος ἦλθε περιπλομένων ἐνιαυτῶν,  
 τῷ οἱ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι  
 εἰς Ἰθάκην, οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων  
 καὶ μετὰ οἷσι φίλοισι. θεοὶ δ' ἐλέαιρον ἅπαντες

<sup>1</sup> νόον : νόμον Zenodotus.

# THE ODYSSEY

## BOOK I

TELL me, O Muse, of the man of many-devices, who wandered full many ways after he had sacked the sacred citadel of Troy. Many were the men whose cities he saw and whose mind he learned, aye, and many the woes he suffered in his heart upon the sea, seeking to win his own life and the return of his comrades. Yet even so he saved not his comrades, though he desired it sore, for through their own blind folly they perished—fools, who devoured the kine of Helios Hyperion; but he took from them the day of their returning. Of these things, goddess, daughter of Zeus, beginning where thou wilt, tell thou even unto us.

Now all the rest, as many as had escaped sheer destruction, were at home, safe from both war and sea, but Odysseus alone, filled with longing for his return and for his wife, did the queenly nymph Calypso, that bright goddess, keep back in her hollow caves, yearning that he should be her husband. But when, as the seasons revolved, the year came in which the gods had ordained that he should return home to Ithaca, not even there was he free from toils, even among his own folk. And all the gods



νόσφι Ποσειδάωνος· ὁ δ' ἀσπερχὲς μενέαινεν 20  
ἀντιθέρ' Ὀδυσῇ πάρος ἦν γαῖαν ἰκέσθαι.

Ἄλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἔοντας,  
Αἰθίοπας τοὶ διχθὰ δεδαίεται, ἔσχατοι ἀνδρῶν,  
οἱ μὲν δυσομένου Ὑπερίονος οἱ δ' ἀνιόντος, 25  
ἀντιῶν ταύρων τε καὶ ἀρνειῶν ἐκατόμβης.

ἔνθ' ὃ γ' ἐτέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι  
Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθρόοι ἦσαν.  
τοῖσι δὲ μύθων ἤρχε πατὴρ ἀνδρῶν τε θεῶν τε·  
μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,  
τόν ῥ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὀρέστης· 30  
τοῦ ὃ γ' ἐπιμνησθεὶς ἔπε' ἀθανάτοισι μετηύδα·

“ὦ πόποι, οἶον δὴ νῦν θεοὺς βροτοὶ αἰτιόωνται·  
ἐξ ἡμέων γὰρ φασὶ κάκ' ἔμμεναι, οἱ δὲ καὶ αὐτοὶ  
σφῆσιν ἀτασθαλίῃσιν ὑπὲρ μόνον ἄλγέ' ἔχουσιν,  
ὥς καὶ νῦν Αἰγισθος ὑπὲρ μόνον Ἀτρεΐδαο 35  
γῆμ' ἄλοχον μνηστήν, τὸν δ' ἔκτανε νοστήσαντα,  
εἰδὼς αἰπὺν ὄλεθρον, ἐπεὶ πρό οἱ εἶπομεν ἡμεῖς,  
Ἑρμείαν πέμψαντες, εὐσκοπον ἀργεῖφόντην,  
μήτ' αὐτὸν κτείνειν μήτε μνάσθαι ἄκοιτιν·  
ἐκ γὰρ Ὀρέσταιο τίσις ἔσσεται Ἀτρεΐδαο, 40  
ὁππότ' ἂν ἡβήσῃ τε καὶ ἡς ἰμείρεται<sup>1</sup> αἴης.  
ὥς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο  
πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτισεν.”

<sup>1</sup> ἰμείρεται : ἐπιβήσεται.

<sup>1</sup> It seems best to regard this epithet, for purposes of translation, as a proper name. The word doubtless means

## THE ODYSSEY, I. 20-43

pitied him save <sup>rept line</sup> Poseidon ; but he continued to rage unceasingly against godlike Odysseus until at length he reached his own land.

Howbeit Poseidon had gone among the far-off Ethiopians—the Ethiopians who dwell sundered in twain, the farthestmost of men, some where Hyperion sets and some where he rises, there to receive a hecatomb of bulls and rams, and there he was taking his joy, sitting at the feast ; but the other gods were gathered together in the halls of Olympian Zeus. Among them the father of gods and men was first to speak, for in his heart he thought of noble Aegisthus, whom far-famed Orestes, Agamemnon's son, had slain. Thinking on him he spoke among the immortals, and said :

“Look you now, how ready mortals are to blame the gods. It is from us, they say, that evils come, but they even of themselves, through their own blind folly, have sorrows beyond that which is ordained. Even as now Aegisthus, beyond that which was ordained, took to himself the wedded wife of the son of Atreus, and slew him on his return, though well he knew of sheer destruction, seeing that we spake to him before, sending Hermes, the keen-sighted Argeiphontes,<sup>1</sup> that he should neither slay the man nor woo his wife ; for from Orestes shall come vengeance for the son of Atreus when once he has come to manhood and longs for his own land. So Hermes spoke, but for all his good intent he prevailed not upon the heart of Aegisthus ; and now he has paid the full price of all.”

“the swift appearer” (root *φαι*). The rendering “slayer of Argus” (root *φειν*) is inadmissible, as there is no trace of the Argus-myth in Homer.

# HOMER

Τὸν δ' ἡμείβετ' ἔπειτα θεά, γλαυκῶπις Ἀθήνη·  
 “ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρείοντων, (31) 45  
 καὶ λίην κείνός γε εἰκότι κεῖται ὀλέθρῳ·  
 ὥς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ῥέζοι·  
 ἀλλὰ μοι ἀμφ' Ὀδυσῇ δαΐφρονι δαίεται ἦτορ,  
 δυσμόρῳ, ὃς δὴ δητὰ φίλων ἄπο πήματα πάσχει  
 νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλός ἐστι θαλάσσης. 50  
 νήσος δεινδρήεσσα, θεὰ δ' ἐν δώματα ναίει,  
 Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὃς τε θαλάσσης  
 πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς  
 μακράς, αἱ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσιν.  
 τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει, 55  
 αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλίοισι λόγοισιν  
 θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεύς,  
 ἰέμενος καὶ καπνὸν ἀποθρῶσκοντα νοῆσαι  
 ἧς γαίης, θανέειν ἰμείρεται. οὐδέ νυ σοὶ περ  
 ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. οὐ νύ τ' Ὀδυσσεὺς 60  
 Ἀργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέζων  
 Τροίῃ ἐν εὐρείῃ; τί νύ οἱ τόσον ὠδύσαο, Ζεῦ;”  
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 “Τέκνον ἐμόν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.  
 πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην, 65  
 ὃς περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δ' ἱρὰ θεοῖσιν  
 ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν;  
 ἀλλὰ Ποσειδάων γαίηοχος ἀσκελὲς αἰεὶ  
 Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν,

<sup>1</sup> Others, “grey-eyed”; but if colour is meant it is almost certainly *blue*. The meaning given above is strongly supported by *Il.* xx. 172 and *Il.* i. 200.

## THE ODYSSEY, I. 44-69

Then the goddess, flashing-eyed<sup>1</sup> Athene, answered him: "Father of us all, thou son of Cronos, high above all lords, aye, verily that man lies low in a destruction that is his due; so, too, may any other also be destroyed who does such deeds. But my heart is torn for wise Odysseus, hapless man, who far from his friends has long been suffering woes in a sea-girt isle, where is the navel of the sea. 'Tis a wooded isle, and therein dwells a goddess, daughter of Atlas of baneful mind, who knows the depths of every sea, and himself holds the tall pillars which keep earth and heaven apart. His daughter it is that keeps back that wretched, sorrowing man; and ever with soft and wheedling words she beguiles him that he may forget Ithaca. But Odysseus, in his longing to see were it but the smoke leaping up from his own land, yearns to die. Yet thy heart doth not regard it, Olympian. Did not Odysseus beside the ships of the Argives offer thee sacrifice without stint in the broad land of Troy? Wherefore then didst thou conceive such wrath<sup>2</sup> against him, O Zeus?"

Then Zeus, the cloud-gatherer, answered her and said: "My child, what a word has escaped the barrier of thy teeth? How should I, then, forget godlike Odysseus, who is beyond all mortals in wisdom, and beyond all has paid sacrifice to the immortal gods, who hold broad heaven? Nay, it is Poseidon, the earth-enfolder, who is ever filled with stubborn wrath because of the Cyclops, whom Odysseus blinded of

<sup>1</sup> In the Greek there is a play upon the verb *ώδύσας* and the name *Ὀδυσσεύς*, the latter suggesting the meaning "man of wrath." See xix. 409.

ἀντίθεον Πολύφημον, ὅου κράτος ἐστὶ μέγιστον 70  
 πᾶσιν Κυκλώπεσσι· Θώωσα δέ μιν τέκε νύμφη,  
 Φόρκυνος θυγάτηρ ἄλως ἀτρυγέτοιο μέδοντος,  
 ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγείσα.  
 ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων 75  
 οὐ τι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἴης.  
 ἀλλ' ἄγεθ', ἡμεῖς οἶδε περιφραζώμεθα πάντες  
 νόστον, ὅπως ἔλθῃσι· Ποσειδάων δὲ μεθήσει  
 δν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων  
 ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἶος.”

Τὸν δ' ἡμείβετ' ἔπειτα θεά, γλαυκῶπις Ἀθήνη· 80  
 “ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,  
 εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσιν,  
 νοστήσῃσι Ὀδυσῆα πολύφρονα<sup>1</sup> ὅνδε δόμονδε,  
 Ἑρμείαν μὲν ἔπειτα διάκτορον ἀργεῖφόντην 85  
 νῆσον ἐς Ὀγυγίην ὀτρύνομεν, ὅφρα τάχιστα  
 νύμφη ἐνπλοκάμφῃ ἐῖπῃ νημερτέα βουλήν,  
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται·  
 αὐτὰρ ἐγὼν Ἰθάκηνδ' ἐσελεύσομαι, ὅφρα οἱ υἱὸν 90  
 μᾶλλον ἐποτρύνω καὶ οἱ μένος ἐν φρεσὶ θείω,  
 εἰς ἀγορὴν καλέσαντα κάρη κομόωντας Ἀχαιοὺς  
 πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἳ τέ οἱ αἰεὶ  
 μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἑλικας βοῦς.  
 πέμπω δ' ἐς Σπάρτην<sup>2</sup> τε καὶ ἐς Πύλον ἡμαθόεντα  
 νόστον πευσόμενον πατρὸς φίλου, ἣν που ἀκούσῃ,  
 ἥδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν.” 95

<sup>1</sup> πολύφρονα : δαΐφρονα.

<sup>2</sup> Σπάρτην : Κρήτην Zenodotus; cf. 285.

<sup>1</sup> Others render “unvintaged” or “unharvested” (τρυγάω), but it seems better to connect the word with the root τρυ, “rub,” “wear out.”

## THE ODYSSEY, I. 70-95

his eye—even the godlike Polyphemus, whose might is greatest among all the Cyclopes; and the nymph Thoosa bore him, daughter of Phorcys who rules over the unresting<sup>1</sup> sea; for in the hollow caves she lay with Poseidon. From that time forth Poseidon, the earth-shaker, does not indeed slay Odysseus, but makes him a wanderer from his native land. But come, let us who are here all take thought of his return, that he may come home; and Poseidon will let go his anger, for he will in no wise be able, against all the immortal gods and in their despite, to contend alone.”

Then the goddess, flashing-eyed Athene, answered him: “Father of us all, thou son of Cronos, high above all lords, if indeed this is now well pleasing to the blessed gods, that the wise Odysseus should return to his own home, let us send forth Hermes, the messenger, Argeiphontes, to the isle Ogygia, that with all speed he may declare to the fair-tressed nymph our fixed resolve, even the return of Odysseus of the steadfast heart, that he may come home. But, as for me, I will go to Ithaca, that I may the more arouse his son, and set courage in his heart to call to an assembly the long-haired Achaeans, and speak out his word to all the wooers, who are ever slaying his thronging sheep and his sleek<sup>2</sup> kine of shambling gait. And I will guide him to Sparta and to sandy Pylos, to seek tidings of the return of his dear father, if haply he may hear of it, that good report may be his among men.”

<sup>1</sup> *ἐλικας* is a word of uncertain etymology. The rendering given above connects it with *σέλας*. Others understand it as referring to the “crumpled” horns of cattle, or treat it as virtually equivalent to *εἰλίποδας*. The ancients took the word to mean “black.”

# HOMER

Ὡς εἰποῦς' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,  
 ἀμβρόσια χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὑγρὴν<sup>1</sup>  
 ἥδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῆς ἀνέμοιο·  
 εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῷ,  
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν 100  
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.  
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶξασα,  
 στῆ δ' Ἰθάκης ἐνὶ δῆμῳ ἐπὶ προθύροις Ὀδυσῆος,  
 οὐδοῦ ἐπ' αὐλείου· παλάμη δ' ἔχε χάλκεον ἔγχος,  
 εἰδομένη ξείνῳ, Ταφίων ἡγήτορι Μέντῃ. 105  
 εὗρε δ' ἄρα μνηστῆρας ἀγήνορας. οἱ μὲν ἔπειτα  
 πεσσοῖσι προπάροιθε θυράων θυμὸν ἔτερπον  
 ἦμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί·  
 κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες  
 οἱ μὲν οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, 110  
 οἱ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας  
 νίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ दाτεῦντο.

Τὴν δὲ πολὺ πρῶτος ἶδε Τηλέμαχος θεοειδής,  
 ἦστο γὰρ ἐν μνηστῆρσι φίλον τετιημένος ἦτορ,  
 ὁσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσὶν, εἴ ποθεν ἐλθὼν 115  
 μνηστῆρων τῶν μὲν σκέδασιν κατὰ δώματα θείη,  
 τιμὴν δ' αὐτὸς ἔχοι καὶ δώμασιν<sup>2</sup> οἷσιν ἀνάσσοι.  
 τὰ φρονέων, μνηστῆρσι μεθήμενος, εἴσιδ' Ἀθήνην.  
 βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ

<sup>1</sup> Aristarchus rejected lines 97–101.

<sup>2</sup> δώμασιν : κτήμασιν.

<sup>1</sup> ἀμβρόσιος, like ἀμβροτος, ἄφθιτος, and even ἀθάνατος (iv. 79), may be used of inanimate things. Some assume that the word has properly no connection with βροτός, and means merely “fragrant” (see xviii. 193).

## THE ODYSSEY, I. 96-119

So she spoke, and bound beneath her feet her beautiful sandals, immortal,<sup>1</sup> golden, which were wont to bear her both over the waters of the sea and over the boundless land swift as the blasts of the wind. And she took her mighty spear, tipped with sharp bronze, heavy and huge and strong, wherewith she vanquishes the ranks of men—of warriors, with whom she is wroth, she, the daughter of the mighty sire. Then she went darting down from the heights of Olympus, and took her stand in the land of Ithaca at the outer gate of Odysseus, on the threshold of the court. In her hand she held the spear of bronze, and she was in the likeness of a stranger, Mentès, the leader of the Taphians. There she found the proud wooers. They were taking their pleasure at draughts in front of the doors, sitting on the hides of oxen which they themselves had slain; and of the heralds<sup>2</sup> and busy squires, some were mixing wine and water for them in bowls, others again were washing the tables with porous sponges and setting them forth, while still others were portioning out meats in abundance.

Her the godlike Telemachus was far the first to see, for he was sitting among the wooers, sad at heart, seeing in thought his noble father, should he perchance come from somewhere and make a scattering of the wooers in the palace, and himself win honour and rule over his own house. As he thought of these things, sitting among the wooers, he beheld Athene, and he went straight to the outer door; for in his heart he counted it shame that a stranger

<sup>1</sup> It has seemed better to render the word κήρυξ uniformly by "herald," although the meanings range from "herald" in battle scenes to "page" or "henchman" in scenes portraying life in the palace.



ξείνου δηθὰ θύρησιν ἐφεστάμεν· ἐγγύθι δὲ στὰς 120  
 χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“Χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεται· αὐτὰρ ἔπειτα  
 δείπνου πασσάμενος μυθήσεται ὅττεό σε χρή.”

“Ὡς εἰπὼν ἡγεῖθ', ἡ δ' ἔσπετο Παλλὰς Ἀθήνη. 125  
 οἱ δ' ὅτε δὴ ῥ' ἔντοσθεν ἔσαν δόμον ὑψηλοῖο,  
 ἔγχος μὲν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν  
 δουροδόκης ἔντοσθεν ἐξόου, ἔνθα περ ἄλλα  
 ἔγχε' Ὀδυσσῆος ταλασίφρονος ἴστατο πολλά, 130  
 αὐτὴν δ' ἐς θρόνον εἰσεν ἄγων, ὑπὸ λίτα πετάσσας,  
 καλὸν δαιδάλεον· ὑπὸ δὲ θρήνυς ποσὶν ἦεν.  
 παρ δ' αὐτὸς κλισμὸν θέτο ποικίλον, ἔκτοθεν ἄλλων  
 μνηστῆρων, μὴ ξείνος ἀνιηθεὶς ὀρυμαγδῷ  
 δείπνῳ ἀδήσειεν, ὑπερφιάλοισι μετελθὼν,  
 ἦδ' ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο. 135  
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα  
 καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,  
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.  
 σῖτον δ' αἰδοίῃ ταμῇ παρέθηκε φέρουσα,  
 εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων· 140  
 δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν αἰείρας  
 παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα·  
 κῆρυξ δ' αὐτοῖσιν θάμ' ἐπώχετο οἶνοχοεύων.

Ἐς δ' ἦλθον μνηστῆρες ἀγήνορες. οἱ μὲν ἔπειτα  
 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε, 145  
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,

<sup>1</sup> The words are picturesquely thought of as winging their way from the speaker to the person addressed; cf. ἄπτερος, of an unspoken word, in xvii. 57, and elsewhere.

## THE ODYSSEY, I. 120-146

should stand long at the gates. So, drawing near, he clasped her right hand, and took from her the spear of bronze; and he spoke, and addressed her with winged words:<sup>1</sup>

"Hail, stranger; in our house thou shalt find entertainment, and then, when thou hast tasted food, thou shalt tell of what thou hast need."

So saying, he led the way, and Pallas Athene followed. And when they were within the lofty house, he bore the spear and set it against a tall pillar in a polished spear-rack, where were set many spears besides, even those of Odysseus of the steadfast heart. Athene herself he led and seated on a chair, spreading a linen cloth beneath—a beautiful chair, richly-wrought,<sup>2</sup> and below was a footstool for the feet. Beside it he placed for himself an inlaid seat, apart from the others, the wooers, lest the stranger, vexed by their din, should loathe the meal, seeing that he was in the company of overweening men; and also that he might ask him about his father that was gone. Then a handmaid brought water for the hands in a fair pitcher of gold, and poured it over a silver basin for them to wash, and beside them drew up a polished table. And the grave housewife brought and set before them bread, and therewith dainties in abundance, giving freely of her store. And a carver lifted up and placed before them platters of all manner of meats, and set by them golden goblets, while a herald ever walked to and fro pouring them wine.

Then in came the proud wooers, and thereafter sat them down in rows on chairs and high seats. Heralds poured water over their hands, and maid-

<sup>1</sup> Perhaps "carven."

## HOMER

σίτον δὲ δμῳαὶ παρενήμεον ἐν κανέοισιν,  
 κοῦροι δὲ κρητήρας ἐπεστέψαντο ποτοῖο.  
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο  
 μνηστῆρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμήλει,  
 μολπή τ' ὀρχηστὺς τε· τὰ γάρ τ' ἀναθήματα δαιτός·  
 κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέα θῆκεν  
 Φημίω, ὃς ῥ' ἤειδε παρὰ μνηστῆρσιν ἀνάγκη.  
 ἦ τοι ὁ φορμίζων ἀνεβάλλετο καλὸν αἰεῖδεν.

Αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην,  
 ἄγχι σχὼν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι·  
 “Ξεῖνε φίλ', ἦ καὶ μοι νεμεσήσεται ὅττι κεν εἴπω;  
 τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ αἰοιδή,  
 ῥεῖ', ἐπεὶ ἀλλότριον βίοτον νήποινον ἔδουσιν,  
 ἀνέρος, οὗ δὴ πού λεύκ' ὅστέα πύθεται ὄμβρῳ  
 κείμεν' ἐπ' ἠπείρου, ἢ εἰν ἀλὶ κῦμα κυλίνδει.  
 εἰ κείνόν γ' Ἰθάκηνδε ἰδοίαιτο νοστήσαντα,  
 πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι  
 ἢ ἀφνειότεροι χρυσοῖό τε ἐσθῆτός τε.  
 νῦν δ' ὁ μὲν ὥς ἀπόλωλε κακὸν μόρον, οὐδέ τις ἡμῖν  
 θαλπωρή,<sup>1</sup> εἴ πέρ τις ἐπιχθονίων ἀνθρώπων  
 φῆσιν ἐλεύσεσθαι· τοῦ δ' ὤλετο νόστιμον ἡμαρ.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·  
 τίς, πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς;  
 ὅπποίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται  
 ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;  
 οὐ μὲν γάρ τί σε πεζὸν οἶομαι ἐνθάδ' ἰκέσθαι.  
 καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' ἐν εἰδῶ,  
 ἢ ἐνέον μεθέπεις ἦ καὶ πατρώϊός ἐσσι

<sup>1</sup> θαλπωρή : ἐλπωρή.

servants heaped by them bread in baskets, and youths filled the bowls brim full of drink; and they put forth their hands to the good cheer lying ready before them. Now after the wooers had put from them the desire of food and drink, their hearts turned to other things, to song and to dance; for these things are the crown of a feast. And a herald put the beautiful lyre in the hands of Phemius, who sang perforce among the wooers; and he struck the chords in prelude<sup>1</sup> to his sweet lay.

But Telemachus spoke to flashing-eyed Athene, holding his head close, that the others might not hear: "Dear stranger, wilt thou be wroth with me for the word that I shall say? These men care for things like these, the lyre and song, full easily, seeing that without atonement they devour the livelihood of another, of a man whose white bones, it may be, rot in the rain as they lie upon the mainland, or the wave rolls them in the sea. Were they to see him returned to Ithaca, they would all pray to be swifter of foot, rather than richer in gold and in raiment. But now he has thus perished by an evil doom, nor for us is there any comfort, no, not though any one of men upon the earth should say that he will come; gone is the day of his returning. But come, tell me this, and declare it truly. Who art thou among men, and from whence? Where is thy city and where thy parents? On what manner of ship didst thou come, and how did sailors bring thee to Ithaca? Who did they declare themselves to be? For nowise, methinks, didst thou come hither on foot. And tell me this also truly, that I may know full well, whether this is thy first coming hither, or whether thou art

<sup>1</sup> Or ἀνεβάλλετο may be used of the voice: "so he struck the chords, and lifted up his voice in sweet song."

ξείνος, ἐπεὶ πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ  
 ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος ἦν ἀνθρώπων.”

Τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·

“Τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.

Μέντης Ἀγχιάλιοι δαΐφρονος εὖχομαι εἶναι

υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.

νῦν δ' ὦδε ξὺν νηὶ κατήλυθον ἥδ' ἐτάροισιν

πλέων ἐπὶ οἶνοπα πόντον ἐπ' ἀλλοθρόους ἀνθρώπους,

εἰς Τεμέσην μετὰ χαλκόν, ἄγω δ' αἶθωνα σίδηρον.

νηὺς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόλης,

ἐν λιμένι Ῥεῖθρῳ ὑπὸ Νηίῳ ὑλήεντι.

ξείνοι δ' ἀλλήλων πατρώιοι εὐχόμεθ' εἶναι

ἐξ ἀρχῆς, εἴ πέρ τε γέροντ' εἶρηαι ἐπελθὼν

Λαέρτην ἦρωα, τὸν οὐκέτι φασὶ πόλινδε

ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πῆματα πᾶσχειν

γρηλὶ σὺν ἀμφιπόλῳ, ἣ οἱ βρῶσιν τε πόσιν τε

παρτιθεῖ, εὖτ' ἂν μιν κάματος κατὰ γυῖα λάβῃσιν

ἐρπύζοντ' ἀνὰ γουνὸν ἀλωῆς οἶνοπέδοιο.

νῦν δ' ἦλθον· δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι,

σὸν πατέρ'· ἀλλὰ νυ τόν γε θεοὶ βλάπτουσι κελεύθου.

οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεύς,

ἀλλ' ἔτι που ζωὸς κατερύκεται εὐρέι πόντῳ

νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν

ἄγριοι, οἳ που κείνον ἐρυκανόωσ' ἀέκοντα.

αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὥς ἐνὶ θυμῷ

ἀθάνατοι βάλλουσι καὶ ὥς τελέεσθαι οἶω,

οὔτε τι μάντις ἐὼν οὔτ' οἰωνῶν σάφα εἰδώς.

indeed a friend of my father's house. For many were the men who came to our house as strangers, since he, too, had gone to and fro<sup>1</sup> among men."

Then the goddess, flashing-eyed Athene, answered him: "Therefore of a truth will I frankly tell thee all. I declare that I am Mentès, the son of wise Anchialus, and I am lord over the oar-loving Taphians. And now have I put in here, as thou seest, with ship and crew, while sailing over the wine-dark sea to men of strange speech, on my way to Temese for copper; and I bear with me shining iron. My ship lies yonder beside the fields away from the city, in the harbour of Rheithron, under woody Neion. Friends of one another do we declare ourselves to be, even as our fathers were, friends from of old. Nay, if thou wilt, go and ask the old warrior Laertes, who, they say, comes no more to the city, but afar in the fields suffers woes attended by an aged woman as his handmaid, who sets before him food and drink, after weariness has laid hold of his limbs, as he creeps along the slope of his vineyard plot. And now am I come, for of a truth men said that he, thy father, was among his people; but lo, the gods are thwarting him of his return. For not yet has goodly Odysseus perished on the earth, but still, I ween, he lives and is held back on the broad sea in a sea-girt isle, and cruel men keep him, a savage folk, that constrain him, haply sore against his will. Nay, I will now prophesy to thee, as the immortals put it in my heart, and as I think it shall be brought to pass, though I am in no wise a soothsayer, nor one versed in the

<sup>1</sup> Or ἐπίστροφος may mean, as the scholiast took it, ἐπιστροφὴν καὶ ἐπιμέλειαν ποιούμενος τῶν ἀνθρώπων, "one that shewed care and attention to men." Yet see xvii. 486.

οὐ τοι ἔτι δηρὸν γε φίλης ἀπὸ πατρίδος αἵης  
 ἔσσεται, οὐδ' εἴ πέρ τε σιδήρεα δέσματ' ἔχῃσιν· 205  
 φράσσεται ὥς κε νήται, ἐπεὶ πολυμήχανός ἐστιν.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
 εἰ δὴ ἔξ αὐτοῖο τόσος πάϊς εἰς Ὀδυσῆος.  
 αἰνῶς μὲν κεφαλὴν τε καὶ ὄμματα καλὰ ἔοικας  
 κείνῳ, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισιν,  
 πρίν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι 210  
 Ἀργείων οἱ ἄριστοι ἔβαν κοίλης ἐνὶ νηυσίν·  
 ἐκ τοῦ δ' οὐτ' Ὀδυσῆα ἐγὼν ἴδον οὐτ' ἔμ' ἐκείνους.”

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·  
 “Τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
 μήτηρ μὲν τέ μέ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγὼ γε 215  
 οὐκ οἶδ'. οὐ γάρ πώ τις ἐὼν γόνον αὐτὸς ἀνέγνω.  
 ὥς δὴ ἐγὼ γ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς  
 ἀνέρος, ὃν κτεάτεσσιν ἐοῖς ἔπι γῆρας ἔτετμε.  
 νῦν δ' ὃς ἀποτμότατος γένετο θνητῶν ἀνθρώπων,  
 τοῦ μ' ἔκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεεῖνεις.”

Τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·  
 “Οὐ μὲν τοι γενεήν γε θεοὶ νώνυμνον ὀπίσσω  
 θῆκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·  
 τίς δαῖς, τίς δὲ ὄμιλος ὃδ' ἔπλετο; τίπτε δέ σε χρεώ; 225  
 εἰλαπίνη ἢ γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν·  
 ὥς τέ μοι ὑβρίζοντες ὑπερφιάλως δοκέουσι  
 δαίνυσθαι κατὰ δῶμα. νεμεσσήσαιτό κεν ἀνὴρ  
 αἰσχεα πόλλ' ὀρόων, ὃς τις πιτυτός γε μετέλθοι.”

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα· 230

## THE ODYSSEY, I. 203-230

signs of birds. Not much longer shall he be absent from his dear native land, no, not though bonds of iron hold him. He will contrive a way to return, for he is a man of many devices. But come, tell me this and declare it truly, whether indeed, tall as thou art, thou art the son of Odysseus himself. Wondrously like his are thy head and beautiful eyes; for full often did we consort with one another before he embarked for the land of Troy, whither others, too, the bravest of the Argives, went in their hollow ships. But since that day neither have I seen Odysseus, nor he me."

Then wise Telemachus answered her: "Therefore of a truth, stranger, will I frankly tell thee all. My mother says that I am his child; but I know not, for never yet did any man of himself know his own parentage. Ah, would that I had been the son of some blest man, whom old age overtook among his own possessions. But now of him who was the most ill-fated of mortal men they say that I am sprung, since thou askest me of this."

Then the goddess, flashing-eyed Athene, answered him: "Surely, then, no nameless lineage have the gods appointed for thee in time to come, seeing that Penelope bore thee such as thou art. But come, tell me this and declare it truly. What feast, what throng is this? What need hast thou of it? Is it a drinking bout, or a wedding feast? For this plainly is no meal to which each brings his portion, with such outrage and overweening do they seem to me to be feasting in thy halls. Angered would a man be at seeing all these shameful acts, any man of sense who should come among them."

Then wise Telemachus answered her: "Stranger,



# HOMER

“Ξεῖν’, ἐπεὶ ἄρ δὴ ταῦτά μ’ ἀνείρεαι ἡδὲ μεταλλάς,  
 μέλλεν μὲν ποτε οἶκος ὄδ’ ἀφνειὸς καὶ ἀμύμων  
 ἔμμεναι, ὄφρ’ ἔτι κεῖνος ἀνὴρ ἐπιδήμιος ἦεν·  
 νῦν δ’ ἐτέρως ἐβόλοντο θεοὶ κακὰ μητιόωντες,  
 οἳ κεῖνον μὲν ἄιστον ἐποίησαν περὶ πάντων 235  
 ἀνθρώπων, ἐπεὶ οὐ κε θανόντι περ ὧδ’ ἀκαχοίμην,  
 εἰ μετὰ οἷς ἐτάροισι δάμη Τρώων ἐνὶ δήμῳ,  
 ἢ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσεν.  
 τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί,  
 ἡδέ κε καὶ ὧ παιδὶ μέγα κλέος ἦρατ’ ὀπίσσω. 240  
 νῦν δέ μιν ἀκλειῶς ἄρπυιαι ἀνηρεΐψαντο·  
 οἷχετ’ ἄιστος ἄπυστος, ἐμοὶ δ’ ὀδύνας τε γόους τε  
 κάλλιπεν. οὐδέ τι κεῖνον ὀδυρόμενος στεναχίζω  
 οἶον, ἐπεὶ νῦ μοι ἄλλα θεοὶ κακὰ κήδε’ ἔτευξαν.  
 ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι, 245  
 Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,  
 ἡδ’ ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσιν,  
 τόσσοι μητέρ’ ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον.  
 ἢ δ’ οὐτ’ ἀρνεῖται στυγερὸν γάμον οὔτε τελευτὴν  
 ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες 250  
 οἶκον ἐμόν· τάχα δὴ με διαρραΐσουσι καὶ αὐτόν.”

Τὸν δ’ ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη·  
 “Ἦ πόποι, ἣ δὴ πολλὸν ἀποιχομένου Ὀδυσῆος  
 δεύῃ, ὃ κε μνηστῆρσιν ἀναιδέσι χεῖρας ἐφείη.  
 εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρώτῃσι θύρῃσι 255  
 σταίῃ, ἔχων πήληκα καὶ ἀσπίδα καὶ δύο δοῦρε,

since indeed thou dost ask and question me of this, our house once bade fair to be rich and honourable, so long as that man was still among his people. But now the gods have willed otherwise in their evil devising, seeing that they have caused him to pass from sight as they have no other man. For I should not so grieve for his death, if he had been slain among his comrades in the land of the Trojans, or had died in the arms of his friends, when he had wound up the skein of war. Then would the whole host of the Achaeans have made him a tomb, and for his son, too, he would have won great glory in days to come. But as it is, the spirits of the storm<sup>1</sup> have swept him away and left no tidings: he is gone out of sight, out of hearing, and for me he has left anguish and weeping; nor do I in any wise mourn and wail for him alone, seeing that the gods have brought upon me other sore troubles. For all the princes who hold sway over the islands—Dulichium and Same and wooded Zacynthus—and those who lord it over rocky Ithaca, all these woo my mother and lay waste my house. And she neither refuses the hateful marriage, nor is she able to make an end; but they with feasting consume my substance: ere long they will bring me, too, to ruin.”

Then, stirred to anger, Pallas Athene spoke to him: “Out on it! Thou hast of a truth sore need of Odysseus that is gone, that he might put forth his hands upon the shameless wooers. Would that he might come now and take his stand at the outer gate of the house, with helmet and shield and two spears,

<sup>1</sup> The ἀπρῦναι, or “snatchers,” are in Homer personified storm-winds; see xiv. 371; xx. 61-82; and *Iliad*, vi. 346. They have nothing in common with Virgil's Harpies (*Aen.* iii. 211 ff.).

τοῖος ἐὼν οἶόν μιν ἐγὼ τὰ πρῶτ' ἐνόησα  
 οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,  
 ἐξ Ἑφύρης ἀνιόντα παρ' Ἴλου Μερμερίδαο—  
 ὥχετο γὰρ καὶ κείσε θοῆς ἐπὶ νηὸς Ὀδυσσεὺς 260  
 φάρμακον ἀνδροφόνον διζήμενος, ὅφρα οἱ εἴη  
 ἰοὺς χρίεσθαι χαλκήρεας· ἀλλ' ὁ μὲν οὐ οἱ  
 δῶκεν, ἐπεὶ ῥα θεοὺς νεμεσίζετο αἰὲν ἔοντας,  
 ἀλλὰ πατὴρ οἱ δῶκεν ἐμός· φιλέεσκε γὰρ αἰνῶς—  
 τοῖος ἐὼν μνηστήρσιν ὁμιλήσειεν Ὀδυσσεύς· 265  
 πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.  
 ἀλλ' ἢ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται,  
 ἢ κεν νοστήσας ἀποτίσεται, ἦε καὶ οὐκί,  
 οἴσιν ἐνὶ μεγάροισι· σὲ δὲ φράζεσθαι ἄνωγα,  
 ὅππως κε μνηστήρας ἀπώσσει ἐκ μεγάροιο. 270  
 εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάζεο μύθων·  
 αὔριον εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς  
 μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπὶ μάρτυροι ἔστων.  
 μνηστήρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι,  
 μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, 275  
 ἄψ' ἵτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο·  
 οἱ δὲ γάμον τεύξουσιν καὶ ἀρτυνέουσιν ἔεδνα  
 πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.<sup>1</sup>  
 σοὶ δ' αὐτῷ πυκινῶς ὑποθήσομαι, αἷ κε πίθηαι·  
 νῆ' ἄρσας ἐρέτησιν ἐείκοσιν, ἢ τις ἀρίστη, 280  
 ἔρχεο πευσόμενος πατρὸς δὴν οἰχομένοιο,  
 ἦν τίς τοι εἵπησι βροτῶν, ἢ ὅσσαν ἀκούσῃς

<sup>1</sup> Line 278, rejected by Rhianus, is bracketed by many editors; cf. ii. 197.

<sup>1</sup> The *ἔεδνα* are regularly gifts brought by a woman's wooers to her parents. In the present passage and in ii. 196 the context seems rather to suggest the meaning "dowry,"

## THE ODYSSEY, I. 257-282

such a man as he was when I first saw him in our house drinking and making merry, on his way back from Ephyre, from the house of Ilus, son of Mermerus. For thither, too, went Odysseus in his swift ship in search of a deadly drug, that he might have wherewith to smear his bronze-tipped arrows; yet Ilus gave it not to him, for he stood in awe of the gods that are forever; but my father gave it, for he held him strangely dear. Would, I say, that in such strength Odysseus might come amongst the wooers; then should they all find swift destruction and bitterness in their wooing. Yet these things verily lie on the knees of the gods, whether he shall return and wreak vengeance in his halls, or whether he shall not; but for thyself, I bid thee take thought how thou mayest thrust forth the wooers from the hall. Come now, give ear, and hearken to my words. On the morrow call to an assembly the Achaean lords, and speak out thy word to all, and let the gods be thy witnesses. As for the wooers, bid them scatter, each to his own; and for thy mother, if her heart bids her marry, let her go back to the hall of her mighty father, and there they will prepare a wedding feast, and make ready the gifts<sup>1</sup> full many—aye, all that should follow after a well-loved daughter. And to thyself will I give wise counsel, if thou wilt hearken. Man with twenty rowers the best ship thou hast, and go to seek tidings of thy father, that has long been gone, if haply any mortal may tell

but we must still think of the gifts as brought by the wooers, even though they were subsequently given to the bride by her parents. Owing to this difficulty many scholars reject line 278 (and ii. 197), and take *oi δὲ* of the wooers, not of the kinsfolk of Penelope.

ἐκ Διός, ἥ τε μάλιστα φέρει κλέος ἀνθρώποισι.  
 πρῶτα μὲν ἐς Πύλον ἔλθε καὶ εἴρεο Νέστορα διον,  
 κεῖθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον.<sup>1</sup> 285  
 ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.  
 εἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκούσης,  
 ἦ τ' ἂν τρυχόμενός περ ἔτι τλαίης ἐνιαυτόν·  
 εἰ δέ κε τεθνηῶτος ἀκούσης μηδ' ἔτ' ἔοντος,  
 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαίαν 290  
 σῆμά τέ οἱ χεῦναι καὶ ἐπὶ κτέρεα κτερεῖξαι  
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι.  
 αὐτὰρ ἐπὴν δὴ ταῦτα τελευτήσης τε καὶ ἔρξης,  
 φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν  
 ὅπως κε μνηστήρας ἐνὶ μεγάροισι τεοῖσι 295  
 κτείνης ἢ δόλῳ ἢ ἀμφαδόν· οὐδέ τί σε χρὴ  
 νηπιᾶς ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἔσσι.  
 ἦ οὐκ αἰεὶς οἶον κλέος ἔλλαβε δῖος Ὀρέστης  
 πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,  
 Αἰγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα; 300  
 καὶ σύ, φίλος, μάλα γάρ σ' ὀρώω καλὸν τε μέγαν τε,  
 ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων ἐν εἴπῃ.  
 αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἥδη  
 ἢ δ' ἐτάρους, οἳ πού με μάλ' ἀσχαλώωσι μένοντες·  
 σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάξω μύθων." 305  
 Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΐδα·  
 "Ξεῖν', ἦ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,  
 ὥς τε πατὴρ ᾧ παιδί, καὶ οὐ ποτε λήσομαι αὐτῶν.  
 ἀλλ' ἄγε νῦν ἐπίμεινον, ἐπειγόμενός περ ὁδοῖο,  
 ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλου κῆρ, 310  
 δῶρον ἔχων ἐπὶ νῆα κίης, χαίρων ἐνὶ θυμῷ,

<sup>1</sup> κεῖθεν δὲ Σπάρτηνδε κ.τ.λ. : κεῖθεν δ' ἐς Κρήτην τε παρ' Ἰδομενῆα ἄνακτα, "and thence to Crete to the lord Idomeneus," Zenodotus.

thee, or thou mayest hear a voice from Zeus, which oftenest brings tidings to men. First go to Pylos and question goodly Nestor, and from thence to Sparta to fair-haired Menelaus; for he was the last to reach home of the brazen-coated Achaeans. If so be thou shalt hear that thy father is alive and coming home, then verily, though thou art sore afflicted, thou couldst endure for yet a year. But if thou shalt hear that he is dead and gone, then return to thy dear native land and heap up a mound for him, and over it pay funeral rites, full many as is due, and give thy mother to a husband. Then when thou hast done all this and brought it to an end, thereafter take thought in mind and heart how thou mayest slay the wooers in thy halls whether by guile or openly; for it beseems thee not to practise childish ways, since thou art no longer of such an age. Or hast thou not heard what fame the goodly Orestes won among all mankind when he slew his father's murderer, the guileful Aegisthus, for that he slew his glorious father? Thou too, my friend, for I see that thou art comely and tall, be thou valiant, that many an one of men yet to be born may praise thee. But now I will go down to my swift ship and my comrades, who, methinks, are chafing much at waiting for me. For thyself, give heed and have regard to my words."

Then wise Telemachus answered her: "Stranger, in truth thou speakest these things with kindly thought, as a father to his son, and never will I forget them. But come now, tarry, eager though thou art to be gone, in order that when thou hast bathed and satisfied thy heart to the full, thou mayest go to thy ship glad in spirit, and bearing a gift costly

τιμῆν, μάλα καλόν, ὃ τοι κειμήλιον ἔσται  
ἐξ ἐμεῦ, οἷα φίλοι ξεῖνοι ξείνοισι διδοῦσι.”

Τὸν δ' ἡμείβετ' ἔπειτα θεά, γλαυκῶπις Ἀθήνη·  
“Μή μ' ἔτι νῦν κατέρυκε, λιλαιόμενόν περ ὁδοῖο. 31  
δῶρον δ' ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγη,  
αὐτίς ἀνερχομένῳ δόμεναι οἰκόνδε φέρεσθαι,  
καὶ μάλα καλὸν ἐλὼν· σοὶ δ' ἄξιον ἔσται ἀμοιβῆς.”

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,  
ὄρνις δ' ὥς ἀνόπαια διέπτατο· τῷ δ' ἐνὶ θυμῷ 32  
θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ ἐ πατρὸς  
μᾶλλον ἔτ' ἢ τὸ πάροιθεν. ὁ δὲ φρεσὶν ἦσι νοήσας  
θάμβησεν κατὰ θυμόν· οἴσατο γὰρ θεὸν εἶναι.  
αὐτίκα δὲ μνηστῆρας ἐπώχετο ἰσόθεος φῶς.

Τοῖσι δ' αἰοιδὸς ᾄειδε περικλυτός, οἱ δὲ σιωπῇ 32  
ῆατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον ᾄειδε  
λυγρόν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.  
τοῦ δ' ὑπερωιόθεν φρεσὶ σύνθετο θέσπιν αἰοιδὴν  
κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια·  
κλίμακα δ' ὑψηλὴν κατεβήσето οἷο δόμοιο, 33  
οὐκ οἷη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο.  
ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο διὰ γυναικῶν,  
στῇ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,  
ἅντα παρειάων σχομένη λιπαρὰ κρήδεμνα·  
ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἐκάτερθε παρέστη. 33  
δακρύσασα δ' ἔπειτα προσηύδα θεῖον αἰοιδόν·

“Φήμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτῆρια οἶδας,  
ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν αἰοιδοί·

<sup>1</sup> ἀνόπαια is probably a neut. pl. with the force of an adverb, and means simply “upward.” Aristarchus took it

## THE ODYSSEY, I. 312-338

and very beautiful, which shall be to thee an heirloom from me, even such a gift as dear friends give to friends."

Then the goddess, flashing-eyed Athene, answered him: "Stay me now no longer, when I am eager to be gone, and whatsoever gift thy heart bids thee give me, give it when I come back, to bear to my home, choosing a right beautiful one; it shall bring thee its worth in return."

So spoke the goddess, flashing-eyed Athene, and departed, flying upward<sup>1</sup> as a bird; and in his heart she put strength and courage, and made him think of his father even more than aforetime. And in his mind he marked her and marvelled, for he deemed that she was a god; and straightway he went among the wooers, a godlike man.

For them the famous minstrel was singing, and they sat in silence listening; and he sang of the return of the Achaeans—the woeful return from Troy which Pallas Athene laid upon them. And from her upper chamber the daughter of Icarius, wise Penelope, heard his wondrous song, and she went down the high stairway from her chamber, not alone, for two handmaids attended her. Now when the fair lady had come to the wooers, she stood by the doorpost of the well-built hall, holding before her face her shining veil; and a faithful handmaid stood on either side of her. Then she burst into tears, and spoke to the divine minstrel:

"Phemius, many other things thou knowest to charm mortals, deeds of men and gods which min-

to be the name of a bird. Others give it the meaning "invisibly," and still others render "through the openings (*ὀραί*) in the roof."



τῶν ἐν γέ σφιν ᾄειδε παρήμενος, οἱ δὲ σιωπῇ  
οἶνον πινόντων· ταύτης δ' ἀποπαύε' ἀοιδῆς  
λυγρῆς, ἥ τέ μοι αἰεὶ ἐνὶ στήθεσσι φίλον κῆρ  
τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἄλαστον.  
τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεὶ,  
ἄνδρός, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον  
"Ἄργος."<sup>1</sup>

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤδα·  
"Μῆτερ ἐμή, τί τ' ἄρα φθονέεις ἐρίηρον ἀοιδὸν  
τέρπειν ὅππῃ οἱ νόος ὄρνυται; οὐ νύ τ' ἀοιδοὶ  
αἴτιοι, ἀλλὰ ποθι Ζεὺς αἴτιος, ὅς τε δίδωσιν  
ἀνδράσιν ἀλφειστήσιν, ὅπως ἐθέλῃσιν, ἐκάστω.  
τούτῳ δ' οὐ νέμεσις Δαναῶν κακὸν οἶτον ἀείδειν·  
τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι,  
ἥ τις ἀκουόντεσσι νεωτάτῃ ἀμφιπέλλεται.  
σοὶ δ' ἐπιτολμάτῳ κραδίη καὶ θυμὸς ἀκούειν·  
οὐ γὰρ Ὀδυσσεὺς οἶος ἀπώλεσε νόστιμον ἦμαρ  
ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο.  
ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,<sup>2</sup>  
ἰστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε  
ἔργον ἐποίχεσθαι· μῦθος δ' ἄνδρεσσι μελήσει  
πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ."

Ἡ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκει·  
παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.  
ἐς δ' ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶ  
κλαῖεν ἔπειτ' Ὀδυσῆα φίλον πόσιν, ὅφρα οἱ ὕπνον  
ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

<sup>1</sup> Line 344 was rejected by Aristarchus; cf. iv. 726, 816, xv. 80.

<sup>2</sup> Lines 356-9, rejected by Aristarchus, are bracketed by many editors.

## THE ODYSSEY, I. 339-364

strels make famous. Sing them one of these, as thou sittest here, and let them drink their wine in silence. But cease from this woeful song which ever harrows the heart in my breast, for upon me above all women has come a sorrow not to be forgotten. So dear a head do I ever remember with longing, even my husband, whose fame is wide through Hellas and mid-Argos."<sup>1</sup>

Then wise Telemachus answered her: "My mother, why dost thou begrudge the good minstrel to give pleasure in whatever way his heart is moved? It is not minstrels that are to blame, but Zeus, I ween, is to blame, who gives to men that live by toil,<sup>2</sup> to each one as he will. With this man no one can be wroth if he sings of the evil doom of the Danaans; for men praise that song the most which comes the newest to their ears. For thyself, let thy heart and soul endure to listen; for not Odysseus alone lost in Troy the day of his return, but many others likewise perished. Nay, go to thy chamber, and busy thyself with thine own tasks, the loom and the distaff, and bid thy handmaids ply their tasks; but speech shall be for men, for all, but most of all for me; since mine is the authority in the house."

She then, seized with wonder, went back to her chamber, for she laid to heart the wise saying of her son. Up to her upper chamber she went with her handmaids, and then bewailed Odysseus, her dear husband, until flashing-eyed Athene cast sweet sleep upon her eyelids.

<sup>1</sup> The phrase probably means no more than "throughout the length and breadth of Greece."

<sup>2</sup> Others render "that live by bread," and still others "gain-getting."

Μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιοεντα, 365  
πάντες δ' ἡρήσαντο παρὰ λεχέεσσι κλιθῆναι.  
τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων·

“Μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες,  
νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς  
ἔστω, ἐπεὶ τόδε καλὸν ἀκουέμεν ἐστὶν αἰδοῦ  
370 τοιοῦδ' οἶος ὃδ' ἐστί, θεοῖς ἐναλίγκιος αὐδῆν.  
ἦώθεν δ' ἀγορήνδε καθεζώμεσθα κίοντες  
πάντες, ἵν' ὕμιν μῦθον ἀπηλεγέως ἀποκίπω,  
ἐξιέναι μεγάρων· ἄλλας δ' ἀλεγύνετε δαῖτας,  
375 ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους.  
εἰ δ' ὕμιν δοκέει τόδε λωίτερον καὶ ἄμεινον  
ἔμμεναι, ἀνδρὸς ἐνὸς βίοτον νήποινον ὀλέσθαι,  
κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἔοντας,  
αἷ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι  
νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὀλοισθε.” 380

“Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ὁδὰξ ἐν χεῖλεσι φύντες  
Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευεν.

Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Ἐυπείθεος υἱός·  
“Τηλέμαχ', ἡ μάλα δὴ σε διδάσκουσιν θεοὶ αὐτοὶ  
ὑφαγόρην τ' ἔμμεναι καὶ θαρσαλέως ἀγορεύειν· 385  
μὴ σέ γ' ἐν ἀμφιάλφῃ Ἰθάκῃ βασιλῆα Κρονίων  
ποιήσκειν, ὃ τοι γενεῇ πατρώϊόν ἐστιν.”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα·  
“Ἀντίνο', ἡ καὶ μοι νεμεσήσεται<sup>1</sup> ὅττι κεν εἴπω;  
καὶ κεν τοῦτ' ἐθέλοιμι Διός γε διδόντος ἀρέσθαι. 390  
ἡ φῆς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι;  
οὐ μὲν γάρ τι κακὸν βασιλευμένον· αἰψά τέ οἱ δῶ

<sup>1</sup> ἡ καὶ μοι νεμεσήσεται: εἰ πέρ μοι καὶ ἀγάσσει, “even though thou be angry.”

## THE ODYSSEY, I. 365-392

But the wooers broke into uproar throughout the shadowy halls, and all prayed, each that he might lie by her side. And among them wise Telemachus was the first to speak :

“Wooers of my mother, overweening in your insolence, for the present let us make merry with feasting, but let there be no brawling ; for this is a goodly thing, to listen to a minstrel such as this man is, like to the gods in voice. But in the morning let us go to the assembly and take our seats, one and all, that I may declare my word to you outright that you depart from these halls. Prepare you other feasts, eating your own substance and changing from house to house. But if this seems in your eyes to be a better and more profitable thing, that one man’s livelihood should be ruined without atonement, waste ye it. But I will call upon the gods that are forever, if haply Zeus may grant that deeds of requital may be wrought. Without atonement, then, should ye perish within my halls.”

So he spoke, and they all bit their lips and marvelled at Telemachus, for that he spoke boldly.

Then Antinous, son of Eupeithes, answered him : “Telemachus, verily the gods themselves are teaching thee to be a man of vaunting tongue, and to speak with boldness. May the son of Cronos never make thee king in sea-girt Ithaca, which thing is by birth thy heritage.”

Then wise Telemachus answered him : “Antinous, wilt thou be wroth with me for the word that I shall say ? Even this should I be glad to accept from the hand of Zeus. Thinkest thou indeed that this is the worst fate among men ? Nay, it is no bad thing to be a king. Straightway one’s house grows rich and

ἀφνειὸν πέλεται καὶ τιμηέστερος αὐτός.  
 ἀλλ' ἦ τοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι  
 πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἡδὲ παλαιοί, 38  
 τῶν κέν τις τόδ' ἔχῃσιν, ἐπεὶ θάνε δῖος Ὀδυσσεύς·  
 αὐτὰρ ἐγὼν οἴκοιο ἄναξ ἔσομ' ἡμετέροιο  
 καὶ δμῶων, οὓς μοι ληίσσατο δῖος Ὀδυσσεύς."

Τὸν δ' αὖτ' Εὐρύμαχος Πολύβου πάϊς ἀντίον ἤυδα·  
 "Τηλέμαχ', ἦ τοι ταῦτα θεῶν ἐν γούνασι κείται, 40  
 ὅς τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν·  
 κτήματα δ' αὐτὸς ἔχοις καὶ δώμασιν οἷσιν ἀνάσσοις.  
 μὴ γὰρ ὃ γ' ἔλθοι ἀνὴρ ὅς τις σ' ἀέκοντα βίηφιν  
 κτήματ' ἀπορραΐσει, Ἰθάκης ἔτι ναιετοώσης.  
 ἀλλ' ἐθέλω σε, φέριστε, περὶ ξεινοιο ἐρέσθαι, 41  
 ὀππόθεν οὗτος ἀνὴρ, ποίης δ' ἐξ εὐχεται εἶναι  
 γαίης, ποῦ δέ νύ οἱ γενεὴ καὶ πατρίς ἄρουρα.  
 ἢ τι ν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο,  
 ἢ ἐὼν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἰκάνει;  
 οἶον ἀναΐξας ἄφαρ οἷχεται, οὐδ' ὑπέμεινε 42  
 γινώμεναι· οὐ μὲν γάρ τι κακῷ εἰς ὧπα ἐώκει."

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα·  
 "Εὐρύμαχ', ἦ τοι νόστος ἀπώλετο πατρὸς ἐμοῖο·  
 οὐτ' οὖν ἀγγελίῃ ἔτι πείθομαι, εἴ ποθεν ἔλθοι,  
 οὔτε θεοπροπίης ἐμπάζομαι, ἣν τινα μήτηρ 41  
 ἐς μέγαρον καλέσασα θεοπρόπον ἐξερέται.  
 ξείνος δ' οὗτος ἐμὸς πατρώιος ἐκ Τάφου ἐστίν,  
 Μέντης δ' Ἀγχιάλιο δαΐφρονος εὐχεται εἶναι  
 υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει."

Ὡς φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνω.  
 Οἱ δ' εἰς ὄρχηστὺν τε καὶ ἱμερόεσσιν ἀοιδῇν 42

oneself is held in greater honour. However, there are other kings of the Achaeans full many in seagirt Ithaca, both young and old. One of these may have this place, since goodly Odysseus is dead. But I will be lord of our own house and of the slaves that goodly Odysseus won for me."

Then Eurymachus, son of Polybus, answered him: "Telemachus, this matter verily lies on the knees of the gods, who of the Achaeans shall be king in seagirt Ithaca; but as for thy possessions, thou mayest keep them thyself, and be lord in thine own house. Never may that man come who by violence and against thy will shall wrest thy possessions from thee, while men yet live in Ithaca. But I am fain, good sir, to ask thee of the stranger, whence this man comes. Of what land does he declare himself to be? Where are his kinsmen and his native fields? Does he bring some tidings of thy father's coming, or came he hither in furtherance of some matter of his own? How he started up, and was straightway gone! Nor did he wait to be known; and yet he seemed no base man to look upon."

Then wise Telemachus answered him: "Eurymachus, surely my father's home-coming is lost and gone. No longer do I put trust in tidings, whence-soever they may come, nor reckon I of any prophecy which my mother haply may learn of a seer, when she has called him to the hall. But this stranger is a friend of my father's house from Taphos. He declares that he is Mentès, son of wise Anchialus, and he is lord over the oar-loving Taphians."

So spoke Telemachus, but in his heart he knew the immortal goddess.

Now the wooers turned to the dance and to glad-

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ῥηπόμενοι τέρποντο, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν.  
 ἔσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἦλθε·  
 τότε κακκείοντες ἔβαν οἰκόνδε ἕκαστος.  
 Ἰηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς 425  
 ὑψηλὸς δέδμητο περισκέπτῳ ἐνὶ χώρῳ,  
 ἔνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.  
 τῷ δ' ἄρ' ἄμ' αἰθομένας δαΐδας φέρε κεδνὰ ἰδυῖα  
 Εὐρύκλει', Ὀπος θυγάτηρ Πεισηνορίδαο,  
 τήν ποτε Λαέρτης πρίατο κτεάτεσσιν ἐοῖσιν 430  
 πρωθήβην ἔτ' ἐοῦσαν, ἐικοσάβοια δ' ἔδωκεν,  
 ἴσα δέ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν,  
 εὐνῇ δ' οὐ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικός·  
 ἢ οἱ ἄμ' αἰθομένας δαΐδας φέρε, καὶ ἐ μάλιστα 435  
 δμῳάων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἐόντα.  
 ὦιξεν δὲ θύρας θαλάμου πύκα ποιητοῖο,  
 ἔξετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἔκδυε χιτῶνα·  
 καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσίν.  
 ἢ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα,  
 πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖσι λέχεσσι 440  
 βῆ ῥ' ἵμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνῃ  
 ἀργυρέῃ, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι.  
 ἔνθ' ὃ γε παννύχιος, κεκαλυμμένος οἶδς ἄώτῳ,  
 βούλευε φρεσὶν ᾗσιν ὁδὸν τὴν πέφραδ' Ἀθήνη.

## THE ODYSSEY, I. 422-444

some song, and made them merry, and waited till evening should come; and as they made merry dark evening came upon them. Then they went, each man to his house, to take their rest. But Telemachus, where his chamber was built in the beautiful court, high, in a place of wide outlook, thither went to his bed, pondering many things in mind; and with him, bearing blazing torches, went true-hearted Eurycleia, daughter of Ops, son of Peisenor. Her long ago Laertes had bought with his wealth, when she was in her first youth, and gave for her the price of twenty oxen; and he honoured her even as he honoured his faithful wife in his halls, but he never lay with her in love, for he shunned the wrath of his wife. She it was who bore for Telemachus the blazing torches; for she of all the handmaids loved him most, and had nursed him when he was a child. He opened the doors of the well-built chamber, sat down on the bed, and took off his soft tunic and laid it in the wise old woman's hands. And she folded and smoothed the tunic and hung it on a peg beside the corded<sup>1</sup> bedstead, and then went forth from the chamber, drawing the door to by its silver handle, and driving the bolt home with the thong. So there, the night through, wrapped in a fleece of wool, he pondered in his mind upon the journey which Athene had shewn him.

<sup>1</sup> Possibly "mortised"; yet see xxiii. 201.



## B

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,  
 ὤρνυτ' ἄρ' ἐξ εὐνήφιν Ὀδυσσῆος φίλος υἱὸς  
 εἴματα ἐσάμενος, περὶ δὲ ξίφος ὅξυ θέτ' ὦμφ,  
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
 βῆ δ' ἴμεν ἐκ θαλάμοιο θεῶ ἐναλίγκιος ἄντην. 5  
 αἶψα δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσε  
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς.  
 οἱ μὲν ἐκηρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.  
 αὐτὰρ ἐπεὶ ῥ' ἠγερθεν ὀμηγερέες τ' ἐγένοντο,  
 βῆ ῥ' ἴμεν εἰς ἀγορήν, παλάμη δ' ἔχε χάλκεον ἔγχος, 10  
 οὐκ οἶος, ἅμα τῷ γε δύω κύνες<sup>1</sup> ἀργοὶ ἔποντο.  
 θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη.  
 τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θηεύντο·  
 ἔξετο δ' ἐν πατρὸς θώκῳ, εἶξαν δὲ γέροντες.  
 Τοῖσι δ' ἔπειθ' ἦρως Αἰγύπτιος ἦρχ' ἀγορεύειν, 15  
 ὃς δὴ γήραϊ κυφὸς ἦν καὶ μυρία ἦδη.  
 καὶ γὰρ τοῦ φίλος υἱὸς ἅμ' ἀντιθέῳ Ὀδυσῇ  
 Ἴλιον εἰς ἐνὶ πῶλον ἔβη κοίλῃς ἐνὶ νηυσίν,  
 Ἄντιφος αἰχμητής· τὸν δ' ἄγριος ἔκτανε Κύκλωψ  
 ἐν σπῇ γλαφυρῷ, πύματον δ' ὠπλίσσατο δόρπον. 20  
 τρεῖς δὲ οἱ ἄλλοι ἔσαν, καὶ ὁ μὲν μνηστῆρσιν ὀμίλει,  
 Εὐρύνομος, δύο δ' αἰὲν<sup>2</sup> ἔχον πατρώια ἔργα.

<sup>1</sup> δύο κύνες : κύνες πόδας.

<sup>2</sup> δύο δ' αἰὲν : δύο δ' ἄλλοι.

## BOOK II

Soon as early Dawn appeared, the rosy-fingered, up from his bed arose the dear son of Odysseus and put on his clothing. About his shoulder he slung his sharp sword, and beneath his shining feet bound his fair sandals, and went forth from his chamber like a god to look upon. Straightway he bade the clear-voiced heralds to summon to the assembly the long-haired Achaeans. And the heralds made the summons, and the Achaeans assembled full quickly. Now when they were assembled and met together, Telemachus went his way to the place of assembly, holding in his hand a spear of bronze—not alone, for along with him two swift hounds followed; and wondrous was the grace that Athene shed upon him, and all the people marvelled at him as he came. But he sat down in his father's seat, and the elders gave place.

Then among them the lord Aegyptius was the first to speak, a man bowed with age and wise with wisdom untold. Now he spoke, because his dear son had gone in the hollow ships to Ilius, famed for its horses, in the company of godlike Odysseus, even the warrior Antiphus. But him the savage Cyclops had slain in his hollow cave, and made of him his latest meal. Three others there were; one, Eury-nomus, consorted with the wooers, and two ever kept

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ἀλλ' οὐδ' ὥς τοῦ λήθεται ὀδυρόμενος καὶ ἀχεύων.  
τοῦ ὃ γε δάκρυ χέων ἀγορήσατο καὶ μετέειπε·

“Κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω· 25  
οὔτε ποθ' ἡμετέρῃ ἀγορῇ γένηετ' οὔτε θόωκος  
ἔξ οὗ Ὀδυσσεὺς δῖος ἔβη κοίλῃς ἐνὶ νηυσί.  
νῦν δὲ τίς ὧδ' ἡγείρε; τίνα χρεὶν τόσον ἴκει  
ἢ νέων ἀνδρῶν ἣ οἱ προγενέστεροί εἰσιν;  
ἢέ τιν' ἀγγελίην στρατοῦ ἔκλυεν ἐρχομένοιοι, 30  
ἣν χ' ἡμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιτο;  
ἢέ τι δῆμιον ἄλλο πιφαύσκεται ἢδ' ἀγορεύει;  
ἔσθλός μοι δοκεῖ εἶναι, ὄνήμενος. εἶθε οἱ αὐτῷ  
Ζεὺς ἀγαθὸν τελέσειεν, ὅτι φρεσὶν ἦσι μενοινᾷ.”

Ὡς φάτο, χαῖρε δὲ φήμῃ Ὀδυσσῆος φίλος υἱός, 35  
οὐδ' ἄρ' ἔτι δὴν ἦστο, μενοίνησεν δ' ἀγορεύειν,  
στῇ δὲ μέσῃ ἀγορῇ· σκῆπτρον δέ οἱ ἔμβαλε χειρὶ  
κῆρυξ Πεισὴνωρ πεπνυμένα μῆδεα εἰδώς.  
πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπεν·

“ὦ γέρον, οὐχ ἐκὰς οὗτος ἀνὴρ, τάχα δ' εἴσεται αὐτός, 41  
ὃς λαὸν ἡγείρα· μάλιστα δέ μ' ἄλγος ἰκάνει.  
οὔτε τιν' ἀγγελίην στρατοῦ ἔκλυον ἐρχομένοιοι,  
ἣν χ' ὑμῖν σάφα εἴπω, ὅτε πρότερός γε πυθοίμην,  
οὔτε τι δῆμιον ἄλλο πιφαύσκομαι οὐδ' ἀγορεύω,  
ἀλλ' ἐμὸν αὐτοῦ χρεῖος, ὃ μοι κακὰ ἔμπεσεν οἴκῳ 45  
δοιᾷ· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα, ὃς ποτ' ἐν ὑμῖν

their father's farm. Yet, even so, he could not forget that other, mourning and sorrowing; and weeping for him he addressed the assembly, and spoke among them:

"Hearken now to me, men of Ithaca, to the word that I shall say. Never have we held assembly or session since the day when goodly Odysseus departed in the hollow ships. And now who has called us together? On whom has such need come either of the young men or of those who are older? Has he heard some tidings of the army's return,<sup>1</sup> which he might tell us plainly, seeing that he has first learned of it himself? Or is there some other public matter on which he is to speak and address us? A good man he seems in my eyes, a blessed man. May Zeus fulfil unto him himself some good, even whatsoever he desires in his heart."

So he spoke, and the dear son of Odysseus rejoiced at the word of omen; nor did he thereafter remain seated, but was fain to speak. So he took his stand in the midst of the assembly, and the staff was placed in his hands by the herald Peisenor, wise in counsel. Then he spoke, addressing first the old man:

"Old man, not far off, as thou shalt soon learn thyself, is that man who has called the host together—even I; for on me above all others has sorrow come. I have neither heard any tidings of the army's return, which I might tell you plainly, seeing that I had first learned of it myself, nor is there any other public matter on which I am to speak and address you. Nay, it is mine own need, for that evil has fallen upon my house in two-fold wise. First, I have lost my noble sire who was once king among you

<sup>1</sup> Or, possibly, "regarding an invading host."

# HOMER

τοῖσδεσσιν βασίλευε, πατὴρ δ' ὥς ἥπιος ἦεν  
 νῦν δ' αὖ καὶ πολλὸν μείζον, ὃ δὴ τάχα οἶκον ἅπαντα  
 πάγχυ διαρραΐσει, βίοντον δ' ἀπὸ πάμπαν ὀλέσσει.  
 μητέρι μοι μνηστῆρες ἐπέχραον οὐκ ἐθέλουσιν, 50  
 τῶν ἀνδρῶν φίλοι υἱες, οἳ ἐνθάδε γ' εἰσὶν ἄριστοι,  
 οἳ πατρὸς μὲν ἐς οἶκον ἀπερρίγασι νέεσθαι  
 Ἰκαρίου, ὥς κ' αὐτὸς ἐεδνώσαιτο θύγατρα,  
 δοίη δ' ὧ κ' ἐθέλοι καὶ οἳ κεχαρισμένος ἔλθοι·  
 οἳ δ' εἰς ἡμέτερον πωλεύμενοι ἤματα πάντα, 55  
 βούς ἱερεύοντες καὶ οἷς καὶ πίονας αἶγας  
 εἰλαπινάζουσιν πίνουσί τε αἶθοπα οἶνον  
 μαψιδίως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἔπ' ἀνὴρ,  
 οἷος Ὀδυσσεὺς ἔσκεν, ἀρῆν ἀπὸ οἴκου ἀμῦναι.  
 ἡμεῖς δ' οὐ νύ τι τοιοῖο ἀμυνέμεν· ἢ καὶ ἔπειτα 60  
 λευγαλέοι τ' ἐσόμεσθα καὶ οὐ δεδαηκότες ἀλκὴν.  
 ἢ τ' ἂν ἀμυναίμην, εἴ μοι δύνάμῃς γε παρείη.  
 οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχεται, οὐδ' ἔτι καλῶς  
 οἶκος ἐμὸς διόλωλε. νεμεσσήθητε καὶ αὐτοί,  
 ἄλλους τ' αἰδέσθητε περικτίονας ἀνθρώπους, 65  
 οἳ περιναιετάουσι· θεῶν δ' ὑποδείσατε μῆνιν,  
 μή τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα.  
 λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἠδὲ Θέμιστος,  
 ἢ τ' ἀνδρῶν ἀγορὰς ἡμὲν λύει ἠδὲ καθίζει·  
 σχέσθε, φίλοι, καὶ μ' οἷον ἐάσατε πένθει λυγρῷ 70  
 τείρεσθ', εἰ μή πού τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς  
 δυσμενέων κάκ' ἔρεξεν ἐκνήμενιδας Ἀχαιοῦς,  
 τῶν μ' ἀποτινύμενοι κακὰ ῥέζετε δυσμενέοντες,  
 τούτους ὀτρύνοντες. ἐμοὶ δέ κε κέρδιον εἴη

## THE ODYSSEY, II. 47-74

here, and was gentle as a father; and now there is come an evil yet greater far, which will presently altogether destroy my house and ruin all my livelihood. My mother have wooers beset against her will, the sons of those men who are here the noblest. They shrink from going to the house of her father, Icarius, that he may himself exact the bride-gifts for his daughter, and give her to whom he will, even to him who meets his favour, but thronging our house day after day they slay our oxen and sheep and fat goats, and keep revel, and drink the flaming wine recklessly; and havoc is made of all this wealth. For there is no man here, such as Odysseus was, to ward off ruin from the house. As for me, I am no wise such as he to ward it off. Nay verily, even if I try I shall be found a weakling and one knowing naught of valour. Yet truly I would defend myself, if I had but the power; for now deeds past all enduring have been wrought, and past all that is seemly has my house been destroyed. Take shame upon yourselves, and have regard to your neighbours who dwell round about, and fear the wrath of the gods, lest haply they turn against you in anger at your evil deeds.<sup>1</sup> I pray you by Olympian Zeus, and by Themis who looses and gathers the assemblies of men, forbear, my friends,<sup>2</sup> and leave me alone to pine in bitter grief—unless indeed my father, goodly Odysseus, despitefully wrought the well-greaved Achaeans woe, in requital whereof ye work me woe despitefully by urging these men on. For me it were better that

<sup>1</sup> Or, possibly, "Lest in wrath they bring your evil deeds upon your own heads." Against this, however, are xiv. 284 and xxiii. 64.

<sup>2</sup> These words are addressed apparently to the whole body of the men of Ithaca, not to the wooers alone.

ὕμεας ἐσθέμεναι κειμήλιά τε πρόβασίν τε. 75  
 εἴ χ' ὑμεῖς γε φάγοιτε, τάχ' ἂν ποτε καὶ τίσις εἴη·  
 τόφρα γὰρ ἂν κατὰ ἄστνυ ποτιπτυσσοίμεθα μύθῳ  
 χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη·  
 νῦν δέ μοι ἀπρήκτους ὀδύνας ἐμβάλλετε θυμῷ.”

“Ὡς φάτο χῳόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 80  
 δάκρυ' ἀναπρήσας· οἶκος δ' ἔλε λαὸν ἅπαντα.  
 ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδέ τις ἔτλη  
 Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν·  
 Ἀντίνοος δέ μιν οἶος ἀμειβόμενος προσέειπε·

“Τηλέμαχ' ὕψαγόρη, μένος ἄσχετε, ποῖον ἔειπες 85  
 ἡμέας αἰσχύνων· ἐθέλοις δέ κε μῶμον ἀνάψαι.  
 σοὶ δ' οὐ τι μνηστῆρες Ἀχαιῶν αἴτιοί εἰσιν,  
 ἀλλὰ φίλη μήτηρ, ἣ τοι πέρι κέρδεα οἶδεν.  
 ἦδη γὰρ τρίτον ἐστὶν ἔτος, τάχα δ' εἰσι τέταρτον,  
 ἐξ οὗ ἀτέμβει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν. 90  
 πάντας μὲν ῥ' ἔλπει καὶ ὑπίσχεται ἀνδρὶ ἐκάστω  
 ἀγγελίας προεῖσα, νόος δέ οἱ ἄλλα μενοινᾷ.  
 ἣ δὲ δόλον τόνδ' ἄλλον ἐνὶ φρεσὶ μερμήριξε·  
 στησαμένη μέγαν ἱστὸν ἐνὶ μεγάροισιν ὕφαινε,  
 λεπτὸν καὶ περίμετρον· ἄφαρ δ' ἡμῖν μετέειπε· 95

“Κοῦροι ἐμοὶ μνηστῆρες, ἐπεὶ θάνε διὸς Ὀδυσσεύς,  
 μίμνετ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὃ κε φᾶρος  
 ἐκτελέσω, μή μοι μεταμῶνια νήματ' ὀληται,  
 Λαέρτη ἥρωι ταφήιον, εἰς ὅτε κέν μιν  
 μοῖρ' ὀλοὴ καθέλῃσι τανηλεγέος θανάτοιο, 100

<sup>1</sup> The verb would more naturally be rendered “will soon come”; but this would be in glaring contradiction to 107.

## THE ODYSSEY, II. 75-100

ye should yourselves eat up my treasures and my flocks. If ye were to devour them, recompense would haply be made some day; for just so long should we go up and down the city, pressing our suit and asking back our goods, until all was given back. But now past cure are the woes ye put upon my heart."

Thus he spoke in wrath, and dashed the staff down upon the ground, bursting into tears; and pity fell upon all the people. Then all the others kept silent, and no man had the heart to answer Telemachus with angry words. Antinous alone answered him, and said:

"Telemachus, thou braggart, unrestrained in daring, what a thing hast thou said, putting us to shame, and wouldest fain fasten reproach upon us! Nay, I tell thee, it is not the Achæan wooers who are anywise at fault, but thine own mother, for she is crafty above all women. For it is now the third year and the fourth will soon pass,<sup>1</sup> since she has been deceiving the hearts of the Achæans in their breasts. To all she offers hopes, and has promises for each man, sending them messages, but her mind is set on other things. And she devised in her heart this guileful thing also: she set up in her halls a great web, and fell to weaving—fine of thread was the web and very wide; and straightway she spoke among us:

"' Young men, my wooers, since goodly Odysseus is dead, be patient, though eager for my marriage, until I finish this robe—I would not that my spinning should come to naught—a shroud for the lord Laertes, against the time when the fell fate of grievous<sup>2</sup> death shall strike him down; lest any of the Achæan

<sup>1</sup> Others render "that lays men at their length."



μή τίς μοι κατὰ δῆμον Ἀχαιιάδων νεμεσήσῃ,  
αἶ κεν ἄτερ σπείρου κεῖται πολλὰ κτεατίσσας·

“Ὡς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.  
ἔνθα καὶ ἡματίῃ μὲν ὑφαίνεσκεν μέγαν ἱστόν,  
νύκτας δ' ἀλλύεσκεν, ἐπεὶ δαΐδας παραθεῖτο. 105

ὥς τρίετες μὲν ἔλθθε δόλῳ καὶ ἔπειθεν Ἀχαιοὺς·  
ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὦραι,  
καὶ τότε δὴ τις ἔειπε γυναικῶν, ἥ σάφα ᾗδῃ,  
καὶ τήν γ' ἀλλύουσαν ἐφεύρομεν ἀγλαὸν ἱστόν.  
ὥς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ' ὑπ' ἀνάγκης· 110

σοὶ δ' ὧδε μνηστῆρες ὑποκρίνονται, ἵν' εἰδῆς  
αὐτὸς σῶ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί·  
μητέρα σὴν ἀπόπεμψον, ἄνωχθι δέ μιν γαμέεσθαι  
τῷ ὅτεώ τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῇ.

εἰ δ' ἔτ' ἀνιῆσει γε πολλὸν χρόνον υἱας Ἀχαιῶν, 115  
τὰ φρονέουσ' ἀνὰ θυμόν, ὃ οἱ πέρι δῶκεν Ἀθήνη  
ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς  
κέρδεά θ', οἷ' οὐ πῶ τιν' ἀκούομεν οὐδὲ παλαιῶν,

τάων αἱ πάρος ἦσαν ἐνπλοκαμίδες Ἀχαιαί,  
Τυρώ τ' Ἀλκμήνη τε ἐυστέφανός τε Μυκῆνη· 120  
τάων οὐ τις ὁμοῖα νοήματα Πηνελοπείῃ  
ᾗδῃ· ἀτὰρ μὲν τοῦτό γ' ἐναΐσιμον οὐκ ἐνόησε.

τόφρα γὰρ οὖν βίοτον τε τεὸν καὶ κτήματ' ἔδονται,  
ὄφρα κε κείνη τοῦτον ἔχῃ νόον, ὃν τινά οἱ νῦν  
ἐν στήθεσσι τιθεῖσι θεοί. μέγα μὲν κλέος αὐτῇ 125  
ποιεῖτ', ἀτὰρ σοὶ γε ποθὴν πολέος βιότοιο.  
ἡμεῖς δ' οὐτ' ἐπὶ ἔργα πάρος γ' ἴμεν οὔτε πῃ ἄλλῃ,  
πρίν γ' αὐτὴν γήμασθαι Ἀχαιῶν ᾧ κ' ἐθέλῃσι.”

## THE ODYSSEY, II. 101-128

women in the land should be wroth with me, if he, who had won great possessions, were to lie without a shroud.'

"So she spoke, and our proud hearts consented. Then day by day she would weave at the great web, but by night would unravel it, when she had let place torches by her. Thus for three years she by her craft kept the Achaeans from knowing, and beguiled them; but when the fourth year came as the seasons rolled on, even then one of her women who knew all told us, and we caught her unravelling the splendid web. So she finished it against her will, perforce. Therefore to thee the wooers make answer thus, that thou mayest thyself know it in thine heart, and that all the Achaeans may know. Send away thy mother, and command her to wed whomsoever her father bids, and whoso is pleasing to her. But if she shall continue long time to vex the sons of the Achaeans, mindful in her heart of this, that Athene has endowed her above other women with knowledge of fair handiwork and an understanding heart, and wiles, such as we have never yet heard that any even of the women of old knew, of those who long ago were fair-tressed Achaean women—Tyro and Alcmene and Mycene of the fair crown—of whom not one was like Penelope in shrewd device; yet this at least she devised not aright. For so long shall men devour thy livelihood and thy possessions, even as long as she shall keep the counsel which the gods now put in her heart. Great fame she brings on herself, but on thee regret for thy much substance. For us, we will go neither to our lands nor elsewhere, until she marries that one of the Achaeans whom she will."

# HOMER

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤδα·  
 “Ἄντινό, οὗ πως ἔστι δόμων ἀέκουσαν ἀπῶσαι 130  
 ἧ μ' ἔτεχ', ἧ μ' ἔθρεψε· πατὴρ δ' ἐμὸς ἄλλοθι γαίης,  
 ζῶει ὃ γ' ἧ τέθνηκε· κακὸν δέ με πόλλ' ἀποτίνειν  
 Ἰκαρίῳ, αἶ κ' αὐτὸς ἐκὼν ἀπὸ μητέρα πέμψω.  
 ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαίμων  
 δώσει, ἐπεὶ μήτηρ στυγεράς ἀρήσεται ἔρινυς 135  
 οἴκου ἀπερχομένη· νέμεσις δέ μοι ἐξ ἀνθρώπων  
 ἔσσεται· ὧς οὐ τοῦτον ἐγὼ ποτε μῦθον ἐνίψω.  
 ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,  
 ἔξιτέ μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαῖτας  
 ὑμὰ κτήματ' ἔδοντες ἀμειβόμενοι κατὰ οἴκους. 140  
 εἰ δ' ὑμῖν δοκέει τόδε λωίτερον καὶ ἄμεινον  
 ἔμμεναι, ἀνδρὸς ἐνὸς βίοντον νήποινον ὀλέσθαι,  
 κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας,  
 αἶ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι.  
 νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὀλοισθε.” 145  
 Ὡς φάτο Τηλέμαχος, τῷ δ' αἰετῶ εὐρύοπα Ζεὺς  
 ὑψόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.  
 τῷ δ' ἔως μὲν ῥ' ἐπέτοντο μετὰ πνοιῆς ἀνέμοιο  
 πλησίω ἀλλήλοισι τιταινομένω πτερύγεσιν·  
 ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἰκέσθην, 150  
 ἔνθ' ἐπιδινηθέντε τιναξάσθην πτερὰ πυκνὰ,  
 ἐς δ' ἰδέτην πάντων κεφαλὰς, ὅσσοντο δ' ὄλεθρον·  
 δρυψαμένω δ' ὀνύχεσσι παρειὰς ἀμφί τε δειρὰς  
 δεξιῶ ἥϊξαν διὰ τ' οἰκία καὶ πόλιν αὐτῶν.

## THE ODYSSEY, II. 129-154

Then wise Telemachus answered him, and said :  
"Antinous, in no wise may I thrust forth from the house against her will her that bore me and reared me ; and, as for my father, he is in some other land, whether he be alive or dead. An evil thing it were for me to pay back a great price to Icarius, as I must, if of my own will I send my mother away. For from her father's hand shall I suffer evil, and heaven will send other ills besides, for my mother as she leaves the house will invoke the dread Avengers ; and I shall have blame, too, from men. Therefore will I never speak this word. And for you, if your own heart is wroth hereat, get you forth from my halls and prepare you other feasts, eating your own substance and changing from house to house. But if this seems in your eyes to be a better and more profitable thing, that one man's livelihood should be ruined without atonement, waste ye it. But I will call upon the gods that are forever, if haply Zeus may grant that deeds of requital may be wrought. Without atonement then should ye perish within my halls."

So spoke Telemachus, and in answer Zeus, whose voice is borne afar,<sup>1</sup> sent forth two eagles, flying from on high, from a mountain peak. For a time they flew swift as the blasts of the wind side by side with wings outspread ; but when they reached the middle of the many-voiced assembly, then they wheeled about, flapping their wings rapidly, and down on the heads of all they looked, and death was in their glare. Then they tore with their talons one another's cheeks and necks on either side, and darted away to the right across the houses and the city of the men.

<sup>1</sup> The adjective is sometimes rendered "far-seeing."

# HOMER

θάμβησαν δ' ὄρνιθας, ἐπεὶ ἴδον ὀφθαλμοῖσιν· 155  
 ὥρμηναν δ' ἀνὰ θυμὸν ἅ περ τελέεσθαι ἔμελλον.  
 τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἀλιθέρσης  
 Μαστορίδης· ὁ γὰρ οἶος ὀμηλικίην ἐκέκαστο  
 ὄρνιθας γνῶναι καὶ ἐναΐσιμα μυθήσασθαι·  
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπε· 160

“ Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω·  
 μνηστῆρσιν δὲ μάλιστα πιφαισκόμενος τάδε εἶρω·  
 τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ Ὀδυσσεὺς  
 δὴν ἀπάνευθε φίλων ὦν ἔσσεται, ἀλλὰ που ἤδη  
 ἐγγυὲς ἐὼν τοῖσδεσσι φόνον καὶ κῆρα φυτεύει 165  
 πάντεσσιν· πολέσιν δὲ καὶ ἄλλοισιν κακὸν ἔσται,  
 οἳ νεμόμεσθ' Ἰθάκην ἐνδείελον. ἀλλὰ πολὺ πρὶν  
 φραζώμεσθ', ὥς κεν καταπαύσομεν· οἳ δὲ καὶ αὐτοὶ  
 παυέσθων· καὶ γὰρ σφιν ἄφαρ τόδε λώϊόν ἐστιν.  
 οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ' ἐν εἰδώς· 170  
 καὶ γὰρ κείνῳ φημὶ τελευτηθῆναι ἅπαντα,  
 ὥς οἳ ἐμυθεόμην, ὅτε Ἴλιον εἰσανέβαινον  
 Ἄργεῖοι, μετὰ δέ σφιν ἔβη πολύμητις Ὀδυσσεύς.  
 φῆν κακὰ πολλὰ παθόντ', ὀλέσαντ' ἅπο πάντα  
 ἐταίρους,

ἄγνωστον πάντεσσιν ἐεικοστῷ ἐνιαυτῷ 175  
 οἴκαδ' ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται.”

Τὸν δ' αὖτ' Εὐρύμαχος Πολύβου παῖς ἀντίον ἤυδα·  
 “ ὦ γέρον, εἰ δ' ἄγε νῦν μαντεύεο σοῖσι τέκεσσι  
 οἴκαδ' ἰών, μή πού τι κακὸν πάσχωσιν ὀπίσσω·  
 ταῦτα δ' ἐγὼ σέο πολλὸν ἀμείνων μαντεύεσθαι. 180  
 ὄρνιθες δέ τε πολλοὶ ὑπ' αὐγὰς ἡελίοιο  
 φοιτῶσ', οὐδέ τε πάντες ἐναΐσιμοι· αὐτὰρ Ὀδυσσεὺς

But they were seized with wonder at the birds when their eyes beheld them, and pondered in their hearts on what was to come to pass. Then among them spoke the old lord Halitherses, son of Mastor, for he surpassed all men of his day in knowledge of birds and in uttering words of fate. He with good intent addressed their assembly, and spoke among them :

“Hearken now to me, men of Ithaca, to the word that I shall say ; and to the wooers especially do I declare and announce these things, since on them a great woe is rolling. For Odysseus shall not long be away from his friends, but even now, methinks, he is near, and is sowing death and fate for these men, one and all. Aye, and to many others of us also who dwell in clear-seen Ithaca will he be a bane. But long ere that let us take thought how we may make an end of this—or rather let them of themselves make an end, for this is straightway the better course for them. Not as one untried do I prophesy, but with sure knowledge. For unto Odysseus I declare that all things are fulfilled even as I told him, when the Argives embarked for Ilios and with them went Odysseus of many wiles. I declared that after suffering many ills and losing all his comrades he would come home in the twentieth year unknown to all ; and lo, all this is now being brought to pass.”

Then Eurymachus, son of Polybus, answered him, and said : “Old man, up now, get thee home and prophesy to thy children, lest haply in days to come they suffer ill. In this matter I am better far than thou to prophesy. Many birds there are that fare to and fro under the rays of the sun, and not all are fateful. As for Odysseus, he has perished far away,

ὄλετο τῇλ', ὥς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ  
 ὤφελες. οὐκ ἂν τόσσα θεοπροπέων ἀγόρευες,  
 οὐδέ κε Τηλέμαχον κεχολωμένον ὦδ' ἀνιείης, 185  
 σὼ οἴκῳ δῶρον ποτιδέγμενος, αἶ κε πόρῃσιν.  
 ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 αἶ κε νεώτερον ἄνδρα παλαιά τε πολλά τε εἰδὼς  
 παρφάμενος ἐπέεσσιν ἐποτρύνῃς χαλεπαίνειν,  
 αὐτῷ μὲν οἱ πρῶτον ἀνιηρέστερον ἔσται, 190  
 πρῆξαι δ' ἔμψης οὐ τι δυνήσεται εἵνεκα τῶνδε.<sup>1</sup>  
 σοὶ δέ, γέρον, θωὴν ἐπιθήσομεν, ἦν κ' ἐνὶ θυμῷ  
 τίνων ἀσχάλλῃς· χαλεπὸν δέ τοι ἔσσεται ἄλγος.  
 Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτός·  
 μητέρα ἦν ἐς πατρός ἀνωγέτω ἀπονέεσθαι· 195  
 οἱ δὲ γάμον τεύξουσιν καὶ ἀρτυνέουσιν ἔεδνα  
 πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.  
 οὐ γὰρ πρὶν παύσεσθαι οἴομαι νῆας Ἀχαιῶν  
 μνηστύος ἀργαλέης, ἐπεὶ οὐ τινα δείδιμεν ἔμψης,  
 οὔτ' οὖν Τηλέμαχον μάλα περ πολύμυθον ἐόντα, 200  
 οὔτε θεοπροπίης ἐμπαζόμεθ', ἦν σύ, γεραιέ,  
 μυθέαι ἀκράαντον, ἀπεχθάνεαι δ' ἔτι μᾶλλον.  
 χρήματα δ' αὖτε κακῶς βεβρώσεται, οὐδέ ποτ' ἴσα  
 ἔσσεται, ὅφρα κεν ἦ γε διατρίβῃσιν Ἀχαιοὺς  
 δν γάμον· ἡμεῖς δ' αὖ ποτιδέγμενοι ἥματα πάντα 205  
 εἵνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδὲ μετ' ἄλλας  
 ἐρχόμεθ', ἃς ἐπιεικές ὀπιυέμεν ἐστὶν ἐκάστῳ.”  
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤρδα·  
 “Εὐρύμαχ' ἡδὲ καὶ ἄλλοι, ὅσοι μνηστῆρες ἀγαυοί,  
 ταῦτα μὲν οὐχ ὑμέας ἔτι λίσσομαι οὐδ' ἀγορεύω· 210  
 ἦδη γὰρ τὰ ἴσασι θεοὶ καὶ πάντες Ἀχαιοί.

<sup>1</sup> Line 191 is omitted in most MSS. Some of those which retain it have οἷος ἀπ' ἄλλων instead of εἵνεκα τῶνδε.

as I would that thou hadst likewise perished with him. Then wouldst thou not prate so much in thy reading of signs, or be urging Telemachus on in his wrath, hoping for some gift for thy house, if haply he shall give it. But I will speak out to thee, and this word shall verily be brought to pass. If thou, wise in the wisdom of old, shalt beguile with thy talk a younger man, and set him on to be wroth, for him in the first place it shall be the more grievous, and he will in no case be able to do aught because of these men here, and on thee, old man, will we lay a fine which it will grieve thy soul to pay, and bitter shall be thy sorrow. And to Telemachus I myself, here among all, will offer this counsel. His mother let him bid to go back to the house of her father, and they will prepare a wedding feast and make ready the gifts full many,—aye, all that should follow after a well-loved daughter. For ere that, methinks, the sons of the Achaeans will not cease from their grievous wooing, since in any case we fear no man,—no, not Telemachus for all his many words,—nor do we reckon of any soothsaying which thou, old man, mayest declare; it will fail of fulfilment, and thou shalt be hated the more. Aye, and his possessions shall be devoured in evil wise, nor shall requital ever be made, so long as she shall put off the Achaeans in the matter of her marriage. And we on our part waiting here day after day are rivals by reason of her excellence, and go not after other women, whom each one might fitly wed.”

Then wise Telemachus answered him: “Eury-machus and all ye other lordly wooers, in this matter I entreat you no longer nor speak thereof, for now the gods know it, and all the Achaeans. But come,



# HOMER

ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἵκοσ' ἑταῖρους,  
 οἳ κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.  
 εἰμι γὰρ ἐς Σπάρτην<sup>1</sup> τε καὶ ἐς Πύλον ἡμαθόεντα  
 νόστον πευσόμενος πατρὸς δὴν οἰχομένοιο, 215  
 ἣν τίς μοι εἶπησι βροτῶν ἣ ὅσσαν ἀκούσω  
 ἐκ Διός, ἣ τε μάλιστα φέρει κλέος ἀνθρώποισιν·  
 εἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκούσω,  
 ἣ τ' ἄν, τρυχόμενός περ, ἔτι τλαίην ἐνιαυτόν·  
 εἰ δέ κε τεθνηῶτος ἀκούσω μηδ' ἔτ' ἐόντος, 220  
 νοστήσας δὴ ἔπειτα φίλῃν ἐς πατρίδα γαῖαν  
 σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεα κτερεῖζω  
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δώσω.”  
 Ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη  
 Μέντωρ, ὃς ῥ' Ὀδυσῆος ἀμύμονος ἦεν ἑταῖρος, 225  
 καὶ οἱ ἰὼν ἐν νηυσὶν ἐπέτρεπεν οἶκον ἅπαντα,  
 πείθεσθαί τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν·  
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·  
 “Κέκλυτε δὴ νῦν μεν, Ἰθακῆσιοι, ὅττι κεν εἴπω·  
 μὴ τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω 230  
 σκηπτοῦχος βασιλεύς, μηδὲ φρεσὶν αἴσιμα εἰδώς,  
 ἀλλ' αἰεὶ χαλεπὸς τ' εἴῃ καὶ αἴσυλα ῥέζοι·  
 ὥς οὔ τις μέμνηται Ὀδυσσῆος θείοιο  
 λαῶν οἷσιν ἄνασσε, πατὴρ δ' ὥς ἥπιος ἦεν.  
 ἀλλ' ἣ τοι μνηστῆρας ἀγήνορας οὔ τι μεγαίρω 235  
 ἔρδειν ἔργα βίαια κακορραφίῃσι νόοιο·  
 σφὰς γὰρ παρθέμενοι κεφαλὰς κατέδουσι βιαίως  
 οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.  
 νῦν δ' ἄλλω δῆμῳ νεμεσίζομαι, οἶον ἅπαντες

<sup>1</sup> Σπάρτην : Κρήτην Zenodotus ; cf. i. 93.

give me a swift ship and twenty comrades who will accomplish my journey for me to and fro. For I shall go to Sparta and to sandy Pylos to seek tidings of the return of my father that has long been gone, if haply any mortal man may tell me, or I may hear a voice from Zeus, which oftenest brings tidings to men. If so be I shall hear that my father is alive and coming home, then verily, though I am sore afflicted, I could endure for yet a year. But if I shall hear that he is dead and gone, then I will return to my dear native land and heap up a mound for him, and over it pay funeral rites, full many, as is due, and give my mother to a husband."

So saying he sat down, and among them rose Mentor, who was a comrade of noble Odysseus. To him, on departing with his ships, Odysseus had given all his house in charge, that it should obey the old man and that he should keep all things safe. He with good intent addressed their assembly, and spoke among them :

"Hearken now to me, men of Ithaca, to the word that I shall say. Never henceforth let sceptred king with a ready heart be kind and gentle, nor let him heed righteousness in his heart, but let him ever be harsh and work unrighteousness, seeing that no one remembers divine Odysseus of the people whose lord he was ; yet gentle was he as a father. But of a truth I begrudge not the proud wooers that they work deeds of violence in the evil contrivings of their minds, for it is at the hazard of their own lives that they violently devour the house of Odysseus, who, they say, will no more return. Nay, rather it is with the rest of the folk that I am wroth,

ἦσθ' ἄνεφ, ἀτὰρ οὐ τι καθαπτόμενοι ἐπέεσσι 240  
παύρους μνηστῆρας καταπαύετε<sup>1</sup> πολλοὶ ἔόντες."

Τὸν δ' Ἐυηγορίδης Λειώκριτος ἀντίον ἦῤα·  
"Μέντορ ἀταρτηρέ, φρένας ἤλεέ, ποῖον ἔειπες  
ἡμέας ὀτρύνων καταπανέμεν. ἀργαλέον δὲ 245  
ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαιτί.

εἷ περ γάρ κ' Ὀδυσσεὺς Ἰθακῆσιος αὐτὸς ἐπελθὼν  
δαινυμένους κατὰ δῶμα ἔον μνηστῆρας ἀγαυοὺς  
ἐξελάσαι μεγάροιο μενοινήσει' ἐνὶ θυμῷ,

οὐ κέν οἱ κεχάροιτο γυνή, μάλα περ χατέουσα,  
ἐλθόντ', ἀλλὰ κεν αὐτοῦ ἀεικέα πότμον ἐπίσποι, 250  
εἷ πλεόνεσσι μάχοιτο.<sup>2</sup> σὺ δ' οὐ κατὰ μοῖραν ἔειπες.

ἀλλ' ἄγε, λαοὶ μὲν σκίδνασθ' ἐπὶ ἔργα ἕκαστος,  
τούτῳ δ' ὀτρυνέει Μέντωρ ὁδὸν ἠδ' Ἀλιθέρης,  
οἳ τέ οἱ ἐξ ἀρχῆς πατρώιοι εἰσιν ἑταῖροι.

ἀλλ' οἴω, καὶ δητὰ καθήμενος ἀγγελιάων 255  
πεύσεται εἰν Ἰθάκῃ, τελέει δ' ὁδὸν οὐ ποτε ταύτην."

"Ὡς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψήρην.  
οἱ μὲν ἄρ' ἐσκίδναντο ἐὰ πρὸς δῶμαθ' ἕκαστος,  
μνηστῆρες δ' ἐς δῶματ' ἴσαν θείου Ὀδυσῆος.

Τηλέμαχος δ' ἀπάνευθε κιὼν ἐπὶ θῖνα θαλάσσης, 260  
χεῖρας νιψάμενος πολιῆς ἀλὸς εὖχετ' Ἀθήνη·

"Κλυθί μεν, ὃ χθιζὸς θεὸς ἤλυθες ἡμέτερον δῶ  
καί μ' ἐν νηὶ κέλευσας ἐπ' ἡεροειδέα πόντον  
νόστον πευσόμενον πατρὸς δὴν οἰχομένοιο

<sup>1</sup> καταπαύετε Rhianus: κατερύκετε.

<sup>2</sup> πλεόνεσσι μάχοιτο: πλεόνες οἱ ἔποιντο the scholia (Aristarchus?).

<sup>1</sup> So the word was understood in antiquity. Modern scholars connect it with *τεῖρω*, and make it mean "hard," "insolent."

<sup>2</sup> So the text, as it stands, must be interpreted. The scholiast read in 251, *εἰ πλεόνες οἱ ἔποιντο*, "even though he

that ye all sit thus in silence, and utter no word of rebuke to make the wooers cease, though ye are many and they but few."

Then Leocritus, son of Euenor, answered him: "Mentor, thou mischief-maker,<sup>1</sup> thou wanderer in thy wits, what hast thou said, bidding men make us cease? Nay, it were a hard thing to fight about a feast with men that moreover outnumber you. For if Ithacan Odysseus himself were to come and be eager at heart to drive out from his hall the lordly wooers who are feasting in his house, then should his wife have no joy at his coming, though sorely she longed for him, but right here would he meet a shameful death, if he fought with men that outnumbered him.<sup>2</sup> Thou hast not spoken aright. But come now, ye people, scatter, each one of you to his own lands. As for this fellow, Mentor and Halitherses will speed his journey, for they are friends of his father's house from of old. But methinks he will long abide here and get his tidings in Ithaca, and never accomplish this journey."

So he spoke, and hastily broke up the assembly. They then scattered, each one to his own house; and the wooers went to the house of divine Odysseus.

But Telemachus went apart to the shore of the sea, and having washed his hands in the grey seawater, prayed to Athene: "Hear me, thou who didst come yesterday as a god to our house, and didst bid me go in a ship over the misty deep to seek tidings of the return of my father, that has had the larger following." If this be adopted, the *πλεόνεσσι* in 245 may be construed with *ἀργαλέον*, "Hard would it be for you, though you are more in number than we." As it is, Leocritus speaks defiantly, and denies that Mentor's party is the more numerous.

ἔρχεσθαι· τὰ δὲ πάντα διατρίβουσιν Ἀχαιοί,  
μνηστήρες δὲ μάλιστα κακῶς ὑπερηνορέοντες.” 265

ὣς ἔφατ’ εὐχόμενος, σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη,  
Μέντορι εἰδομένη ἥμην δέμας ἡδὲ καὶ αὐδήν,  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“Τηλέμαχ’, οὐδ’ ὄπιθεν κακὸς ἔσσεαι οὐδ’ ἀνοήμων,  
εἰ δὴ τοι σοῦ πατρὸς ἐνέστακται μένος ἡῦ, 271

οἶος κείνος ἔην τελέσαι ἔργον τε ἔπος τε·  
οὐ τοι ἔπειθ’ ἀλήη ὁδὸς ἔσσεται οὐδ’ ἀτέλεστος.

εἰ δ’ οὐ κείνου γ’ ἐσσι γόνος καὶ Πηνελοπείης,  
οὐ σέ γ’ ἔπειτα ἔολπα τελευτήσειν, ἃ μενοινᾷς. 275

παῦροι γάρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται,  
οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.  
ἀλλ’ ἐπεὶ οὐδ’ ὄπιθεν κακὸς ἔσσεαι οὐδ’ ἀνοήμων,  
οὐδέ σε πάγχυ γε μῆτις Ὀδυσσῆος προλέλοιπεν,  
ἐλπωρὴ τοι ἔπειτα τελευτήσαι τάδε ἔργα. 280

τῷ νῦν μνηστήρων μὲν ἕα βουλήν τε νόον τε  
ἀφραδέων, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιοι·  
οὐδέ τι ἴσασιν θάνατον καὶ κῆρα μέλαιναν,  
ὅς δὴ σφι σχεδὸν ἐστίν, ἐπ’ ἡματι πάντας ὀλέσθαι.

σοὶ δ’ ὁδὸς οὐκέτι δηρὸν ἀπέσσεται ἦν σὺ μενοινᾷς· 285  
τοῖος γάρ τοι ἐταῖρος ἐγὼ πατρώϊός εἰμι,

ὅς τοι νῆα θοὴν στελέω καὶ ἄμ’ ἔψομαι αὐτός.  
ἀλλὰ σὺ μὲν πρὸς δῶματ’ ἰὼν μνηστήρσιν ὁμίλει,

ὄπλισσόν τ’ ἦια καὶ ἄγγεσιν ἄρσον ἅπαντα,  
οἶνον ἐν ἀμφιφορεῦσι, καὶ ἄλφιστα, μυελὸν ἀνδρῶν, 290

δέρμασιν ἐν πυκνιοῖσιν· ἐγὼ δ’ ἀνὰ δῆμον ἐταίρους  
αἰψ’ ἐθελοντῆρας συλλέξομαι. εἰσὶ δὲ νῆες

πολλαὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέαι ἡδὲ παλαιαί·  
τάων μὲν τοι ἐγὼν ἐπιόψομαι ἢ τις ἀρίστη,

ὧκα δ’ ἐφοπλίσσαντες ἐνήσομεν εὐρέι πόντῳ.” 295

## THE ODYSSEY, II. 265-295

long been gone. Lo, all this the Achaeans hinder, but the wooers most of all in their evil insolence."

So he spoke in prayer, and Athene drew near to him in the likeness of Mentor, both in form and in voice; and she spoke, and addressed him with winged words:

"Telemachus, neither hereafter shalt thou be a base man or a witless, if aught of thy father's goodly spirit has been instilled into thee, such a man was he to fulfil both deed and word. So then shall this journey of thine be neither vain nor unfulfilled. But if thou art not the son of him and of Penelope, then I have no hope that thou wilt accomplish thy desire. Few sons indeed are like their fathers; most are worse, few better than their fathers. But since neither hereafter shalt thou be a base man or a witless, nor has the wisdom of Odysseus wholly failed thee, there is therefore hope that thou wilt accomplish this work. Now then let be the will and counsel of the wooers—fools, for they are in no wise either prudent or just, nor do they know aught of death or black fate, which verily is near at hand for them, that they shall all perish in a day. But for thyself, the journey on which thy heart is set shall not be long delayed, so true a friend of thy father's house am I, who will equip for thee a swift ship, and myself go with thee. But go thou now to the house and join the company of the wooers; make ready stores, and bestow all in vessels—wine in jars, and barley meal, the marrow of men, in stout skins;—but I, going through the town, will quickly gather comrades that go willingly. And ships there are full many in sea-girt Ithaca, both new and old; of these will I choose out for thee the one that is best, and quickly will we make her ready and launch her on the broad deep."

# HOMER

“Ὡς φάτ’ Ἀθηναίη κούρη Διός· οὐδ’ ἄρ’ ἔτι δὴν  
 Τηλέμαχος παρέμιμνεν, ἐπεὶ θεοῦ ἔκλυεν αὐδήν.  
 βῆ δ’ ἵεναι πρὸς δῶμα, φίλον τετιημένος ἦτορ,  
 εὔρε δ’ ἄρα μνηστῆρας ἀγήνορας ἐν μεγάροισιν,  
 αἶγας ἀνιεμένους σιάλους θ’ εὔοντας ἐν αὐλῇ. 300  
 Ἀντίνοος δ’ ἰθὺς γελάσας κίε Τηλεμάχοιο,  
 ἐν τ’ ἄρα οἱ φῦ χειρί, ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνόμαζε·  
 “Τηλέμαχ’ ὑψαγόρη, μένος ἄσχετε, μή τί τοι ἄλλο  
 ἐν στήθεσσι κακὸν μελέτω ἔργον τε ἔπος τε,  
 ἀλλὰ μοι<sup>1</sup> ἐσθιέμεν καὶ πινέμεν, ὥς τὸ πάρος περ. 305  
 ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοί,  
 νῆα καὶ ἐξαίτους ἐρέτας, ἵνα θᾶσσον ἵκηαι  
 ἐς Πύλον ἡγαθέην μετ’ ἀγανοῦ πατρὸς ἀκουήν.”  
 Τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤνδα·  
 “Ἀντίνο’, οὐ πῶς ἔστιν ὑπερφιάλοισι μεθ’ ὑμῖν 310  
 δαίνυσθαί τ’ ἀκέοντα<sup>2</sup> καὶ εὐφραίνεσθαι ἔκηνον.  
 ἢ οὐχ ἄλλῃς ὥς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ  
 κτήματ’ ἐμά, μνηστῆρες, ἐγὼ δ’ ἔτι νῆπιος ἦα;  
 νῦν δ’ ὅτε δὴ μέγας εἰμὶ καὶ ἄλλων μῦθον ἀκούων  
 πυνθάνομαι, καὶ δὴ μοι ἀέξεται ἔνδοθι θυμός, 315  
 πειρήσω, ὥς κ’ ὕμμι κακὰς ἐπὶ κῆρας ἰήλω,  
 ἢ Πύλονδ’ ἐλθών, ἢ αὐτοῦ τῷδ’ ἐνὶ δήμῳ.  
 εἰμι μὲν, οὐδ’ ἀλήϊ ὁδὸς ἔσσεται ἦν ἀγορεύω,  
 ἔμπορος· οὐ γὰρ νηὸς ἐπήβολος οὐδ’ ἐρετᾶων  
 γίγνομαι· ὥς νῦν που ὕμμι ἐείσατο κέρδιον εἶναι.” 320  
 Ἡ ῥα, καὶ ἐκ χειρὸς χεῖρα σπάσας Ἀντινόοιο  
 ῥεῖα· μνηστῆρες δὲ δόμον κάτα δαῖτα πένοντο.<sup>3</sup>

<sup>1</sup> μοι : μάλ’.

<sup>2</sup> ἀκέοντα : ἀέκοντα Rhianus.

<sup>3</sup> Line 322 was rejected by Aristophanes and Aristarchus.

<sup>1</sup> The verb *ὀνομάζειν* is most commonly, as here, followed by the name of the person addressed, or by something

So spoke Athene, daughter of Zeus, nor did Telemachus tarry long after he had heard the voice of the goddess, but went his way to the house, his heart heavy within him. He found there the proud wooers in the halls, flaying goats and singeing swine in the court. And Antinous with a laugh came straight to Telemachus, and clasped his hand, and spoke, and addressed<sup>1</sup> him :

"Telemachus, thou braggart, unrestrained in daring, let no more any evil deed or word be in thy heart. Nay, I bid thee, eat and drink even as before. All these things the Achaeans will surely provide for thee—the ship and chosen oarsmen—that with speed thou mayest go to sacred Pylos to seek for tidings of thy noble father."

Then wise Telemachus answered him : "Antinous, in no wise is it possible for me in your overweening company to sit at meat quietly and to make merry with an easy mind. Is it not enough, ye wooers, that in time past ye wasted many goodly possessions of mine, while I was still a child ? But now that I am grown, and gain knowledge by hearing the words of others, yea and my spirit waxes within me, I will try how I may hurl forth upon you evil fates, either going to Pylos or here in this land. For go I will, nor shall the journey be in vain whereof I speak, though I voyage in another's ship, since I may not be master of ship or oarsmen. So, I ween, it seemed to you to be more to your profit."

He spoke, and snatched his hand from the hand of Antinous without more ado, and the wooers were busy with the feast throughout the hall. They equivalent to it. In a number of passages, however, the word is freely used, and it has seemed best to adopt a rendering which suits all, or nearly all, cases.



οἱ δ' ἐπελώβευον καὶ ἐκερτόμεον ἐπέεσσιν.

ὧδε δέ τις εἶπεςκε νέων ὑπερνηγορέοντων·

“Ἡ μάλα Τηλέμαχος φόνον ἡμιν μερμηρίζει. 325

ἥ τινας ἐκ Πύλου ἄξει ἀμύντορας ἡμαθόεντος

ἥ ὃ γε καὶ Σπάρτηθεν, ἐπεὶ νύ περ ἴεται αἰνῶς·

ἥ ἐ καὶ εἰς Ἐφύρην ἐθέλει, πείειραν ἄρουραν,

ἐλθεῖν, ὅφρ' ἐνθεν θυμοφθόρα φάρμακ' ἐνείκη,

ἐν δὲ βάλλῃ κρητῆρι καὶ ἡμέας πάντας ὀλέσσει.” 330

Ἄλλος δ' αὖτ' εἶπεςκε νέων ὑπερνηγορέοντων·

“Τίς δ' οἶδ', εἴ κε καὶ αὐτὸς ἰὼν κοίλῃς ἐπὶ νηὸς  
τῇλε φίλων ἀπόληται ἀλώμενος ὥς περ Ὀδυσσεύς;

οὕτω κεν καὶ μᾶλλον ὀφέλλειεν πόνον ἄμμιν·

κτῆματα γάρ κεν πάντα δασαίμεθα, οἰκία δ' αὖτε 335

τούτου μητέρι δοῖμεν ἔχειν ἢδ' ὅς τις ὀπυῖοι.”

Ὡς φάν, ὃ δ' ὑψόροφον θάλαμον κατεβήσето πατρὸς

εὐρύν, ὅθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο

ἐσθῆς τ' ἐν χηλοῖσιν ἄλις τ' ἐυῶδες ἔλαιον·

ἐν δὲ πίθοι οἶνοιο παλαιοῦ ἡδυπότοιο 340

ἔστασαν, ἄκρητον θείον ποτὸν ἐντὸς ἔχοντες,

ἐξείης ποτὶ τοῖχον ἀρηρότες, εἴ ποτ' Ὀδυσσεὺς

οἴκαδε νοστήσειε καὶ ἄλγεα πολλὰ μογήσας.

κλησισταὶ δ' ἔπесαν σανίδες πυκινῶς ἀραρυῖαι,

δικλίδες· ἐν δὲ γυνὴ ταμίη νύκτας τε καὶ ἡμαρ 345

ἔσχ', ἥ πάντ' ἐφύλασσε νόον πολυῖδρεῖσιν,

Εὐρύκλει', Ὡπος θυγάτηρ Πεισηνορίδαο.

τὴν τότε Τηλέμαχος προσέφη θαλαμόνδε καλέσας·

“Μαῖ', ἄγε δὴ μοι οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσον

ἡδύν, ὅτις μετὰ τὸν λαρώτατος ὃν σὺ φυλάσσεις 350

κείνον οἰομένη τὸν κάμμορον, εἴ ποθεν ἔλθοι

## THE ODYSSEY, II. 323-351

mocked and jeered at him in their talk; and thus would one of the proud youths speak:

"Aye, verily Telemachus is planning our murder. He will bring men to aid him from sandy Pylos or even from Sparta, so terribly is he set upon it. Or he means to go to Ephyre, that rich land, to bring from thence deadly drugs, that he may cast them in the wine-bowl, and destroy us all."

And again another of the proud youths would say: "Who knows but he himself as he goes on the hollow ship may perish wandering far from his friends, even as Odysseus did? So would he cause us yet more labour; for we should have to divide all his possessions, and his house we should give to his mother to possess, and to him who should wed her."

So they spoke, but Telemachus went down to the high-roofed treasure-chamber of his father, a wide room where gold and bronze lay piled, and raiment in chests, and stores of fragrant oil. There, too, stood great jars of wine, old and sweet, holding within them an unmixed divine drink, and ranged in order along the wall, if ever Odysseus should return home even after many grievous toils. Shut were the double doors, close-fitted; and there both night and day a stewardess abode, who guarded all in wisdom of mind, Eurycleia, daughter of Ops, son of Peisenor. To her now Telemachus, when he had called her to the treasure-chamber, spoke, and said:

"Nurse, draw me off wine in jars, sweet wine that is the choicest next to that which thou guardest ever thinking upon that ill-fated one, if haply Zeus-born Odysseus may come I know not whence, having

# HOMER

διογενῆς Ὀδυσσεὺς θάνατον καὶ κῆρας ἀλύξας.  
 δώδεκα δ' ἔμπλησον καὶ πώμασιν ἄρσον ἅπαντας.  
 ἐν δέ μοι ἄλφιστα χεῖρον ἑρραφέεσσι δοροῖσιν·  
 εἴκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς. 355  
 αὐτὴ δ' οἷη ἴσθι· τὰ δ' ἀθρόα πάντα τετύχθω·  
 ἐσπέριος γὰρ ἐγὼν αἰρήσομαι, ὅπποτε κεν δὴ  
 μήτηρ εἰς ὑπερῷ' ἀναβῇ κοίτου τε μέδεται.  
 εἰμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα  
 νόστον πευσόμενος πατρὸς φίλου, ἣν πον ἀκούσω." 360

“Ὡς φάτο, κώκυσεν δὲ φίλη τροφὸς Εὐρύκλεια,  
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·  
 “Τίπτε δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα  
 ἔπλετο; πῇ δ' ἐθέλεις ἰέναι πολλὴν ἐπὶ γαῖαν  
 μοῦνος ἐὼν ἀγαπητός; ὁ δ' ὤλετο τηλόθι πάτρης 365  
 διογενῆς Ὀδυσσεὺς ἀλλογυνώτῳ ἐνὶ δήμῳ.

οἱ δέ τοι αὐτίκ' ἰόντι κακὰ φράσσονται ὀπίσσω,  
 ὥς κε δόλῳ φθίῃς, τάδε δ' αὐτοὶ πάντα δάσσονται.  
 ἀλλὰ μὲν' αὖθ' ἐπὶ σοῖσι καθήμενος· οὐδέ τί σε χρὴ  
 πόντον ἐπ' ἀτρύγετον κακὰ πάσχειν οὐδ' ἀλάλησθαι.”

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα· 371  
 “Θάρσει, μαῖ', ἐπεὶ οὐ τοι ἄνευ θεοῦ ἦδε γε βουλή.  
 ἀλλ' ὅμοσον μὴ μητρὶ φίλῃ τάδε μυθήσασθαι,  
 πρίν γ' ὅτ' ἂν ἐνδεκάτῃ τε δυωδεκάτῃ τε γένηται,  
 ἢ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι, 375  
 ὥς ἂν μὴ κλαίουσα κατὰ χροῶα καλὸν ἰάπτῃ.”

“Ὡς ἄρ' ἔφη, γρήυς δὲ θεῶν μέγαν ὄρκον ἀπώμνυ.  
 αὐτὰρ ἐπεὶ ῥ' ὅμοσέν τε τελευτήσέν τε τὸν ὄρκον,  
 αὐτίκ' ἔπειτά οἱ οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσεν,

escaped from death and the fates. Fill twelve jars and fit them all with covers, and pour me barley meal into well-sewn skins, and let there be twenty measures of ground barley meal. But keep knowledge hereof to thyself, and have all these things brought together; for at evening I will fetch them, when my mother goes to her upper chamber and bethinks her of her rest. For I am going to Sparta and to sandy Pylos to seek tidings of the return of my dear father, if haply I may hear any."

So he spoke, and the dear nurse, Eurycleia, uttered a shrill cry, and weeping spoke to him winged words: "Ah, dear child, how has this thought come into thy mind? Whither art thou minded to go over the wide earth, thou who art an only son and well-beloved? But he hath perished far from his country, the Zeus-born Odysseus, in a strange land; and these men, so soon as thou art gone, will devise evil for thee hereafter, that thou mayest perish by guile, and themselves divide all these possessions. Nay, abide here in charge of what is thine; thou hast no need to suffer ills and go a wanderer over the un-resting sea."

Then wise Telemachus answered her: "Take heart, nurse, for not without a god's warrant is this my plan. But swear to tell naught of this to my dear mother until the eleventh or twelfth day shall come, or until she shall herself miss me and hear that I am gone, that she may not mar her fair flesh with weeping."

So he spoke, and the old woman swore a great oath by the gods to say naught. But when she had sworn and made an end of the oath, straightway she drew for him wine in jars, and poured barley meal

ἐν δέ οἱ ἄλφιτα χεῦεν ἑρραφέεσσι δοροῖσι. 380

Τηλέμαχος δ' ἐς δώματ' ἰὼν μνηστῆρσιν ὁμίλει.

Ἐνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη.

Τηλεμάχῳ ἐικυῖα κατὰ πτόλιν ὥχετο πάντη,

καί ῥα ἐκάστω φωτὶ παρισταμένη φάτο μῦθον,

ἐσπερίους δ' ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνώγει. 385

ἢ δ' αὖτε Φρονίοιο Νοήμονα φαίδιμον νῖδον

ἦτεε νῆα θοὴν· ὁ δέ οἱ πρόφρων ὑπέδεκτο.

Δύσετό τ' ἡέλιος σκίοωντό τε πᾶσαι ἀγυαί,

καὶ τότε νῆα θοὴν ἄλαδ' εἴρυσε, πάντα δ' ἐν αὐτῇ

ὄπλ' ἐτίθει, τά τε νῆες εὖσσελμοι φορέουσι. 390

στήσε δ' ἐπ' ἐσχατιῇ λιμένος, περὶ δ' ἐσθλοὶ ἐταῖροι

ἀθρόοι ἠγερέθοντο· θεὰ δ' ὤτρυνεν ἕκαστον.

Ἐνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη.

βῆ ῥ' ἰέναι πρὸς δώματ' Ὀδυσσῆος θείοιο·

ἔνθα μνηστήρεσσιν ἐπὶ γλυκὺν ὕπνον ἔχευε, 395

πλάζε δὲ πίνοντας, χειρῶν δ' ἐκβαλλε κύπελλα.

οἱ δ' εὖδεν ὠρνυντο κατὰ πτόλιν, οὐδ' ἄρ' ἔτι δὴν

ῆατ', ἐπεὶ σφισιν ὕπνος ἐπὶ βλεφάροισιν ἐπιπτεν.

αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη

ἐκπροκαλεσσαμένη μεγάρων ἐν ναιεταόντων, 400

Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδὴν·

“Τηλέμαχ', ἦδη μὲν τοι εὐκνήμιδες ἐταῖροι

ῆατ' ἐπήρετμοι τὴν σὴν ποτιδέγμενοι ὁρμήν·

ἄλλ' ἴομεν, μὴ δηθὰ διατρίβωμεν ὁδοῖο.”

Ὡς ἄρα φωνήσας ἠγήσατο Παλλὰς Ἀθήνη

καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαῖνε θεοῖο. 405

αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,

into well-sewn skins; and Telemachus went to the hall and joined the company of the wooers.

Then the goddess, flashing-eyed Athene, took other counsel. In the likeness of Telemachus she went everywhere throughout the city, and to each of the men she drew near and spoke her word, bidding them gather at even beside the swift ship. Furthermore, of Noemon, the glorious son of Phronius, she asked a swift ship, and he promised it to her with a ready heart.

Now the sun set and all the ways grew dark. Then she drew the swift ship to the sea and put in it all the gear that well-benched ships carry. And she moored it at the mouth of the harbour, and round about it the goodly company was gathered together, and the goddess heartened each man.

Then again the goddess, flashing-eyed Athene, took other counsel. She went her way to the house of divine Odysseus, and there began to shed sweet sleep upon the wooers and made them to wander in their drinking, and from their hands she cast the cups. But they rose to go to their rest throughout the city, and remained no long time seated, for sleep was falling upon their eyelids. But to Telemachus spoke flashing-eyed Athene, calling him forth before the stately hall, having likened herself to Mentor both in form and in voice:

“Telemachus, already thy well-greaved comrades sit at the oar and await thy setting out. Come, let us go, that we may not long delay their journey.”

So saying, Pallas Athene led the way quickly, and he followed in the footsteps of the goddess. Now when they had come down to the ship and to

εὔρον ἔπειτ' ἐπὶ θινὶ κάρη κομόωντας ἑταίρους.  
τοῖσι δὲ καὶ μετέειφ' ἱερὴ ἰς Τηλεμάχοιο.

“ Δεῦτε, φίλοι, ἥια φερώμεθα· πάντα γὰρ ἤδη  
ἀθρό' ἐνὶ μεγάρῳ. μήτηρ δ' ἐμὴ οὐ τι πέπυσται,  
οὐδ' ἄλλαι δμῳαί, μία δ' οἷη μῦθον ἄκουσεν.”

“Ὡς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο.  
οἱ δ' ἄρα πάντα φέροντες εὐσσέλμῳ ἐπὶ νηὶ  
κάτθεσαν, ὥς ἐκέλευσεν Ὀδυσσῆος φίλος υἱός.  
ἂν δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη,  
νηὶ δ' ἐνὶ πρυμνῇ κατ' ἄρ' ἔξετο· ἄγχι δ' ἄρ' αὐτῆς  
ἔξετο Τηλέμαχος. τοὶ δὲ πρυμνήσι' ἔλυσαν,  
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον.  
τοῖσιν δ' ἵκμενον οὖρον ἵει γλαυκῶπις Ἀθήνη,  
ἄκραῇ Ζέφυρον, κελάδοντ' ἐπὶ οἶνοπα πόντον.  
Τηλέμαχος δ' ἐτάροισιν ἐποτρύννας ἐκέλευσεν  
ὅπλων ἅπτεσθαι· τοὶ δ' ὀτρύνοντος ἄκουσαν.  
ιστὸν δ' εἰλάτινον κοίλης ἔντοσθε μεσόδμης  
στήσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἔδησαν,  
ἔλκον δ' ἰστία λευκὰ εὐστρέπτοισι βοεῦσιν.  
ἔπρησεν δ' ἄνεμος μέσον ἰστίον, ἀμφὶ δὲ κύμα  
στεῖρην πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·  
ἥ δ' ἔθεεν κατὰ κύμα διαπρήσσουσα κέλευθον.  
δησάμενοι δ' ἄρα ὅπλα θοὴν ἀνὰ νῆα μέλαιναν  
στήσαντο κρητῆρας ἐπιστεφέας οἶνοιο,  
λείβον δ' ἀθανάτοισι θεοῖς αἰειγενέτησιν,  
ἐκ πάντων δὲ μάλιστα Διὸς γλαυκῶπιδι κούρῃ.  
παννυχίη μὲν ῥ' ἦ γε καὶ ἡῶ πείρε κέλευθον.

<sup>1</sup> It is hard to determine with exactness to what extent the original meaning “strong” survives in the uses of ἱερός.

the sea, they found on the shore their long-haired comrades, and the strong and mighty<sup>1</sup> Telemachus spoke among them :

“Come, friends, let us fetch the stores, for all are now gathered together in the hall. My mother knows naught hereof, nor the handmaids either : one only heard my word.”

Thus saying, he led the way, and they went along with him. So they brought and stowed everything in the well-benched ship, as the dear son of Odysseus bade. Then on board the ship stepped Telemachus, and Athene went before him and sat down in the stern of the ship, and near her sat Telemachus, while the men loosed the stern cables and themselves stepped on board, and sat down upon the benches. And flashing-eyed Athene sent them a favourable wind, a strong-blowing West wind that sang over the wine-dark sea. And Telemachus called to his men, and bade them lay hold of the tackling, and they hearkened to his call. The mast of fir they raised and set in the hollow socket, and made it fast with fore-stays, and hauled up the white sail with twisted thongs of ox-hide. So the wind filled the belly of the sail, and the dark wave sang loudly about the stem of the ship as she went, and she sped over the wave accomplishing her way. Then, when they had made the tackling fast in the swift black ship, they set forth bowls brim full of wine, and poured libations to the immortal gods that are forever, and chiefest of all to the flashing-eyed daughter of Zeus. So all night long and through the dawn the ship cleft her way.

It may be that in *ἱερῇ ἴσ* and *ἱερὸν μένος* (vii. 167) we should see a reference to the sanctity attaching to royal station.



# Τ

Ἡέλιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην,  
 οὐρανὸν ἐς πολύχαλκον, ἔν' ἀθανάτοισι φαείνοι  
 καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν·  
 οἱ δὲ Πύλον, Νηληῆος ἐνκτίμενον πτολίεθρον,  
 ἴξον· τοὶ δ' ἐπὶ θινὶ θαλάσσης ἱερὰ ῥέζον, 5  
 ταύρους παμμέλανας, ἐνοσίχθονι κυανοχαίτῃ.  
 ἐννέα δ' ἔδραι ἔσαν, πεντακόσιοι δ' ἐν ἐκάστῃ  
 ἦατο καὶ προύχοντο ἐκάστοθι ἐννέα ταύρους.  
 εὖθ' οἱ σπλάγχνα πάσαντο, θεῶ δ' ἐπὶ μηρὶ ἔκαιον, 10  
 οἱ δ' ἰθὺς κατάγοντο ἰδ' ἰστία νηὸς εἴσης  
 στεῖλαν αἰείραντες, τὴν δ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί·  
 ἐκ δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη.  
 τὸν προτέρη προσέειπε θεά, γλαυκῶπις Ἀθήνη·  
 “Τηλέμαχ', οὐ μὲν σε χρὴ ἔτ' αἰδοῦς, οὐδ' ἡβαιόν· 15  
 τούνεκα γὰρ καὶ πόντον ἐπέπλωσ, ὄφρα πύθῃαι  
 πατρός, ὅπου κύθε γαῖα καὶ ὄν τινα πότμον ἐπέσπεν.  
 ἀλλ' ἄγε νῦν ἰθὺς κίε Νέστορος ἵπποδάμοιο·  
 εἶδομεν ἦν τινα μῆτιν ἐνὶ στήθεσσι κέκευθε.  
 λίσσεσθαι δέ μιν αὐτός, ὅπως νημερτέα εἶπῃ·  
 ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπιυμένος ἐστί.” 20

## BOOK III

AND now the sun, leaving the beauteous mere, sprang up into the brazen heaven to give light to the immortals and to mortal men on the earth, the giver of grain; and they came to Pylos, the well-built citadel of Neleus. Here the townsfolk on the shore of the sea were offering sacrifice of black bulls to the dark-haired Earth-shaker. Nine companies there were, and five hundred men sat in each, and in each they held nine bulls ready for sacrifice. Now when they had tasted the inner parts and were burning the thigh-pieces to the god, the others put straight in to the shore, and hauled up and furled the sail of the shapely ship, and moored her, and themselves stepped forth. Forth too from the ship stepped Telemachus, and Athene led the way. And the goddess, flashing-eyed Athene, spake first to him, and said:

“Telemachus, no longer hast thou need to feel shame, no, not a whit. For to this end hast thou sailed over the sea, that thou mightest seek tidings of thy father,—where the earth covered him, and what fate he met. But come now, go straightway to Nestor, tamer of horses; let us learn what counsel he keepeth hid in his breast. And do thou beseech him thyself that he may tell thee the very truth. A lie will he not utter, for he is wise indeed.”

## HOMER

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤδα·  
 “Μέντορ, πῶς τ' ἄρ' ἴω; πῶς τ' ἄρ προσπτύξομαι  
 αὐτόν;

οὐδέ τί πω μύθοισι πεπείρημαι πυκινοῖσιν·  
 αἰδῶς δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι.”

Τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη· 25  
 “Τηλέμαχ', ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῆσι νοήσεις,  
 ἄλλα δὲ καὶ δαίμων ὑποθήσεται· οὐ γὰρ οἶω  
 οὐ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε.”

ὣς ἄρα φωνήσας ἠγήσατο Παλλὰς Ἀθήνη  
 καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαῖνε θεοῖο. 30  
 ἱξον δ' ἐς Πυλίων ἀνδρῶν ἄγυρῖν τε καὶ ἔδρας,  
 ἐνθ' ἄρα Νέστωρ ἦστο σὺν υἱάσιν, ἀμφὶ δ' ἑταῖροι  
 δαῖτ' ἐντυνόμενοι κρέα τ' ὥπτων ἄλλα τ' ἔπειρον.  
 οἱ δ' ὥς οὖν ξείνους ἴδον, ἀθρόοι ἦλθον ἅπαντες,  
 χερσὶν τ' ἠσπάζοντο καὶ ἐδριάζασθαι ἄνωγον. 35  
 πρῶτος Νεστορίδης Πεισίστρατος ἐγγύθεν ἐλθὼν  
 ἀμφοτέρων ἔλε χεῖρα καὶ ἵδρυσεν παρὰ δαιτὶ  
 κώεσιν ἐν μαλακοῖσιν ἐπὶ ψαμάθοις ἀλίησιν  
 πάρ τε κασιγνήτῳ Θρασυμήδεϊ καὶ πατέρι ᾧ·  
 δῶκε δ' ἄρα σπλάγχων μοίρας, ἐν δ' οἶνον ἔχευεν 40  
 χρυσεῖῳ δέπαϊ· δειδισκόμενος δὲ προσηύδα  
 Παλλὰδ' Ἀθηναίην κούρην Διὸς αἰγιόχοιο·

“Εὐχέο νῦν, ὦ ξεῖνε, Ποσειδάωνι ἄνακτι·  
 τοῦ γὰρ καὶ δαίτης ἠντήσατε δεῦρο μολόντες.  
 αὐτὰρ ἐπὴν σπείσης τε καὶ εὔξαι, ἥ θέμις ἐστί, 45  
 δὸς καὶ τούτῳ ἔπειτα δέπας μελιηδέος οἶνον  
 σπείσαι, ἐπεὶ καὶ τοῦτον οἶομαι ἀθανάτοισιν  
 εὐχεσθαι· πάντες δὲ θεῶν χατέουσ' ἄνθρωποι.  
 ἀλλὰ νεώτερός ἐστιν, ὁμηλική δ' ἐμοὶ αὐτῷ·  
 τούνεκα σοὶ προτέρῳ δώσω χρύσειον ἄλεισον.” 50

Then wise Telemachus answered her: "Mentor, how shall I go, and how shall I greet him? I am as yet all unversed in subtle speech, and moreover a young man has shame to question an elder."

Then the goddess, flashing-eyed Athene, answered him: "Telemachus, somewhat thou wilt of thyself devise in thy breast, and somewhat heaven too will prompt thee. For, methinks, not without the favour of the gods hast thou been born and reared."

So spake Pallas Athene, and led the way quickly; but he followed in the footsteps of the goddess; and they came to the gathering and the companies of the men of Pylos. There Nestor sat with his sons, and round about his people, making ready the feast, were roasting some of the meat and putting other pieces on spits. But when they saw the strangers they all came thronging about them, and clasped their hands in welcome, and bade them sit down. First Nestor's son Peisistratus came near and took both by the hand, and made them to sit down at the feast on soft fleeces upon the sand of the sea, beside his brother Thrasymedes and his father. Thereupon he gave them portions of the inner meat and poured wine in a golden cup, and, pledging her, he spoke to Pallas Athene, daughter of Zeus who bears the aegis:

"Pray now, stranger, to the lord Poseidon, for his is the feast whereon you have chanced in coming hither. And when thou hast poured libations and hast prayed, as is fitting, then give thy friend also the cup of honey-sweet wine that he may pour, since he too, I ween, prays to the immortals; for all men have need of the gods. Howbeit he is the younger, of like age with myself, wherefore to thee first will I give the golden cup."

Ὡς εἰπὼν ἐν χειρὶ τίθει δέπας ἡδέος οἴνου·  
χαῖρε δ' Ἀθηναίη πεπνυμένῳ ἀνδρὶ δικαίῳ,  
οὐνεκα οἱ προτέρῃ δῶκε χρύσειον ἄλειςον·  
αὐτίκα δ' εὐχέτο πολλὰ Ποσειδάωνι ἄνακτι·

“Κλῦθι, Ποσειδάον γαιήοχε, μηδὲ μεγέρης  
ἡμῖν εὐχομένοισι τελευτήσαι τάδε ἔργα.

Νέστορι μὲν πρώτιστα καὶ νιάσι κῦδος ὄπαζε,  
αὐτὰρ ἔπειτ' ἄλλοισι δίδου χαρίεσσιν ἀμοιβὴν  
σύμπασιν Πυλίοισιν ἀγακλειτῆς ἐκατόμβης.

δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι,  
οὐνεκα δεῦρ' ἰκόμεσθα θοῇ σὺν νηὶ μελαίνῃ.”

Ὡς ἄρ' ἔπειτ' ἡρᾶτο καὶ αὐτὴ πάντα τελεύτα.

δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον·  
ὥς δ' αὕτως ἡρᾶτο Ὀδυσσῆος φίλος υἱός.

οἱ δ' ἐπεὶ ὤπτησαν κρῆ ὑπέρτερα καὶ ἐρύσαντο,  
μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἔντο,  
τοῖς ἄρα μύθων ἤρχε Γερήνιος ἱππότα Νέστωρ·

“Νῦν δὴ κάλλιον ἔστι μεταλλῆσαι καὶ ἐρέσθαι  
ξείνους, οἳ τινὲς εἰσιν, ἐπεὶ τάρπησαν ἐδωδῆς.

ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλείθ' ὑγρὰ κέλευθα;  
ἥ τι κατὰ πρῆξιν ἢ μαψιδίως ἀλάλησθε

οἶά τε ληιστῆρες ὑπεῖρ ἄλλα, τοί τ' ἀλῶνται  
ψυχὰς παρθέμενοι κακὸν ἄλλοδαποῖσι φέροντες;”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠὔδα  
θαρσύνσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη

### THE ODYSSEY, III. 51-76

So he spake, and placed in her hand the cup of sweet wine. But Pallas Athene rejoiced at the man's wisdom and judgment, in that to her first he gave the golden cup; and straightway she prayed earnestly to the lord Poseidon:

"Hear me, Poseidon, thou Earth-enfolder, and grudge not in answer to our prayer to bring these deeds to fulfilment. To Nestor, first of all, and to his sons vouchsafe renown, and then do thou grant to the rest gracious requital for this glorious hecatomb, even to all the men of Pylos; and grant furthermore that Telemachus and I may return when we have accomplished all that for which we came hither with our swift black ship."

Thus she prayed, and was herself fulfilling all. Then she gave Telemachus the fair two-handled<sup>1</sup> cup, and in like manner the dear son of Odysseus prayed. Then when they had roasted the outer flesh and drawn it off the spits, they divided the portions and feasted a glorious feast. But when they had put from them the desire of food and drink, the horseman, Nestor of Gerenia,<sup>2</sup> spoke first among them:

"Now verily is it seemlier to ask and enquire of the strangers who they are, since now they have had their joy of food. Strangers, who are ye? Whence do ye sail over the watery ways? Is it on some business, or do ye wander at random over the sea, even as pirates, who wander hazarding their lives and bringing evil to men of other lands?"

Then wise Telemachus took courage, and made answer, for Athene herself put courage in his heart,

<sup>1</sup> Others, "double cup," i.e. shaped like an hour-glass.

<sup>2</sup> The precise meaning of this epithet is quite unknown.

θῆχ', ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο  
ἡδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν.<sup>1</sup>

“ὦ Νέστορ Νηληιάδῃ, μέγα κῦδος Ἀχαιῶν,  
εἵρεαι ὀππόθεν εἰμέν· ἐγὼ δέ κέ τοι καταλέξω. 80  
ἡμεῖς ἐξ Ἰθάκης ὑπονῆιου εἰλήλουθμεν·  
πρῆξις δ' ἦδ' ἰδίῃ, οὐ δῆμιος, ἦν ἀγορεύω.  
πατρὸς ἐμοῦ κλέος εὐρὺ μετέρχομαι, ἦν που ἀκούσω,  
δίου Ὀδυσσῆος ταλασίφρονος, ὃν ποτέ φασι  
σὺν σοὶ μαρνάμενον Τρώων πόλιν ἐξαλαπάξαι. 85  
ἄλλους μὲν γὰρ πάντας, ὅσοι Τρῳσὶν πολέμιζον,  
πευθόμεθ', ἦχι ἕκαστος ἀπώλετο λυγρῷ ὀλέθρῳ,  
κείνου δ' αὖ καὶ ὄλεθρον ἀπευθέα θῆκε Κρονίων.  
οὐ γάρ τις δύναται σάφα εἰπέμεν ὀππόθ' ὄλωλεν,  
εἶθ' ὃ γ' ἐπ' ἡπείρου δάμη ἀνδράσι δυσμενέεσσιν, 90  
εἴτε καὶ ἐν πελάγῃ μετὰ κύμασιν Ἀμφιτρίτης.  
τούνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλῃσθα  
κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὅπως  
ὀφθαλμοῖσι τεοῖσιν ἢ ἄλλου μῦθον ἄκουσας  
πλαζομένον· πέρι γάρ μιν οἰζυρὸν τέκε μήτηρ. 95  
μηδὲ τί μ' αἰδόμενος μειλίσσῃς μηδ' ἐλεαίρων,  
ἀλλ' εὖ μοι κατάλεξον ὅπως ἦντησας ὀπωπῆς.  
λίσσομαι, εἴ ποτέ τοί τι πατὴρ ἐμός, ἐσθλὸς Ὀδυσσεύς,  
ἢ ἔπος ἢ τι ἔργον ὑποστὰς ἐξετέλεσσε  
δήμῳ ἔνι Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί, 100  
τῶν νῦν μοι μνησῆσαι, καὶ μοι νημερτὲς ἐνίσπες.”

Τὸν δ' ἡμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ·  
“ὦ φίλ', ἐπεὶ μ' ἔμνησας οἰζύος, ἦν ἐν ἐκείνῳ  
δήμῳ ἀνέτλημεν μένος ἄσχετοι υἱες Ἀχαιῶν,

<sup>1</sup> Line 78 (=i. 95) is omitted in the best MSS.

### THE ODYSSEY, III. 77-104

that he might ask about his father that was gone, and that good report might be his among men :

“Nestor, son of Neleus, great glory of the Achaeans, thou askest whence we are, and I will surely tell thee. We have come from Ithaca that is below Neion ; but this business whereof I speak is mine own, and concerns not the people. I come after the wide-spread rumour of my father, if haply I may hear of it, even of goodly Odysseus of the steadfast heart, who once, men say, fought by thy side and sacked the city of the Trojans. For of all men else, as many as warred with the Trojans, we learn where each man died a woeful death, but of him the son of Cronos has made even the death to be past learning ; for no man can tell surely where he hath died,—whether he was overcome by foes on the mainland, or on the deep among the waves of Amphitrite. Therefore am I now come to thy knees, if perchance thou wilt be willing to tell me of his woeful death, whether thou sawest it haply with thine own eyes, or didst hear from some other the story of his wanderings ;<sup>1</sup> for beyond all men did his mother bear him to sorrow. And do thou nowise out of ruth or pity for me speak soothing words, but tell me truly how thou didst come to behold him. I beseech thee, if ever my father, noble Odysseus, promised aught to thee of word or deed and fulfilled it in the land of the Trojans, where you Achaeans suffered woes, be mindful of it now, I pray thee, and tell me the very truth.”

Then the horseman, Nestor of Gerenia, answered him : “My friend, since thou hast recalled to my mind the sorrow which we endured in that land, we

<sup>1</sup> Or, “from some other wanderer.”



# HOMER

ἡμὲν ὅσα ξὺν νηυσὶν ἐπ' ἡρωεῖδέα πόντον 105  
 πλαζόμενοι κατὰ ληΐδ', ὅπη ἄρξειεν Ἀχιλλεύς,  
 ἡδ' ὅσα καὶ περὶ ἄστυ μέγα Πριάμοιο ἄνακτος  
 μαρνάμεθ'. ἔνθα δ' ἔπειτα κατέκταθεν ὅσσοι ἄριστοι.  
 ἔνθα μὲν Αἴας κείται ἀρήιος, ἔνθα δ' Ἀχιλλεύς,  
 ἔνθα δὲ Πάτροκλος, θεόφιν μῆστωρ ἀτάλαντος, 110  
 ἔνθα δ' ἐμὸς φίλος υἱός, ἅμα κρατερός καὶ ἀμύμων,  
 Ἀντίλοχος, πέρι μὲν θείειν ταχὺς ἡδὲ μαχητής·  
 ἄλλα τε πόλλ' ἐπὶ τοῖς πάθομεν κακά· τίς κεν ἐκεῖνα  
 πάντα γε μυθήσαιο καταβνητῶν ἀνθρώπων;  
 οὐδ' εἰ πεντάετές γε καὶ ἐξάετες παραμίνων 115  
 ἐξερέοις ὅσα κεῖθι πάθον κακὰ δῖοι Ἀχαιοί·  
 πρὶν κεν ἀνιηθεῖς σὴν πατρίδα γαῖαν ἴκοιο.  
 εἰνάετες γάρ σφιν κακὰ ῥάπτομεν ἀμφιέποντες  
 παντοίοισι δόλοισι, μόγις δ' ἐτέλεσσε Κρονίων.  
 ἔνθ' οὐ τίς ποτε μῆτιν ὁμοιωθήμεναι ἄντην 120  
 ἤθελ', ἐπεὶ μάλα πολλὸν ἐνίκα δῖος Ὀδυσσεὺς  
 παντοίοισι δόλοισι, πατὴρ τέος, εἰ ἐτεόν γε  
 κείνου ἔκγονός ἐσσι· σέβας μ' ἔχει εἰσορόωντα.  
 ἦ τοι γὰρ μῦθοί γε εἰκότες, οὐδέ κε φαίης  
 ἄνδρα νεώτερον ὧδε εἰκότα μυθήσασθαι. 125  
 ἔνθ' ἦ τοι ἦος μὲν ἐγὼ καὶ δῖος Ὀδυσσεὺς  
 οὔτε ποτ' εἰν ἀγορῇ δίχ' ἐβάζομεν οὔτ' ἐνὶ βουλῇ,  
 ἀλλ' ἕνα θυμὸν ἔχοντε νόῳ καὶ ἐπίφρονι βουλῇ  
 φραζόμεθ' Ἀργείοισιν ὅπως ὅχ' ἄριστα γένοιτο.  
 αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰπὴν, 130  
 βῆμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιοὺς,<sup>1</sup>  
 καὶ τότε δὴ Ζεὺς λυγρὸν ἐνὶ φρεσὶ μῆδετο νόστον  
 Ἀργείοις, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιοι

<sup>1</sup> Line 131, though found in the MSS., is out of harmony with what follows. It may have been interpolated from xiii. 317, where it is in place.

### THE ODYSSEY, III. 105-133

sons of the Achaeans, unrestrained in daring,—all that we endured on shipboard, as we roamed after booty over the misty deep whithersoever Achilles led ; and all our fightings around the great city of king Priam ;—lo, there all our best were slain. There lies warlike Aias, there Achilles, there Patroclus, the peer of the gods in counsel ; and there my own dear son, strong alike and peerless, Antilochus, pre-eminent in speed of foot and as a warrior. Aye, and many other ills we suffered besides these ; who of mortal men could tell them all ? Nay, if for five years' space or six years' space thou wert to abide here, and ask of all the woes which the goodly Achaeans endured there, thou wouldest grow weary ere the end and get thee back to thy native land. For nine years' space were we busied plotting their ruin with all manner of wiles ; and hardly did the son of Cronos bring it to pass. There no man ventured to vie with him in counsel, since goodly Odysseus far excelled in all manner of wiles,—thy father, if indeed thou art his son. Amazement holds me as I look on thee, for verily thy speech is like his ; nor would one think that a younger man would speak so like him. Now all the time that we were there goodly Odysseus and I never spoke at variance either in the assembly or in the council, but being of one mind advised the Argives with wisdom and shrewd counsel how all might be for the best. But when we had sacked the lofty city of Priam, and had gone away in our ships, and a god had scattered the Achaeans, then, even then, Zeus planned in his heart a woeful return for the Argives, for in no wise prudent or just were all.

# HOMER

πάντες ἔσαν· τῷ σφεων πολέες κακὸν οἶτον ἐπέσπον  
 μήνιος ἔξ ὀλοῆς γλαυκώπιδος ὀβριμοπάτρης, 135  
 ἧ τ' ἔριν Ἀτρεΐδῃσι μετ' ἀμφοτέροισιν ἔθηκε.  
 τῷ δὲ καλεσσαμένῳ ἀγορὴν ἐς πάντας Ἀχαιοὺς,  
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐς ἥλιον καταδύντα,  
 οἱ δ' ἦλθον οἶνῳ βεβαρηότες υἱες Ἀχαιῶν,  
 μῦθον μυθείσθην, τοῦ εἵνεκα λαὸν ἄγειραν. 140  
 ἔνθ' ἦ τοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς  
 νόστου μιμνήσκεσθαι ἐπ' εὐρέα νῶτα θαλάσσης,  
 οὐδ' Ἀγαμέμνονι πάμπαν ἐήνδανε· βούλετο γάρ ῥα  
 λαὸν ἐρυκακέειν ῥέξαι θ' ἱερὰς ἐκατόμβας,  
 ὥς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιτο, 145  
 νήπιος, οὐδὲ τὸ ἤδη, δ' οὐ πείσεσθαι ἔμελλεν·  
 οὐ γάρ τ' αἰψα θεῶν τρέπεται νόος αἰὲν ἐόντων.  
 ὥς τῷ μὲν χαλεποῖσιν ἀμειβομένῳ ἐπέεσσιν  
 ἔστασαν· οἱ δ' ἀνόρουσαν ἐυκνήμιδες Ἀχαιοὶ  
 ἡχῇ θεσπεσίῃ, δίχα δὲ σφισιν ἦνδανε βουλή. 150  
 νύκτα μὲν ἀέσαμεν χαλεπὰ φρεσὶν ὀρμαίνοντες  
 ἀλλήλοισ· ἐπὶ γὰρ Ζεὺς ἦρτυε πῆμα κακοῖο·  
 ἡῶθεν δ' οἱ μὲν νέας ἔλκομεν εἰς ἄλλα διὰν  
 κτήματά τ' ἐντιθέμεσθα βαθυζώνους τε γυναῖκας.  
 ἡμίσεες δ' ἄρα λαοὶ ἐρητύοντο μένοντες 155  
 αὖθι παρ' Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν·  
 ἡμίσεες δ' ἀναβάντες ἐλαύνομεν· αἱ δὲ μάλ' ὦκα  
 ἔπλεον, ἐστόρεσεν δὲ θεὸς μεγακήτεα πόντον.  
 ἐς Τένεδον δ' ἐλθόντες ἐρέξαμεν ἱρὰ θεοῖσιν,  
 οἴκαδε ἰέμενοι· Ζεὺς δ' οὐ πω μῆδετο νόστον, 160  
 σχέτλιος, ὅς ῥ' ἔριν ὥρσε κακὴν ἐπὶ δεῦτερον αὐτίς.  
 οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας

### THE ODYSSEY, III. 134-162

Wherefore many of them met an evil fate through the fell wrath of the flashing-eyed goddess, the daughter of the mighty sire, for she caused strife between the two sons of Atreus. Now these two called to an assembly all the Achaeans, recklessly and in no due order, at set of sun—and they came heavy with wine, the sons of the Achaeans,—and they spoke their word, and told wherefore they had gathered the host together. Then in truth Menelaus bade all the Achaeans think of their return over the broad back of the sea, but in no wise did he please Agamemnon, for he was fain to hold back the host and to offer holy hecatombs, that he might appease the dread wrath of Athene,—fool! nor knew he this, that with her was to be no hearkening; for the mind of the gods that are forever is not quickly turned. So these two stood bandying harsh words; but the well-greaved Achaeans sprang up with a wondrous din, and two-fold plans found favour with them. That night we rested, each side pondering hard thoughts against the other, for Zeus was bringing upon us an evil doom, but in the morning some of us launched our ships upon the bright sea, and put on board our goods and the low-girdled women. Half, indeed, of the host held back and remained there with Agamemnon, son of Atreus, shepherd of the host, but half of us embarked and rowed away; and swiftly the ships sailed, for a god made smooth the cavernous sea. But when we came to Tenedos, we offered sacrifice to the gods, being eager to reach our homes, howbeit Zeus did not yet purpose our return, stubborn god, who roused evil strife again a second time. Then some turned back their curved ships

# HOMER

ἀμφ' Ὀδυσῆα ἄνακτα δαΐφρονα, ποικιλομήτην,  
 αὐτίς ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι ἦρα φέροντες·  
 αὐτὰρ ἐγὼ σὺν νηυσὶν ἀολλέσιν, αἷ μοι ἔποντο, 165  
 φεῦγον, ἐπεὶ γίγνωσκον, ὃ δὴ κακὰ μῆδετο δαίμων.  
 φεῦγε δὲ Τυδέος υἱὸς Ἀρήιος, ὥρσε δ' ἑταίρους.  
 ὁψὲ δὲ δὴ μετὰ νῶϊ κίε ξανθὸς Μενέλαος,  
 ἐν Λέσβῳ δ' ἔκειχεν δολιχὸν πλόον ὀρμαίνοντας,  
 ἥ καθύπερθε Χίοιο νεοίμεθα παιπαλοέσσης, 170  
 νήσου ἔπι Ψυρίης, αὐτὴν ἐπ' ἀριστερ' ἔχοντες,  
 ἥ ὑπένερθε Χίοιο, παρ' ἠνεμόεντα Μίμαντα.  
 ἤτέομεν δὲ θεὸν φῆναι τέρας· αὐτὰρ ὃ γ' ἡμῖν  
 δεῖξε, καὶ ἠνώγει πέλαγος μέσον εἰς Ἑύβοιαν  
 τέμνειν, ὅφρα τάχιστα ὑπὲκ κακότητα φύγοιμεν. 175  
 ὥρτο δ' ἐπὶ λιγύς οὖρος ἀήμεναι· αἱ δὲ μάλ' ὦκα  
 ἰχθυόεντα κέλευθα διέδραμον, ἐς δὲ Γεραιστὸν  
 ἐννύχιαι κατάγοντο· Ποσειδάωνι δὲ ταύρων  
 πόλλ' ἐπὶ μῆρ' ἔθεμεν, πέλαγος μέγα μετρήσαντες.  
 τέτρατον ἡμαρ ἔην, ὅτ' ἐν Ἀργεῖ νῆας εἰσας 180  
 Τυδεΐδew ἕταροι Διομήδεος ἱπποδάμοιο  
 ἴστασαν· αὐτὰρ ἐγὼ γε Πύλονδ' ἔχον, οὐδέ ποτ' ἔσβη  
 οὖρος, ἐπεὶ δὴ πρῶτα θεὸς προέηκεν ἀῆναι.  
 “Ὡς ἦλθον, φίλε τέκνον, ἀπευθὴς, οὐδέ τι οἶδα  
 κείνων, οἳ τ' ἐσάωθεν Ἀχαιῶν οἳ τ' ἀπόλοντο. 185  
 ὅσσα δ' ἐνὶ μεγάροισι καθήμενος ἡμετέροισι  
 πεύθομαι, ἥ θέμις ἐστί, δαήσεται, οὐδέ σε κεύσω.  
 εὖ μὲν Μυρμιδόνas φάσ' ἐλθέμεν ἐγχεσιμῶρους,  
 οὓς ἄγ' Ἀχιλλῆος μεγαθύμου φαίδιμος υἱός,  
 εὖ δὲ Φιλοκτήτην, Ποιάντιον ἀγλαὸν υἱόν. 190  
 πάντας δ' Ἰδομενεὺς Κρήτην εἰσήγαγ' ἑταίρους,

and departed, even the lord Odysseus, the wise and crafty-minded, with his company, once more showing favour to Agamemnon, son of Atreus; but I with the full company of ships that followed me fled on, for I knew that the god was devising evil. And the warlike son of Tydeus fled and urged on his men; and late upon our track came fair-haired Menelaus, and overtook us in Lesbos, as we were debating the long voyage, whether we should sail to sea-ward of rugged Chios, toward the isle Psyria, keeping Chios itself<sup>1</sup> on our left, or to land-ward of Chios past windy Mimas. So we asked the god to shew us a sign, and he shewed it us, and bade us cleave through the midst of the sea to Euboea, that we might the soonest escape from misery. And a shrill wind sprang up to blow, and the ships ran swiftly over the teeming ways, and at night put in to Geraestus. There on the altar of Poseidon we laid many thighs of bulls, thankful to have traversed the great sea. It was the fourth day when in Argos the company of Diomedes, son of Tydeus, tamer of horses, stayed their shapely ships; but I held on toward Pylos, and the wind was not once quenched from the time when the god first sent it forth to blow.

"Thus I came, dear child, without tidings, nor know I aught of those others, who of the Achaeans were saved, and who were lost. But what tidings I have heard as I abide in our halls thou shalt hear, as is right, nor will I hide it from thee. Safely, they say, came the Myrmidons that rage with the spear, whom the famous son of great-hearted Achilles led; and safely Philoctetes, the glorious son of Poias. All his company, too, did Idomeneus bring to Crete,

<sup>1</sup> Possibly, "keeping the isle (Psyria) on our left."

οἱ φύγον ἐκ πολέμου, πόντος δέ οἱ οὐ τιν' ἀπήύρα.  
 Ἄτρεΐδην δὲ καὶ αὐτοὶ ἀκούετε, νόσφιν ἔοντες,  
 ὥς τ' ἦλθ', ὥς τ' Αἴγισθος ἐμήσατο λυγρὸν ὄλεθρον.  
 ἀλλ' ἣ τοι κείνος μὲν ἐπισμυγεῖται ἀπέτισεν 195  
 ὥς ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι  
 ἀνδρός, ἐπεὶ καὶ κείνος ἐτίσατο πατροφονῆα,  
 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.  
 καὶ σὺ φίλος, μάλα γάρ σ' ὀρώω καλὸν τε μέγαν τε,  
 ἄλκιμος ἔσσι', ἵνα τίς σε καὶ ὀψιγόνων ἐν εἴπῃ." <sup>1</sup> 200

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα·  
 “ὦ Νέστορ Νηληιάδῃ, μέγα κῦδος Ἀχαιῶν,  
 καὶ λίην κείνος μὲν ἐτίσατο, καὶ οἱ Ἀχαιοὶ  
 οἴσουσι κλέος εὐρὺ καὶ ἔσσομένοισι πυθέσθαι. <sup>2</sup>  
 αἱ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν περιθεῖεν, 205  
 τίσασθαι μνηστῆρας ὑπερβασίης ἀλεγεινῆς,  
 οἳ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανόωνται.  
 ἀλλ' οὐ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὄλβον,  
 πατρί τ' ἐμῷ καὶ ἐμοί· νῦν δὲ χρὴ τετλάμεν ἔμψης.”

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ 210  
 “ὦ φίλ', ἐπεὶ δὴ ταῦτά μ' ἀνέμνησας καὶ ἔειπες,  
 φασὶ μνηστῆρας σῆς μητέρος εἵνεκα πολλοὺς  
 ἐν μεγάροις ἀέκητι σέθεν κακὰ μηχανάασθαι·  
 εἰπέ μοι, ἥ ἐκὼν ὑποδάμνασαι, ἢ σέ γε λαοὶ  
 ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὀμφῇ. 215  
 τίς δ' οἶδ' εἴ κέ ποτέ σφι βίας ἀποτίσεται ἐλθὼν,  
 ἢ ὃ γε μῦνος ἐὼν ἢ καὶ σύμπαντες Ἀχαιοί;  
 εἰ γάρ σ' ὥς ἐθέλοι φιλέειν γλαυκῶπις Ἀθήνη,

<sup>1</sup> Lines 199 f. (=i. 301 f.) were rejected by Aristophanes and Aristarchus.

<sup>2</sup> πυθέσθαι: ἀοιδήν.

all who escaped the war, and the sea robbed him of none. But of the son of Atreus you have yourselves heard, far off though you are, how he came, and how Aegisthus devised for him a woeful doom. Yet verily he paid the reckoning therefor in terrible wise, so good a thing is it that a son be left behind a man at his death, since that son took vengeance on his father's slayer, the guileful Aegisthus, for that he slew his glorious father. Thou, too, friend, for I see thou art a comely man and tall, be thou valiant, that many an one among men yet to be born may praise thee."

Then wise Telemachus answered him: "Nestor, son of Neleus, great glory of the Achaeans, yea verily that son took vengeance, and the Achaeans shall spread his fame abroad, that men who are yet to be may hear thereof. O that the gods would clothe me with such strength, that I might take vengeance on the wooers for their grievous sin, who in wantonness devise mischief against me. But lo, the gods have spun for me no such happiness, for me or for my father; and now I must in any case endure."

Then the horseman, Nestor of Gerenia, answered him: "Friend, since thou calledst this to my mind and didst speak of it, they say that many wooers for the hand of thy mother devise evils in thy halls in thy despite. Tell me, art thou willingly thus oppressed, or do the people throughout the land hate thee, following the voice of a god? Who knows but Odysseus may some day come and take vengeance on them for their violent deeds,—he alone, it may be, or even all the host of the Achaeans? Ah, would that flashing-eyed Athene



ὥς τότε Ὀδυσσεὺς περικήδετο κυδαλίμοιο  
 δῆμῳ ἐνὶ Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί— 220  
 οὐ γάρ πω ἴδον ὦδε θεοὺς ἀναφανδὰ φιλεῦντας,  
 ὥς κείνῳ ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη—  
 εἴ σ' οὕτως ἐθέλοι φιλέειν κήδοιτό τε θυμῷ,  
 τῷ κέν τις κείνων γε καὶ ἐκλεάθοιτο γάμοιο.”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦυδα· 225  
 “ὦ γέρον, οὐ πω τοῦτο ἔπος τελέεσθαι οἶω·  
 λῆν γὰρ μέγα εἶπες· ἄγῃ μ' ἔχει. οὐκ ἂν ἐμοί γε  
 ἐλπομένῳ τὰ γένοιτ', οὐδ' εἰ θεοὶ ὥς ἐθέλοιεν.”

Τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·  
 “Τηλέμαχε, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. 230  
 ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι.  
 βουλοίμην δ' ἂν ἐγὼ γε καὶ ἄλγεα πολλὰ μογήσας  
 οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἡμαρ ἰδέσθαι,  
 ἣ ἐλθὼν ἀπολέσθαι ἐφέστιος, ὥς Ἀγαμέμνων 235  
 ὤλεθ' ὑπ' Αἰγίσθοιο δόλῳ καὶ ἧς ἀλόχοιο.  
 ἀλλ' ἣ τοι θάνατον μὲν ὁμοίον οὐδὲ θεοὶ περ  
 καὶ φίλῳ ἀνδρὶ δύνανται ἀλαλκέμεν, ὅππότε κεν δῇ  
 μοῖρ' ὅλοῃ καθέλῃσι τανηλεγέος θανάτοιο.”

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦυδα·  
 “Μέντορ, μηκέτι ταῦτα λεγόμεθα κηδόμενοί περ· 240  
 κείνῳ δ' οὐκέτι νόστος ἐτήτυμος, ἀλλὰ οἱ ἤδη  
 φράσσαντ' ἀθάνατοι θάνατον καὶ κῆρα μέλαιναν.  
 νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι καὶ ἐρέσθαι

<sup>1</sup> The word is a dubious one and connection with *δμοῖος* is very uncertain. Save for this passage, *δμοῖος* is only used of

### THE ODYSSEY, III. 219-243

might choose to love thee even as then she cared exceedingly for glorious Odysseus in the land of the Trojans, where we Achaeans suffered woes. For never yet have I seen the gods so manifestly shewing love, as Pallas Athene did to him, standing manifest by his side. If she would be pleased to love thee in such wise and would care for thee at heart, then would many an one of them utterly forget marriage."

Then wise Telemachus answered him: "Old man, in no wise do I deem that this word will be brought to pass. Too great is what thou sayest; amazement holds me. No hope have I that this will come to pass, no, not though the gods should so will it."

Then the goddess, flashing-eyed Athene, spoke to him, and said: "Telemachus, what a word has escaped the barrier of thy teeth! Easily might a god who willed it bring a man safe home, even from afar. But for myself, I had rather endure many grievous toils ere I reached home and saw the day of my returning, than after my return be slain at my hearth, as Agamemnon was slain by the guile of Aegisthus and of his own wife. But of a truth death that is common to all<sup>1</sup> the gods themselves cannot ward from a man ~~their~~ love, when the fell fate of grievous death shall strike him down."

Then wise Telemachus answered her: "Mentor, no longer let us tell of these things despite our grief. For him no return can ever more be brought to pass; nay, ere this the immortals have devised for him death and black fate. But now I would make enquiry and ask Nestor regarding another matter, war or strife. Some would read *δολίος*, "baneful, destructive."

Νέστορ', ἐπεὶ περὶ οἶδε δίκας ἡδὲ φρόνιν ἄλλων·  
 τρὶς γὰρ δὴ μὴν φασιν ἀνάξασθαι γένε' ἀνδρῶν· 245  
 ὥς τέ μοι ἀθάνατος ἰνδάλλεται εἰσοράασθαι.  
 ὦ Νέστορ Νηληιάδῃ, σὺ δ' ἀληθὲς ἐνίσπες·  
 πῶς ἔθαν' Ἀτρεΐδης εὐρύ κρείων Ἀγαμέμνων;  
 ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μήσατ' ὄλεθρον  
 Αἴγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἀρείω; 250  
 ἢ οὐκ Ἄργεος ἦεν Ἀχαιικοῦ, ἀλλὰ πῃ ἄλλῃ  
 πλάζετ' ἐπ' ἀνθρώπους, ὃ δὲ θαρσήσας κατέπεφνε;"  
 Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·  
 "Τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω.  
 ἢ τοι μὲν τάδε καὐτὸς οἶεαι, ὥς κεν ἐτύχθη,<sup>1</sup> 255  
 εἰ ζῶν γ' Αἴγισθον ἐνὶ μεγάροισιν ἔτετμεν  
 Ἀτρεΐδης Τροίηνθεν ἰών, ξανθὸς Μενέλαος·  
 τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαίαν ἔχευαν,  
 ἀλλ' ἄρα τόν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν  
 κείμενον ἐν πεδίῳ ἐκάς ἄστεος,<sup>2</sup> οὐδέ κέ τίς μιν 260  
 κλαῦσεν Ἀχαιιάδων· μάλα γὰρ μέγα μήσατο ἔργον.  
 ἡμεῖς μὲν γὰρ κεῖθι πολέας τελέοντες ἀέθλους  
 ἦμεθ'· ὃ δ' εὖκῃλος μυχῶ Ἄργεος ἱπποβότοιο  
 πόλλ' Ἀγαμεμνονέην ἄλοχον θέλγεσκ' ἐπέεσσιν.  
 ἢ δ' ἢ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον ἀεικὲς 265  
 διὰ Κλυταιμνήστρη· φρεσὶ γὰρ κέχρητ' ἀγαθῇσι·  
 παρ δ' ἄρ' ἔην καὶ αἰοιδὸς ἀνὴρ, ᾧ πόλλ' ἐπέτελλεν  
 Ἀτρεΐδης Τροίηνδε κιῶν εἶρυσθαι ἄκοιτιν.  
 ἀλλ' ὅτε δὴ μιν μοῖρα θεῶν ἐπέδησε δαμῆναι,  
 δὴ τότε τὸν μὲν αἰοιδὸν ἄγων ἐς νῆσον ἐρήμην 270

<sup>1</sup> ὥς κεν ἐτύχθη : ὥς περ ἐτύχθη, followed by a colon.

<sup>2</sup> ἄστεος : Ἄργεος.

since beyond all others he knows judgments and wisdom; for thrice, men say, has he been king for a generation of men, and like unto an immortal he seems to me to look upon. Nestor, son of Neleus, do thou tell me truly: how was the son of Atreus, wide-ruling Agamemnon, slain? Where was Menelaus? What death did guileful Aegisthus plan for the king, since he slew a man mightier far than himself? Was Menelaus not in Achæan Argos, but wandering elsewhere among men, so that Aegisthus took heart and did the murderous deed?"

Then the horseman, Nestor of Gerenia, answered him: "Then verily, my child, will I tell thee all the truth. Lo, of thine own self thou dost guess how this matter would have fallen out, if the son of Atreus, fair-haired Menelaus, on his return from Troy had found Aegisthus in his halls alive. Then for him not even in death would they have piled the up-piled earth, but the dogs and birds would have torn him as he lay on the plain far from the city, nor would any of the Achæan women have bewailed him; for monstrous was the deed he devised. We on our part abode there in Troy fulfilling our many toils; but he, at ease in a nook of horse-pasturing Argos, ever sought to beguile with words the wife of Agamemnon. Now at the first she put from her the unseemly deed, the beautiful Clytemnestra, for she had an understanding heart; and with her was furthermore a minstrel whom the son of Atreus straitly charged, when he set forth for the land of Troy, to guard his wife. But when at length the doom of the gods bound her that she should be overcome, then verily Aegisthus took

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κάλλιπεν οἰωνοῖσιν ἔλωρ καὶ κύρμα γενέσθαι,  
 τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὄνδε δόμονδε.  
 πολλὰ δὲ μηρὶ ἔκκε θεῶν ἱεροῖς ἐπὶ βωμοῖς,  
 πολλὰ δ' ἀγάλματ' ἀνήψεν, ὑφάσματά τε χρυσόν τε,  
 ἐκτελέσας μέγα ἔργον, ὃ οὐ ποτε ἔλπετο θυμῷ. 275

“Ἡμεῖς μὲν γὰρ ἅμα πλέομεν Τροίηθεν ἰόντες,  
 Ἀτρεΐδης καὶ ἐγώ, φίλα εἰδότες ἀλλήλοισιν·  
 ἀλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ', ἄκρον Ἀθηνέων,  
 ἔνθα κυβερνήτην Μενελάου Φοῖβος Ἀπόλλων  
 οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνε, 280  
 πηδάλιον μετὰ χερσὶ θεούσης νηὸς ἔχοντα,  
 Φρόντιν Ὀνητορίδην, ὃς ἐκαίνυτο φύλ' ἀνθρώπων  
 νῆα κυβερνήσαι, ὅποτε σπέρχοιεν ἄελλαι.  
 ὥς ὁ μὲν ἔνθα κατέσχετ', ἐπειγόμενός περ ὁδοῖο,  
 ὄφρ' ἔταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν. 285  
 ἀλλ' ὅτε δὴ καὶ κεῖνος ἰὼν ἐπὶ οἶνοπα πόντον  
 ἐν νηυσὶ γλαφυρῇσι Μαλειάων ὄρος αἰπὺ  
 ἴξε θέων, τότε δὴ στυγερὴν ὁδὸν εὐρύοπα Ζεὺς  
 ἐφράσατο, λιγέων δ' ἀνέμων ἐπ' αὐτμένα χεῦε,  
 κύματά τε τροφέοντο<sup>1</sup> πελώρια, ἴσα ὄρεσσιν. 290  
 ἔνθα διατμήξας τὰς μὲν Κρήτην ἐπέλασσεν,  
 ἦχι Κύδωνες ἔναιον Ἰαρδάνου ἀμφὶ ῥέεθρα.  
 ἔστι δέ τις λισσὴ αἰπεΐά τε εἰς ἅλα πέτρη  
 ἐσχατιῇ Γόρτυνος ἐν ἡεροειδέϊ πόντῳ·  
 ἔνθα Νότος μέγα κύμα ποτὶ σκαιὸν ῥίον ὠθεῖ, 295  
 εἰς Φαιστόν, μικρὸς δὲ λίθος μέγα κύμ' ἀποέργει.  
 αἱ μὲν ἄρ' ἔνθ' ἦλθον, σπουδῇ δ' ἦλυξαν ὄλεθρον

<sup>1</sup> τροφέοντο Aristarchus : τροφόντα.

### THE ODYSSEY, III. 271-297

the minstrel to a desert isle and left him to be the prey and spoil of birds; and ~~but, sailing~~ as he was willing, he led to his own house. And many thig-pieces he burned upon the holy altars of the gods, and many offerings he hung up, woven stuffs and gold, since he had accomplished a mighty deed beyond all his heart had hoped.

"Now we were sailing together on our way from Troy, the son of Atreus and I, in all friendship; but when we came to holy Sunium, the cape of Athens, there Phoebus Apollo assailed with his gentle<sup>1</sup> shafts and slew the helmsman of Menelaus, as he held in his hands the steering-oar of the speeding ship, even Phrontis, son of Onetor, who excelled the tribes of men in piloting a ship when the storm winds blow strong. So Menelaus tarried there, though eager for his journey, that he might bury his comrade and over him pay funeral rites. But when he in his turn, as he passed over the wine-dark sea in the hollow ships, reached in swift course the steep height of Malea, then verily Zeus, whose voice is borne afar, planned for him a hateful path and poured upon him the blasts of shrill winds, and the waves were swollen to huge size, like unto mountains. Then, parting his ships in twain, he brought some to Crete, where the Cydonians dwelt about the streams of Iardanus. Now there is a smooth cliff, sheer towards the sea, on the border of Gortyn in the misty deep, where the South-west Wind drives the great wave against the head-land on the left toward Phaestus, and a little rock holds back a great wave. Thither came some of his ships, and the men with much ado escaped

<sup>1</sup> A gentle, painless death was thought to be due to Apollo's shafts.

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ἄνδρες, ἀτὰρ νῆάς γε ποτὶ σπιλάδεσσιν ἔαξαν  
 κύματ'· ἀτὰρ τὰς πέντε νέας κυανοπρωρείους  
 Αἰγύπτῳ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ. 300  
 ὥς ὁ μὲν ἔνθα πολὺν βίοτον καὶ χρυσὸν ἀγείρων  
 ἤλατο ξὺν νηυσὶ κατ' ἀλλοθρόους ἀνθρώπους·  
 τόφρα δὲ ταῦτ' Αἴγισθος ἐμήσατο οἰκοθι λυγρά.  
 ἐπτάετες δ' ἦνασσε πολυχρύσιοιο Μυκῆνης, 305  
 κτείνας Ἀτρεΐδην, δέδμητο δὲ λαὸς ὑπ' αὐτῷ. 304  
 τῷ δέ οἱ ὀγδοάτῳ κακὸν ἤλυθε δῖος Ὀρέστης  
 ἄψ' ἀπ' Ἀθηνάων,<sup>1</sup> κατὰ δ' ἔκτανε πατροφονῆα,  
 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.  
 ἦ τοι ὁ τὸν κτείνας δαίνυ τάφον Ἀργείοισιν  
 μητρός τε στυγερῆς καὶ ἀνάλκιδος Αἰγίσθοιο· 310  
 αὐτῆμαρ δέ οἱ ἤλθε βοὴν ἀγαθὸς Μενέλαος  
 πολλὰ κτήματ' ἄγων, ὅσα οἱ νέες ἄχθος ἄειραν.  
 “Καὶ σύ, φίλος, μὴ δηθὰ δόμων ἄπο τῆλ' ἀλάλησο,  
 κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν  
 οὔτῳ ὑπερφιάλους, μή τοι κατὰ πάντα φάγωσιν 315  
 κτήματα δασσάμενοι, σὺ δὲ τηϋσίην ὁδὸν ἔλθης.  
 ἀλλ' ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἄνωγα  
 ἐλθεῖν· κείνος γὰρ νέον ἄλλοθεν εἰλήλουθεν,  
 ἐκ τῶν ἀνθρώπων, ὅθεν οὐκ ἔλποιτό γε θυμῷ  
 ἐλθέμεν, ὃν τινα πρῶτον ἀποσφήλωσιν ἄελλαι 320  
 ἐς πέλαγος μέγα τοῖον, ὅθεν τέ περ οὐδ' οἰωνοὶ  
 αὐτόετες οἰχνεῦσιν, ἐπεὶ μέγα τε δεινὸν τε.  
 ἀλλ' ἴθι νῦν σὺν νηὶ τε σῇ καὶ σοῖς ἐτάροισιν·  
 εἰ δ' ἐθέλεις πεζός, πάρα τοι δίφρος τε καὶ ἵπποι,  
 παρ δέ τοι νῆες ἐμοί, οἳ τοι πομπῆς ἔσονται 325

<sup>1</sup> Ἀθηνάων: Ἀθηναίης Aristarchus, Φωκῆων Zenodotus.

destruction, howbeit the ships the waves dashed to pieces against the reef. But the five other dark-prowed ships the wind, as it bore them, and the wave brought to Egypt. So he was wandering there with his ships among men of strange speech, gathering much livelihood and gold; but meanwhile Aegisthus devised this woeful work at home. Seven years he reigned over Mycenae, rich in gold, after slaying the son of Atreus, and the people were subdued under him; but in the eighth came as his bane the goodly Orestes back from Athens, and slew his father's murderer, the guileful Aegisthus, for that he had slain his glorious father. Now when he had slain him, he made a funeral feast for the Argives over his hateful mother and the craven Aegisthus; and on the self-same day there came to him Menelaus, good at the war-cry, bringing much treasure, even all the burden that his ships could bear.

"So do not thou, my friend, wander long far from home, leaving thy wealth behind thee and men in thy house so insolent, lest they divide and devour all thy wealth, and thou shalt have gone on a fruitless journey. But to Menelaus I bid and command thee to go, for he has but lately come from a strange land, from a folk whence no one would hope in his heart to return, whom the storms had once driven astray into a sea so great, whence the very birds do not fare in the space of a year, so great is it and terrible. But now go thy way with thy ship and thy comrades, or, if thou wilt go by land, here are chariot and horses at hand for thee, and here at thy service are my sons, who will be thy guides to goodly



ἐς Λακεδαίμονα δῖαν, ὅθι ξανθὸς Μενέλαος.

λίσσεσθαι δέ μιν αὐτός, ἵνα νημερτὲς ἐνίσπῃ  
ψεύδος δ' οὐκ ἔρέει· μάλα γὰρ πεπνυμένος ἐστίν.”

“Ὡς ἔφατ', ἥελιος δ' ἄρ' ἔδν καὶ ἐπὶ κνέφας ἦλθε.  
τοῖσι δὲ καὶ μετέειπε θεά, γλαυκῶπις Ἀθήνη·

331

“ὦ γέρον, ἦ τοι ταῦτα κατὰ μοῖραν κατέλεξας·  
ἀλλ' ἄγε τάμνετε μὲν γλώσσας, κεράασθε δὲ οἶνον,  
ὄφρα Ποσειδάωνι καὶ ἄλλοις ἀθανάτοισιν  
σπείσαντες κοίτοιο μεδώμεθα· τοῖο γὰρ ὄρη.

ἦδη γὰρ φάος οἴχεθ' ὑπὸ ζόφον, οὐδὲ ἔοικεν  
δηθὰ θεῶν ἐν δαιτὶ θαασσέμεν, ἀλλὰ νέεσθαι.”

33

Ἦ ῥα Διὸς θυγάτηρ, οἱ δ' ἔκλυον αὐδησάσης.

τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,

κούροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,

νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσι·

341

γλώσσας δ' ἐν πυρὶ βάλλον, ἀνιστάμενοι δ' ἐπέλειβον.

αὐτὰρ ἐπεὶ σπείσαν τ' ἔπιον θ', ὅσον ἤθελε θυμός,

δὴ τότε Ἀθηναίη καὶ Τηλέμαχος θεοειδῆς

ἄμφω ἰέσθην κοίλῃν ἐπὶ νῆα νέεσθαι.

Νέστωρ δ' αὖ κατέρυκε καθαπτόμενος ἐπέεσσιν·

345

“Ζεὺς τό γ' ἀλεξήσῃ καὶ ἀθάνατοι θεοὶ ἄλλοι,

ὥς ὑμεῖς παρ' ἐμεῖο θοὴν ἐπὶ νῆα κίοιτε

ὥς τέ τευ ἦ παρὰ πάμπαν ἀνείμονος ἠδὲ πενιχροῦ,

ᾧ οὐ τι χλαῖναι καὶ ῥήγεα πόλλ' ἐνὶ οἴκῳ,

οὔτ' αὐτῷ μαλακῶς οὔτε ξείνοισιν ἐνεύδειν.

350

αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ ῥήγεα καλά.

οὐ θὴν δὴ τοῦδ' ἀνδρὸς Ὀδυσσῆος φίλος υἱὸς

νηὸς ἐπ' ἱκριόφιν καταλέξεται, ὅφρ' ἂν ἐγὼ γε

### THE ODYSSEY, III. 326-353

Lacedaemon, where lives fair-haired Menelaus. And do thou beseech him thyself that he may tell thee the very truth. A lie will he not utter, for he is wise indeed."

So he spoke, and the sun set, and darkness came on. Then among them spoke the goddess, flashing-eyed Athene: "Old man, of a truth thou hast told this tale aright. But come, cut out the tongues of the victims and mix the wine, that when we have poured libations to Poseidon and the other immortals, we may bethink us of sleep; for it is the time thereto. Even now has the light gone down beneath the darkness, and it is not fitting to sit long at the feast of the gods, but to go our way."

So spoke the daughter of Zeus, and they hearkened to her voice. Heralds poured water over their hands, and youths filled the bowls brim full of drink, and served out to all, pouring first drops for libation into the cups. Then they cast the tongues upon the fire, and, rising up, poured libations upon them. But when they had poured libations and had drunk to their heart's content, then verily Athene and godlike Telemachus were both fain to return to the hollow ship; but Nestor on his part sought to stay them, and he spoke to them, saying:

"This may Zeus forbid, and the other immortal gods, that ye should go from my house to your swift ship as from one utterly without raiment and poor, who has not cloaks and blankets in plenty in his house, whereon both he and his guests may sleep softly. Nay, in my house there are cloaks and fair blankets. Never surely shall the dear son of this man Odysseus lie down upon the deck of a ship,

ζώω, ἔπειτα δὲ παῖδες ἐνὶ μεγάροισι λίπωνται,  
 ξείνους ξεινίζειν, ὅς τις κ' ἐμὰ δῶμαθ' ἵκηται." 355

Τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·  
 "Εὐδὴ ταῦτά γ' ἔφησθα, γέρον φίλε· σοὶ δὲ ἔοικεν  
 Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον οὕτως.  
 ἀλλ' οὗτος μὲν νῦν σοὶ ἄμ' ἔψεται, ὅφρα κεν εὖδῃ  
 σοῖσιν ἐνὶ μεγάροισιν· ἐγὼ δ' ἐπὶ νῆα μέλαιναν 360  
 εἶμ', ἵνα θαρσύνω θ' ἐτάρους εἶπω τε ἕκαστα.  
 οἷος γὰρ μετὰ τοῖσι γεραίτερος εὐχομαι εἶναι·  
 οἱ δ' ἄλλοι φιλότῃτι νεώτεροι ἄνδρες ἔπονται,  
 πάντες ὁμηλική μεγαθύμου Τηλεμάχοιο.  
 ἔνθα κε λεξαίμην κοίλῃ παρὰ νηὶ μελαίνῃ 365  
 νῦν· ἀτὰρ ἦ ὠθεν μετὰ Καύκωνας μεγαθύμους  
 εἶμ' ἔνθα χρεῖός μοι ὀφέλλεται, οὗ τι νέον γε  
 οὐδ' ὀλίγον. σὺ δὲ τοῦτον, ἐπεὶ τεὸν ἵκετο δῶμα,  
 πέμψον σὺν δίφρῳ τε καὶ υἱεί· δὸς δέ οἱ ἵππους,  
 οἳ τοι ἐλαφρότατοι θείειν καὶ κάρτος ἄριστοι." 370

ᾧς ἄρα φωνήσας' ἀπέβη γλαυκῶπις Ἀθήνη  
 φήνῃ εἰδομένη· θάμβος δ' ἔλε πάντας ἰδόντας.<sup>1</sup>  
 θαύμαζεν δ' ὁ γεραίός, ὅπως ἶδεν ὀφθαλμοῖσι·  
 Τηλεμάχου δ' ἔλε χεῖρα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

"ᾧ φίλος, οὗ σε ἔολπα κακὸν καὶ ἀναλκιν ἔσεσθαι,  
 εἰ δὴ τοι νέφ' ὦδε θεοὶ πομπῆς ἔπονται. 376  
 οὐ μὲν γάρ τις ὅδ' ἄλλος Ὀλύμπια δώματ' ἐχόντων,  
 ἀλλὰ Διὸς θυγάτηρ, κυδίστη<sup>2</sup> τριτογένεια,

<sup>1</sup> ἰδόντας : Ἀχαιοὺς.      <sup>2</sup> κυδίστη Zenodotus : ἀγελείη.

<sup>1</sup> The precise meaning of the word is uncertain, as is the case with so many epithets of the gods. It perhaps means

while I yet live and children after me are left in my halls to entertain strangers, even whosoever shall come to my house."

Then the goddess, flashing-eyed Athene, answered him: "Well indeed hast thou spoken in this, old friend, and it were fitting for Telemachus to hearken to thee, since it is far better thus. But while he shall now follow with thee, that he may sleep in thy halls, I for my part will go to the black ship, that I may hearten my comrades and tell them all. For alone among them I declare that I am an older man; the others are younger who follow in friendship, all of them of like age with great-hearted Telemachus. There will I lay me down by the hollow black ship this night, but in the morning I will go to the great-hearted Cauconians, where a debt is owing to me, in no wise new or small. But do thou send this man on his way with a chariot and with thy son, since he has come to thy house, and give him horses, the fleetest thou hast in running and the best in strength."

So spoke the goddess, flashing-eyed Athene, and she departed in the likeness of a sea-eagle; and amazement fell upon all at the sight, and the old man marvelled, when his eyes beheld it. And he grasped the hand of Telemachus, and spoke, and addressed him:

"Friend, in no wise do I think that thou wilt prove a base man or a craven, if verily when thou art so young the gods follow thee to be thy guides. For truly this is none other of those that have their dwellings on Olympus but the daughter of Zeus, Tritogeneia,<sup>1</sup> the maid most glorious, she that "Triton-born," possibly with reference to an actual stream of that name (in Boeotia or Thessaly).

ἦ τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργείοισιν ἐτίμα.  
 ἀλλὰ ἄνασσε ἴλῃθι, δίδωθι δέ μοι κλέος ἐσθλόν, 380  
 αὐτῷ καὶ παίδεσσι καὶ αἰδοίῃ παρακοίτι·  
 σοὶ δ' αὖ ἐγὼ ῥέξω βούνῃνιν εὐρυμέτωπον  
 ἀδμήτην, ἣν οὐ πω ὑπὸ ζυγὸν ἤγαγεν ἀνὴρ·  
 τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας."

"Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη.  
 τοῖσιν δ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ, 386  
 νιάσι καὶ γαμβροῖσιν, ἐὰ πρὸς δώματα καλά.  
 ἀλλ' ὅτε δώμαθ' ἵκοντο ἀγακλυτὰ τοιοῦτον ἄνακτος,  
 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε·  
 τοῖς δ' ὁ γέρων ἐλθοῦσιν ἀνὰ κρητῆρα κέρασσε 390  
 οἴνου ἡδυπότοιο, τὸν ἐνδεκάτῳ ἐνιαυτῷ  
 ὤϊξεν ταμὶν καὶ ἀπὸ κρήδεμνον ἔλυσεν  
 τοῦ ὁ γέρων κρητῆρα κεράσσατο, πολλὰ δ' Ἀθήνη  
 εὔχετ' ἀποσπένδων, κούρη Διὸς αἰγιόχοιο.

Αὐτὰρ ἐπεὶ σπεῖσάν τ' ἔπιον θ', ὅσον ἤθελε θυμός,  
 οἱ μὲν κακκείμενοι ἔβαν οἰκόνδε ἕκαστος, 396  
 τὸν δ' αὐτοῦ κοίμησε Γερήνιος ἱππότα Νέστωρ,  
 Τηλέμαχον, φίλον υἱὸν Ὀδυσσεύος θεῖοιο,  
 τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ,  
 παρ' δ' ἄρ' ἐνμμελίην Πεισίστρατον, ὄρχαμον ἀνδρῶν,  
 ὃς οἱ ἔτ' ἡΐθεος παίδων ἦν ἐν μεγάροισιν· 401  
 αὐτὸς δ' αὖτε καθεῦθε μυχῷ δόμου ὑψηλοῖο,  
 τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνὴν.

Ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,

### THE ODYSSEY, III. 379-404

honoured also thy noble father among the Argives. Nay, O Queen, be gracious, and grant to me fair renown, to me and to my sons and to my revered wife; and to thee in return will I sacrifice a sleek<sup>1</sup> heifer, broad of brow, unbroken, which no man hath yet led beneath the yoke. Her will I sacrifice, and I will overlay her horns with gold."

So he spoke in prayer, and Pallas Athene heard him. Then the horseman, Nestor of Gerenia, led them, his sons and the husbands of his daughters, to his beautiful palace. And when they reached the glorious palace of the king, they sat down in rows on the chairs and high seats; and on their coming the old man mixed for them a bowl of sweet wine, which now in the eleventh year the housewife opened, when she had loosed the string that held the lid. Thereof the old man bade mix a bowl, and earnestly he prayed, as he poured libations, to Athene, the daughter of Zeus who bears the aegis.

But when they had poured libations, and had drunk to their heart's content, they went, each to his home, to take their rest. But the horseman, Nestor of Gerenia, bade Telemachus, the dear son of divine Odysseus, to sleep there on a corded bedstead under the echoing portico, and by him Peisistratus, of the good ashen spear, a leader of men, who among his sons was still unwed in the palace. But he himself slept in the inmost chamber of the lofty house, and beside him lay the lady his wife, who had strewn the couch.

Soon as early Dawn appeared, the rosy-fingered,

<sup>1</sup> Scholars generally follow the ancient commentators, and render *ἑννέην* "one year old." The meaning "sleek" was suggested by Goebel, whom Ameis follows.

ὄρνυτ' ἄρ' ἐξ εὐνῇφι Γερήνιος ἱππότα Νέστωρ, 405  
 ἐκ δ' ἐλθὼν κατ' ἄρ' ἕξετ' ἐπὶ ξεστοῖσι λίθοισιν,  
 οἳ οἱ ἔσαν προπάροιθε θυράων ὑψηλῶν  
 λευκοί, ἀποστίλβοντες ἀλείφατος· οἷς ἔπι μὲν πρὶν  
 Νηλεὺς ἵζεσκεν, θεόφιν μῆστωρ ἀτάλαντος·  
 ἀλλ' ὁ μὲν ἤδη κηρὶ δαμείς 'Αιδόσδε βεβήκει, 410  
 Νέστωρ αὖ τότ' ἐφῆζε Γερήνιος, οὔρος 'Αχαιῶν,  
 σκῆπτρον ἔχων. περὶ δ' υἷες ἀολλέες ἡγέρεθοντο  
 ἐκ θαλάμων ἐλθόντες, 'Εχέφρων τε Στρατίος τε  
 Περσεύς τ' 'Αρητός τε καὶ ἀντίθεος Θρασυμήδης.  
 τοῖσι δ' ἔπειθ' ἕκτος Πεισίστρατος ἤλυθεν ἥρως, 415  
 παρ δ' ἄρα Τηλέμαχον θεοείκελον εἶσαν ἄγοντες.  
 τοῖσι δὲ μύθων ἥρχε Γερήνιος ἱππότα Νέστωρ·

“Καρπαλίμως μοι, τέκνα φίλα, κρηήνατ' ἐέλδωρ,  
 ὄφρ' ἢ τοι πρῶτιστα θεῶν ἰλάσσομ' 'Αθήνην,  
 ἢ μοι ἐναργῆς ἦλθε θεοῦ ἐς δαῖτα θάλειαν. 420  
 ἀλλ' ἄγ' ὁ μὲν πεδίουδ' ἐπὶ βοῦν ἵτω, ὄφρα τάχιστα  
 ἔλθῃσιν, ἐλάσῃ δὲ βοῶν ἐπιβουκόλος ἀνὴρ·  
 εἰς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν  
 πάντας ἰὼν ἐτάρους ἀγέτω, λιπέτω δὲ δύ' οἴους·  
 εἰς δ' αὖ χρυσοχόον Λαέρκεα δεῦρο κελέσθω 425  
 ἐλθεῖν, ὄφρα βοδὸς χρυσὸν κέρασιν περιχεύῃ.  
 οἱ δ' ἄλλοι μένετ' αὐτοῦ ἀολλέες, εἵπατε δ' εἴσω  
 δμωῆσιν κατὰ δώματ' ἀγακλυτὰ δαῖτα πένεσθαι,  
 ἔδρας τε ξύλα τ' ἀμφὶ καὶ ἀγλαὸν οἰσέμεν ὕδωρ.”

### THE ODYSSEY, III. 405-429

up from his bed rose the horseman, Nestor of Gerenia, and went forth and sat down on the polished stones which were before his lofty doors, white and glistening as with oil.<sup>1</sup> On these of old was wont to sit Neleus, the peer of the gods in counsel; but he ere this had been stricken by fate and had gone to the house of Hades, and now there sat upon them in his turn Nestor of Gerenia, the warder of the Achaeans, holding a sceptre in his hands. About him his sons gathered in a throng as they came forth from their chambers, Echephron and Stratius and Perseus and Aretus and godlike Thrasymedes; and to these thereafter came as the sixth the lord Peisistratus. And they led godlike Telemachus and made him sit beside them; and the horseman, Nestor of Gerenia, was first to speak among them:

"Quickly, my dear children, fulfil my desire, that first of all the gods I may propitiate Athene, who came to me in manifest presence to the rich feast of the god. Come now, let one go to the plain for a heifer, that she may come speedily, and that the neatherd may drive her; and let one go to the black ship of great-hearted Telemachus and bring all his comrades, and let him leave two men only; and let one again bid the goldsmith Laërtes come hither, that he may overlay the heifer's horns with gold. And do ye others abide here together; and bid the handmaids within to make ready a feast throughout our glorious halls, to fetch seats, and logs to set on either side of the altar, and to bring clear water."

<sup>1</sup> So Eustathius and the scholia. Others think of a wash or stucco, covering the stones.



Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐποίπνουν. ἦλθε  
μὲν ἄρ βοῦς

430

ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς εἰσης  
Τηλεμάχου ἔταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς  
ὄπλ' ἐν χερσὶν ἔχων χαλκήϊα, πείρατα τέχνης,  
ἄκμονά τε σφῦράν τ' ἐνποίητόν τε πυράγρην,

435

οἷσιν τε χρυσὸν εἰργάζετο· ἦλθε δ' Ἀθήνη  
ἱρῶν ἀντιώωσα. γέρων δ' ἵππηλάτα Νέστωρ  
χρυσὸν ἔδωχ'· ὁ δ' ἔπειτα βοὸς κέρασιν περίχευεν  
ἀσκήσας, ἵν' ἄγαλμα θεὰ κεχάροιτο ἰδοῦσα.

βοῦν δ' ἀγέτην κεράων Στρατίος καὶ δῖος Ἑχέφρων.

χέρνιβα δέ σφ' Ἀρητος ἐν ἀνθεμόεντι λέβητι

440

ἦλυθεν ἐκ θαλάμοιο φέρων, ἐτέρη δ' ἔχεν οὐλὰς  
ἐν κανέῳ· πέλεκυν δὲ μενεπτόλεμος Θρασυμήδης  
ὄξυν ἔχων ἐν χειρὶ παρίστατο βοῦν ἐπικόψων.

Περσεὺς δ' ἀμνίον εἶχε· γέρων δ' ἵππηλάτα Νέστωρ  
χέρνιβά τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθήνη  
εὔχετ' ἀπαρχόμενος, κεφαλῆς τρίχας ἐν πυρὶ βάλ-  
λων.

446

Αὐτὰρ ἐπεὶ ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,  
αὐτίκα Νέστωρ υἱὸς ὑπέρθυμος Θρασυμήδης

ἤλασεν ἄγχι στάς· πέλεκυς δ' ἀπέκοψε τένοντας  
αὐχενίους, λῦσεν δὲ βοὸς μένος. αἱ δ' ὀλόλυσαν

450

θυγατέρες τε νυοὶ τε καὶ αἰδοίη παράκοιτις  
Νέστωρ, Εὐρυδίκη, πρέσβα Κλυμένοιο θυγατρῶν.

οἱ μὲν ἔπειτ' ἀνελόντες ἀπὸ χθονὸς εὐρυοδείης  
ἔσχον· ἀτὰρ σφάξεν Πεισίστρατος, ὄρχαμος ἀνδρῶν.

### THE ODYSSEY, III. 430-454

So he spoke, and they all set busily to work. The heifer came from the plain, and from the swift, shapely ship came the comrades of great-hearted Telemachus; the smith came, bearing in his hands his tools of bronze, the implements of his craft, anvil and hammer and well-made tongs, wherewith he wrought the gold; and Athene came to accept the sacrifice. Then the old man, Nestor, the driver of chariots, gave gold, and the smith prepared it, and overlaid therewith the horns of the heifer, that the goddess might rejoice when she beheld the offering. And Stratius and goodly Echephron led the heifer by the horns, and Aretus came from the chamber, bringing them water for the hands in a basin embossed with flowers, and in the other hand he held barley grains in a basket; and Thrasymedes, steadfast in fight, stood by, holding in his hands a sharp axe, to fell the heifer; and Perseus held the bowl for the blood. Then the old man, Nestor, driver of chariots, began the opening rite of hand-washing and sprinkling with barley grains, and earnestly he prayed to Athene, cutting off as first offering the hair from the head, and casting it into the fire.

Now when they had prayed, and had strewn the barley grains, straightway the son of Nestor, Thrasymedes, high of heart, came near and dealt the blow; and the axe cut through the sinews of the neck, and loosened the strength of the heifer. Then the women raised the sacred cry, the daughters and the sons' wives and the revered wife of Nestor, Eurydice, the eldest of the daughters of Clymenus, and the men raised the heifer's head from the broad-wayed earth and held it, and Peisistratus,

τῆς δ' ἐπεὶ ἐκ μέλαν αἷμα ῥύη, λίπε δ' ὀστέα θυμός, 455  
 αἰψ' ἄρα μιν διέχευαν, ἄφαρ δ' ἐκ μηρία τάμνον  
 πάντα κατὰ μοῖραν, κατὰ τε κνίσῃ ἐκάλυψαν  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.  
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον  
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν. 460  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχνα πάσαντο,  
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,  
 ὦπτων δ' ἀκροπορους ὀβελούς ἐν χερσίν ἔχοντες.

Τόφρα δὲ Τηλέμαχον λούσεν καλὴ Πολυκάστη,  
 Νέστορος ὄπλοτάτη θυγάτηρ Νηληιάδαο. 465  
 αὐτὰρ ἐπεὶ λούσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,  
 ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἠδὲ χιτῶνα,  
 ἔκ ρ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοῖος·  
 παρ δ' ὃ γε Νέστορ' ἰὼν κατ' ἄρ' ἔξετο, ποιμένα λαῶν.

Οἱ δ' ἐπεὶ ὦπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, 470  
 δαίνυνθ' ἐζόμενοι· ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄροντο  
 οἶνον οἰνοχοεῦντες ἐνὶ χρυσεόις δεπάεσσιν.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 τοῖσι δὲ μύθων ἤρχε Γερήνιος ἱππότα Νέστωρ·

“ Παιῖδες ἐμοί, ἄγε Τηλεμάχῳ καλλίτριχας ἵππους 475  
 ζευξάθ' ὑφ' ἄρματ' ἄγοντες, ἵνα πρήσσησιν ὁδοῖο.”

“Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο,  
 καρπαλίμως δ' ἔζευξαν ὑφ' ἄρμασιν ὠκέας ἵππους.  
 ἐν δὲ γυνὴ ταμὶν σίτον καὶ οἶνον ἔθηκεν  
 ὄψα τε, οἷα ἔδουσι διοτρεφέες βασιλῆες. 480

leader of men, cut the throat. And when the black blood had flowed from her and the life had left the bones, at once they cut up the body and straight-way cut out the thigh-pieces all in due order, and covered them with a double layer of fat, and laid raw flesh upon them. Then the old man burned them on billets of wood, and poured over them flaming wine, and beside him the young men held in their hands the five-pronged forks. But when the thigh-pieces were wholly burned, and they had tasted the inner parts, they cut up the rest and spitted and roasted it, holding the pointed spits in their hands.

Meanwhile the fair Polycaste, the youngest daughter of Nestor, son of Neleus, bathed Telemachus. And when she had bathed him and anointed him richly<sup>1</sup> with oil, and had cast about him a fair cloak and a tunic, forth from the bath he came in form like unto the immortals; and he went and sat down by Nestor, the shepherd of the people.

Now when they had roasted the outer flesh and had drawn it off the spits, they sat down and feasted, and worthy men waited on them, pouring wine<sup>2</sup> into golden cups. But when they had put from them the desire of food and drink, the horseman, Nestor of Gerenia, was first to speak, saying :

“My sons, up, yoke for Telemachus horses with beautiful mane beneath the car, that he may get forward on his journey.”

So he spoke, and they readily hearkened and obeyed; and quickly they yoked beneath the car the swift horses. And the housewife placed in the car bread and wine and dainties, such as kings,

<sup>1</sup> Others simply “with olive oil.”

<sup>2</sup> Or possibly “uprose to pour them wine.”

ἂν δ' ἄρα Τηλέμαχος περικαλλέα βήσετο δίφρον·  
 παρ δ' ἄρα Νεστορίδης Πεισίστρατος, ὄρχαμος ἀνδρῶν,  
 ἐς δίφρον τ' ἀνέβαινε καὶ ἡνία λάζετο χερσί,  
 μᾶστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην  
 ἐς πεδῖον, λιπέτην δὲ Πύλου αἰπὺ πτολίεθρον. 485  
 οἱ δὲ πανημέριοι σείον ζυγὸν ἀμφὶς ἔχοντες.

Δύσετό τ' ἥελιος σκιῶντό τε πᾶσαι ἀγυιαί,  
 ἐς Φηρὰς δ' ἵκοντο Διοκλῆος ποτὶ δῶμα,  
 υἱέος Ὀρτιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.  
 ἔνθα δὲ νύκτ' ἄεσαν, ὃ δὲ τοῖς παρ ξείνια θῆκεν. 490

Ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 ἵππους τε ζεύγνυντ' ἀνά θ' ἄρματα ποικίλ' ἔβαινον·  
 ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου.<sup>1</sup>  
 μᾶστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην.  
 ἴξον δ' ἐς πεδῖον πυρηφόρον, ἔνθα δ' ἔπειτα 495  
 ἦνον ὁδόν· τοῖον γὰρ ὑπέκφερον ὠκέες ἵπποι.  
 δύσετό τ' ἥελιος σκιῶντό τε πᾶσαι ἀγυιαί.

<sup>1</sup> Line 493 is omitted in most MSS.

### THE ODYSSEY, III. 481-497

fostered of Zeus, are wont to eat. Then Telemachus mounted the beautiful car, and Peisistratus, son of Nestor, a leader of men, mounted beside him, and took the reins in his hands. He touched the horses with the whip to start them, and nothing loath the pair sped on to the plain, and left the steep citadel of Pylos. So all day long they shook the yoke which they bore about their necks.

Now the sun set and all the ways grew dark. And they came to Pherae, to the house of Diocles, son of Ortilochus, whom Alpheus begot. There they spent the night, and before them he set the entertainment due to strangers.

So soon as early Dawn appeared, the rosy-fingered, they yoked the horses and mounted the inlaid car, and drove forth from the gateway and the echoing portico. Then Peisistratus touched the horses with the whip to start them, and nothing loath the pair sped onward. So they came to the wheat-bearing plain, and thereafter pressed on toward their journey's end, so well did their swift horses bear them on. And the sun set and all the ways grew dark.



ΣΠΕΥ

Οἱ δ' Ἴξον κοίλῃν Λακεδαίμονα κητώεσσ' αὖ,  
 πρὸς δ' ἄρα δώματ' ἔλων Μενελάου κυδαλίμοιο.  
 τὸν δ' εὖρον δαινύντα γάμον πολλοῖσιν ἔτησιν<sup>καὶ</sup>  
 νιέος ἡδὲ θυγατρὸς ἀμύμονος ᾧ ἐνὶ οἴκῳ.  
 τὴν μὲν Ἀχιλλῆος ῥηξήνορος νιέει πέμπειν  
 ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσε  
 δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἐξετέλειον.  
 τὴν ἄρ' ὃ γ' ἐνθ' ἵπποισι καὶ ἄρμασι πέμπε νέεσθαι  
 Μυρμιδόνων προτὶ ἄστν περικλυτόν, οἷσιν ἀνᾶσεν.  
 νιέει δὲ Σπάρτῃ<sup>θεν</sup> Ἀλέκτορος ἡγετο κούρην,  
 ὃς οἱ τηλυγετος γένετο κρατερὸς Μεγαπένυθης  
 ἐκ δούλης· Ἑλένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,  
 ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατεινήν,  
 Ἑρμιόνην, ἣ εἶδος ἔχε χρυσέης Ἀφροδίτης.  
 ὥς οἱ μὲν δαίνυντο καθ' ὑψερεφὲς μέγα δῶμα  
 γείτονες ἡδὲ ἔται Μενελάου κυδαλίμοιο,  
 τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς  
 φορμίζων, δοιῶ δὲ κυβιστητῆρ<sup>ε</sup> κατ' αὐτούς,  
 μολπῆς ἐξάρχοντος,<sup>1</sup> ἐδίνεον κατὰ μέσσοις.

<sup>1</sup> ἐξάρχοντος : ἐξάρχοντες.

## BOOK IV

AND they came to the hollow land of Lacedaemon with its many ravines, and drove to the palace of glorious Menelaus. Him they found giving a marriage feast to his many kinsfolk for his noble son and daughter within his house. His daughter he was sending to the son of Achilles, breaker of (the ranks of) men, for in the land of Troy he first had promised and pledged that he would give her, and now the gods were bringing their marriage to pass. Her then he was sending forth with horses and chariots to go her way to the glorious city of the Myrmidons, over whom her lord was king; but for his son he was bringing to his home from Sparta the daughter of Alector, even for the stalwart Megapenthes, who was his son well-beloved,<sup>1</sup> born of a slave woman; for to Helen the gods vouchsafed issue no more after that she had at the first borne her lovely child, Hermione, who had the beauty of golden Aphrodite. So they were feasting in the great high-roofed hall, the neighbours and kinsfolk of glorious Menelaus, and making merry; and among them a divine minstrel was singing to the lyre, and two <sup>dancers</sup> tumbler<sup>s</sup> whirled up and down through the midst of them, as he began his song.

<sup>1</sup> I follow Buttmann in the rendering of this doubtful word. Suggested etymologies are not convincing. Others take the word to mean "grown big."



Τὼ δ' αὖτ' ἐν προθύροισι δόμων αὐτῷ τε καὶ ἵππῳ, 20  
 Τηλέμαχος θ' ἦρως καὶ Νέστορος ἀγλαὸς υἱός,  
 στήσαν· ὁ δὲ προμολὼν ἵδετο κρείων Ἴτεωνεύς,  
 ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο,  
 βῆ δ' ἵμεν ἀγγελέων διὰ δῶματα ποιμένι λαῶν,  
 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα· (17) 25

“Ξείνω δὴ τινε τῷδε, διοτρεφὲς ὦ Μενέλαε,  
 ἄνδρε δῦο, γενεῇ δὲ Διὸς μέγαλοιο ἔικτον.  
 ἀλλ' εἴπ', ἥ σφωιν καταλύσομεν ὠκείας ἵππους,  
 ἢ ἄλλον πέμπωμεν ἱκανέμεν, ὅς κε φιλήσῃ.”

Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος· 30  
 “Οὐ μὲν νήπιος ἦσθα, Βοηθοῖδῃ Ἴτεωνεῦ,  
 τὸ πρὶν· ἀτὰρ μὲν νῦν γε πάις ὥς νήπια βάζεις.  
 ἢ μὲν δὴ νῶϊ ξεινήια πολλὰ φαγόντε  
 ἄλλων ἀνθρώπων δεῦρ' ἰκόμεθ', αἱ κέ ποθι Ζεὺς  
 ἐξοπίσω περ παύσῃ οἰζύος. ἀλλὰ λυ' ἵππους 35  
 ξείνων, ἐς δ' αὐτοὺς προτέρω ἄγε θοινηθῆναι.”

“Ὡς φάθ', ὁ δὲ μεγάροιο διέσσυτο, κέκλετο δ' ἄλλους  
 ὀτρηροὺς θεράποντας ἅμα σπέσθαι ἐοῖ αὐτῷ.  
 οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,  
 καὶ τοὺς μὲν κατέδησαν ἐφ' ἵππείησι κάπησι, 40  
 παρ δ' ἔβαλον ζειάς, ἀνὰ δὲ κρὶ λευκὸν ἔμιξαν,  
 ἄρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανόωντα,  
 αὐτοὺς δ' εἰσῆγον θεῖον δόμον. οἱ δὲ ἰδόντες  
 θαύμαζον κατὰ δῶμα διοτρεφέος βασιλῆος·  
 ὥς τε γὰρ ἡελίου αἴγλη πέλεν ἢ ἐσελῆνης 45  
 δῶμα καθ' ὑψερεφὲς Μενελάου κυδαλίμοιο.  
 αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσιν,  
 ἐς ῥ' ἀσαμίνθους βάντες ἐυξέστας λούσαντο.

## THE ODYSSEY, IV. 20-48

Then the two, the prince Telemachus and the glorious son of Nestor, halted at the gateway of the palace, they and their two horses. And the lord Eteoneus came forth and saw them, the busy squire of glorious Menelaus; and he went through the hall to bear the tidings to the shepherd of the people. So he came near and spoke to him winged words:

"Here are two strangers, Menelaus, fostered of Zeus, two men that are like the seed of great Zeus. But tell me, shall we unyoke for them their swift horses, or send them on their way to some other host, who will give them entertainment?"

Then, stirred to sore displeasure, fair-haired Menelaus spoke to him: "Aforetime thou wast not wont to be a fool, Eteoneus, son of Boethous, but now like a child thou talkest folly. Surely we two ate full often hospitable cheer of other men, ere we came hither in the hope that Zeus would hereafter grant us respite from sorrow. Nay, unyoke the strangers' horses, and lead the men forward into the house, that they may feast."

So he spoke, and the other hastened through the hall, and called to the other busy squires to follow along with him. They loosed the sweating horses from beneath the yoke and tied them at the stalls of the horses, and flung before them spelt, and mixed therewith white barley. Then they tilted the chariot against the bright entrance walls, and led the men into the divine palace. But at the sight they marvelled as they passed through the palace of the king, fostered of Zeus; for there was a gleam as of sun or moon over the high-roofed house of glorious Menelaus. But when they had satisfied their eyes with gazing they went into the polished baths and bathed.

τοὺς δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ,  
 ἀμφὶ δ' ἄρα χλαίνας οὔλας βάλλον ἥδ' ἐ χιτῶνας, 50  
 ἔς ῥα θρόνους ἔζοντο παρ' Ἀτρεΐδην Μενέλαον.  
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα  
 καλῇ χρυσεῖῃ ὑπὲρ ἀργυρέοιο λέβητος,  
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.  
 σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα, 55  
 εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων.  
 δαιτρὸς δὲ κραιῶν πίνακας παρέθηκεν αἰείρας  
 παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα.<sup>1</sup>  
 τὼ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος·

“Σίτου θ' ἄπτεσθον καὶ χαίρετον. αὐτὰρ ἔπειτα 60  
 δείπνου πασσαμένῳ εἰρησόμεθ', οἳ τινὲς ἔστων  
 ἀνδρῶν· οὐ γὰρ σφῶν γε γένος ἀπόλωλε τοκῆων,  
 ἀλλ' ἀνδρῶν γένος ἔστ' ἐ διοτρεφέων βασιλῆων  
 σκηπτούχων, ἐπεὶ οὐ κε κακοὶ τοιούσδε τέκοιεν.”<sup>2</sup>

“Ὡς φάτο, καὶ σφιν νῶτα βοδὸς παρὰ πῖονα θῆκεν 65  
 ὅπτ' ἐν χερσὶν ἐλῶν, τὰ ῥά οἱ γέρα πάρθεσαν αὐτῷ.  
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 δὴ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱόν,  
 ἄγχι σχῶν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι· 70

“Φράζεο, Νεστορίδῃ, τῷ ἐμῷ κεχαρισμένε θυμῷ,  
 χαλκοῦ τε στεροπὴν καὶ δώματα ἡχῆεντα  
 χρυσοῦ τ' ἡλέκτρον τε καὶ ἀργύρου ἥδ' ἐλέφαντος.

<sup>1</sup> Lines 57 and 58 are omitted in many MSS.

<sup>2</sup> Lines 62-4, rejected by Zenodotus, Aristophanes, and Aristarchus, are bracketed by many editors.

## THE ODYSSEY, IV. 49-73

And when the maids had bathed them and anointed them with oil, and had cast about them fleecy cloaks and tunics, they sat down on chairs beside Menelaus, son of Atreus. Then a handmaid brought water for the hands in a fair pitcher of gold, and poured it over a silver basin for them to wash, and beside them drew up a polished table. And the grave housewife brought and set before them bread, and therewith dainties in abundance, giving freely of her store. And a carver lifted up and placed before them platters of all manner of meats, and set by them golden goblets. Then fair-haired Menelaus greeted the two and said :

“Take of the food, and be glad, and then when you have supped, we will ask you who among men you are ; for in you two the breed of your sires is not lost, but ye are of the breed of men that are sceptred kings, fostered of Zeus ; for base churls could not beget such sons as you.”

So saying he took in his hands roast meat and set it before them, even the fat ox-chine which they had set before himself as a mess of honour. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, lo, then Telemachus spoke to the son of Nestor, holding his head close to him, that the others might not hear :

“Son of Nestor, dear to this heart of mine, mark the flashing of bronze throughout the echoing halls, and the flashing of gold, of electrum,<sup>1</sup> of silver, and

<sup>1</sup> Probably here the metal is meant, an alloy of gold and silver. In xv. 460 and xviii. 296 the word, in the plural, means “amber beads.”

Ζηνός που τοιγίδε γ' Ὀλυμπίου ἔνδοθεν αὐλή,  
ὅσσα τάδ' ἄσπετα πολλά· σέβας μ' ἔχει εἰσορόωντα." 75

Τοῦ δ' ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος,  
καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

“Τέκνα φίλ', ἦ τοι Ζηνὶ βροτῶν οὐκ ἄν τις ἐρίζοι  
ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔασιν·  
ἀνδρῶν δ' ἦ κέν τις μοι ἐρίσσεται, ἥε καὶ οὐκί, 80  
κτήμασιν. ἦ γὰρ πολλὰ παθὼν καὶ πόλλ' ἐπαληθεῖς  
ἠγαγόμεν ἐν νηυσὶ καὶ ὀγδοάτῳ ἔτει ἦλθον,  
Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθεῖς,  
Αἰθίοπας θ' ἰκόμην καὶ Σιδονίους καὶ Ἑρεμβοὺς  
καὶ Λιβύην, ἵνα τ' ἄρνες ἄφαρ κερασὶ τελέθουσι. 85  
τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν.  
ἔνθα μὲν οὔτε ἄναξ ἐπιδευῆς οὔτε τι ποιμὴν  
τυροῦ καὶ κρειῶν οὐδὲ γλυκεροῖο γάλακτος,  
ἀλλ' αἰεὶ παρέχουσιν ἐπηετανὸν γάλα θῆσθαι.  
ἦος ἐγὼ περὶ κεῖνα πολὺν βίοτον συναγείρων 90  
ἠλώμην, τῆός μοι ἀδελφεὸν ἄλλος ἔπεφνεν  
λάβρην, ἀνωιστί, δόλῳ οὐλομένης ἀλόχοιο·  
ὥς οὔ τοι χαίρων τοῖσδε κτεάτεσσιν ἀνάσσω.  
καὶ πατέρων τάδε μέλλετ' ἀκουέμεν, οἳ τινες ὑμῖν 95  
εἰσὶν, ἐπεὶ μάλα πολλὰ πάθον, καὶ ἀπώλεσα οἶκον  
εὖ μάλα ναιετάοντα, κεχανδότα πολλὰ καὶ ἐσθλά.  
ὣν ὄφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν  
ναίειν, οἳ δ' ἄνδρες σοοὶ ἔμμεναι, οἳ τότ' ὄλοντο  
Τροίην ἐν εὐρείῃ ἐκάς Ἀργεὸς ἵπποβότοιο.

of ivory. Of such sort, methinks, is the court of Olympian Zeus within, such untold wealth is here; amazement holds me as I look."

Now as he spoke fair-haired Menelaus heard him, and he spoke and addressed them with winged words:

"Dear children, with Zeus verily no mortal man could vie, for everlasting are his halls and his possessions; but of men another might vie with me in wealth or haply might not. For of a truth after many woes and wide wanderings I brought my wealth home in my ships and came in the eighth year. Over Cyprus and Phoenicia I wandered, and Egypt, and I came to the Ethiopians and the Sidonians and the Erembi, and to Libya, where the lambs are horned from their birth.<sup>1</sup> For there the ewes bear their young thrice within the full course of the year; there neither master nor shepherd has any lack of cheese or of meat or of sweet milk, but the flocks ever yield milk to the milking the year through. While I wandered in those lands gathering much livelihood, meanwhile another slew my brother by stealth and at unawares, by the guile of his accursed wife. Thus, thou mayest see, I have no joy in being lord of this wealth; and you may well have heard of this from your fathers, whosoever they may be, for full much did I suffer, and let fall into ruin a stately house and one stored with much goodly treasure. Would that I dwelt in my halls with but a third part of this wealth, and that those men were safe who then perished in the broad land of Troy far from horse-pasturing Argos.

<sup>1</sup> So Aristotle understood the passage (*H.A.* viii. 28); Herodotus, on the contrary, took the meaning to be "begin at once to become horned" (iv. 29). Eustathius agrees with Herodotus.

ἄλλ' ἔμψης πάντας μὲν ὀδυρόμενος καὶ ἀχεύων 100  
πολλάκις ἐν μεγάροισι καθήμενος ἡμετέροισιν  
ἄλλοτε μὲν τε γόφῳ φρένα τέρπομαι, ἄλλοτε δ' αὖτε  
παύομαι· αἰψήρως δὲ κόρος κρυεροῖο γόοιο.

τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,  
ὥς ενός, ὅς τέ μοι ὕπνον ἀπεχθαίρει καὶ ἐδωδὴν 105  
μνωομένῳ, ἐπεὶ οὐ τις Ἀχαιῶν τόσσ' ἐμόγησεν,  
ὅσσ' Ὀδυσσεὺς ἐμόγησε καὶ ἥρατο. τῷ δ' ἄρ' ἔμελλεν  
αὐτῷ κήδε' ἔσεσθαι, ἐμοὶ δ' ἄχος αἰὲν ἄλαστον  
κείνου, ὅπως δὴ δηρὸν ἀποίχεται, οὐδέ τι ἴδμεν,  
ζῶει ὃ γ' ἢ τέθνηκεν. ὀδύρονται νύ που αὐτὸν 110  
Λαέρτης θ' ὁ γέρων καὶ ἐχέφρων Πηνελόπεια  
Τηλέμαχος θ', ὃν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ."

Ὡς φάτο, τῷ δ' ἄρα πατὴρ ὑφ' ἱμερον ὥρσε γόοιο.  
δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε πατὴρ ἀκούσας,  
χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχὼν 115  
ἀμφοτέρησιν χερσὶ. νόησε δέ μιν Μενέλαος,  
μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,  
ἦέ μιν αὐτὸν πατὴρ ἐάσειε μνησθῆναι  
ἢ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιο.

Ἵος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 120  
ἐκ δ' Ἑλένη θαλάμοιο θυώδεος ὑψορόφοιο  
ἦλυθεν Ἀρτέμιδι χρυσηλακάτῳ ἑικυῖα.

τῇ δ' ἄρ' ἄμ' Ἀδρήστη κλισίην εὐτυκτον ἔθηκεν, 125  
Ἀλκίππη δὲ τάπητα φέρεν μαλακοῦ ἐρίοιο,  
Φυλῶ δ' ἀργύρεον τάλαρον φέρε, τόν οἱ ἔδωκεν  
Ἀλκάνδρῃ, Πολύβοιο δάμαρ, ὃς ἔναι' ἐνὶ Θήβῃς

## THE ODYSSEY, IV. 100-126

And yet, though I often sit in my halls weeping and sorrowing for them all—one moment indeed I ease my heart with weeping, and then again I cease, for men soon have surfeit of chill lament—yet for them all I mourn not so much, despite my grief, as for one only, who makes me to loathe both sleep and food, when I think of him; for no one of the Achaeans toiled so much as Odysseus toiled and endured. But to himself, as it seems, his portion was to be but woe, and for me there is sorrow never to be forgotten for him, in that he is gone so long, nor do we know aught whether he be alive or dead. Mourned is he, I ween, by the old man Laertes, and by constant Penelope, and by Telemachus, whom he left a new-born child in his house.”

So he spoke, and in Telemachus he roused the desire to weep for his father. Tears from his eyelids he let fall upon the ground, when he heard his father's name, and with both hands held up his purple cloak before his eyes. And Menelaus noted him, and debated in mind and heart whether he should leave him to speak of his father himself, or whether he should first question him and prove him in each thing.

While he pondered thus in mind and heart, forth then from her fragrant high-roofed chamber came Helen, like Artemis of the golden arrows;<sup>1</sup> and with her came Adraste, and placed for her a chair, beautifully wrought, and Alcippe brought a rug of soft wool and Phylo a silver basket, which Alcandre had given her, the wife of Polybus, who dwelt in Thebes

<sup>1</sup> The common meaning of *ἡλακᾶτη* is “distaff,” but Hesychius glosses *χρυσηλάκατος* by *καλλίτοξος*: *ἡλακᾶτη γὰρ ὁ τοξικὸς κάλαμος*.



*αὐτοκτείνει  
νῦν γὰρ*

Αἰγυπτίας, ὅθι πλείστα δόμοις ἐν κτήματα κείται  
 ὃς Μενελάῳ δῶκε δὴ ἀργυρέας ἀσαμίνθους,  
 δοιὺν δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαντᾶ.  
 χωρὶς δ' αὖθ' Ἑλένη ἄλοχος πόρε κάλλιμα δῶρα. 130  
 χρυσέην τ' ἡλακάτην τάλαρόν θ' ὑπόκυκλον ὄπασσεν  
 ἀργύρεον, χρυσῷ δ' ἐπὶ χεῖλεα κεκράαντο.

τὸν ῥά οἱ ἀμφίπολος Φυλῶ παρέθηκε φέρουσα  
 νήματος ἀσκητοῖο βεβυσμένον· αὐτὰρ ἐπ' αὐτῷ  
 ἡλακάτη τετάνυστο ἰοδυφεὲς εἶρος ἔχουσα. 135  
 ἔξετο δ' ἐν κλισμῷ, ὑπὸ δὲ θρηῖνυς πρὸς ἡν.  
 αὐτίκα δ' ἡ γ' ἐπέεσσι πόσιν ἐρέεινεν ἕκαστα.

“Ἴδμεν δὴ, Μενέλαε διοτρεφές, οἳ τινες οἶδε  
 ἀνδρῶν εὐχετόωνται ἱκανέμεν ἡμέτερον δῶ;  
 ψεύσομαι ἢ ἔτυμον ἐρέω; κέλεται δέ με θυμός. 140  
 οὐ γάρ πώ τινά φημι εἰκότα ὧδε ἰδέσθαι  
 οὔτ' ἀνδρ' οὔτε γυναικα, σέβας μ' ἔχει εἰσορόωσαν,  
 ὥς ὃδ' Ὀδυσσῆος μεγαλήτορος νῦν εἰκε,  
 Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ  
 κείνος ἀνὴρ, ὅτ' ἐμεῖο κυνώπιδος εἵνεκ' Ἀχαιοὶ 145  
 ἤλθεθ' ὑπὸ Τροίην πόλεμον θρασὺν ὀρμαίνοντες.”

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·  
 “Οὕτω νῦν καὶ ἐγὼ νοέω, γύναι, ὥς σὺ εἴσκεις·  
 κείνου γὰρ τοιοῖδε πόδες τοιαῖδε τε χεῖρες  
 ὀφθαλμῶν τε βολαὶ κεφαλῇ τ' ἐφύπερθε τε χαῖται. 150  
 καὶ νῦν ἢ τοι ἐγὼ μεμνημένος ἀμφ' Ὀδυσῆι  
 μυθεόμην, ὅσα κείνος οἰζύσας ἐμόγησεν  
 ἀμφ' ἐμοί, αὐτὰρ ὁ πικρὸν ὑπ' ὀφρύσι δάκρυον εἶβε,  
 χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχών.”

<sup>1</sup> πικρὸν : πυκνόν.

of Egypt, where greatest store of wealth is laid up in men's houses. He gave to Menelaus two silver baths and two tripods and ten talents of gold. And besides these, his wife gave to Helen also beautiful gifts,—a golden distaff and a basket with wheels beneath did she give, a basket of silver, and with gold were the rims thereof gilded.<sup>1</sup> This then the handmaid, Phylo, brought and placed beside her, filled with finely-spun yarn, and across it was laid the distaff laden with violet-dark wool. So Helen sat down upon the chair, and below was a footstool for the feet; and at once she questioned her husband on each matter, and said:

"Do we know, Menelaus, fostered of Zeus, who these men declare themselves to be who have come to our house? Shall I disguise my thought, or speak the truth? Nay, my heart bids me speak. For never yet, I declare, saw I one so like another, whether man or woman—amazement holds me, as I look—as this man is like the son of great-hearted Odysseus, even Telemachus, whom that warrior left a new-born child in his house, when for the sake of shameless me ye Achaeans came up under the walls of Troy, pondering in your hearts fierce war."

Then fair-haired Menelaus answered her: "Even so do I myself now note it, wife, as thou markest the likeness. Such were his feet, such his hands, and the glances of his eyes, and his head and hair above. And verily but now, as I made mention of Odysseus and was telling of all the woe and toil he endured for my sake, this youth let fall a bitter tear from beneath his brows, holding up his purple cloak before his eyes."

<sup>1</sup> Others render, "were finished."

Τὸν δ' αὖ Νεστορίδης Πεισιστρατος ἀντίον ἤϋδα· 155  
 “ Ἀτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,  
 κείνου μέν τοι ὄδ' υἱὸς ἐτήτυμον, ὡς ἀγορεύεις·  
 ἀλλὰ σαόφρων ἐστί, νεμεσσᾶται δ' ἐνὶ θυμῷ  
 ὦδ' ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν  
 ἅντα σέθεν, τοῦ νῶι θεοῦ ὥς τερπόμεθ' αὐδῇ. 160  
 αὐτὰρ ἐμὲ προέηκε Γερήνιος ἱππότα Νέστωρ  
 τῷ ἅμα πομπὸν ἔπεσθαι· ἐέλδετο γάρ σε ἰδέσθαι,  
 ὄφρα οἱ ἦ τι ἔπος ὑποθήσῃαι ἢ τι ἔργον.  
 πολλὰ γὰρ ἄλγε' ἔχει πατρὸς πάϊς οἰχομένοιο  
 ἐν μεγάροις, φ' μὴ ἄλλοι ἀοσσητῆρες ἔωσιν, 165  
 ὡς νῦν Τηλεμάχῳ ὁ μὲν οἷχεται, οὐδέ οἱ ἄλλοι  
 εἷσ' οἷ κεν κατὰ δῆμον ἀλάλκοιεν κακότητα.”  
 Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·  
 “ ὦ πόποι, ἦ μάλα δὴ φίλου ἀνέρος υἱὸς ἐμὸν δῶ  
 ἵκεθ', ὃς εἵνεκ' ἐμεῖο πολέας ἐμόγησεν ἀέθλους· 170  
 καί μιν ἔφην ἐλθόντα φιλησέμεν ἔξοχον ἄλλων  
 Ἀργείων, εἰ νῶιν ὑπεῖρ ἅλα νόστον ἔδωκε  
 νηυσὶ θοῇσι γενέσθαι Ὀλύμπιος εὐρύοπα Ζεὺς.  
 καί κέ οἱ Ἀργεῖ νάσσα πόλιν καὶ δῶματ' ἔτευξα,  
 ἐξ Ἰθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκεϊ φ' 175  
 καὶ πᾶσιν λαοῖσι, μίαν πόλιν ἐξαλαπάξας,  
 αἱ περὶ ναιετάουσιν, ἀνάσσονται δ' ἐμοὶ αὐτῷ.  
 καί κε θάμ' ἐνθάδ' ἐόντες ἐμισγόμεθ'· οὐδέ κεν ἡμέας  
 ἄλλο διέκρινεν φιλέοντέ τε τερπομένῳ τε,  
 πρὶν γ' ὅτε δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψεν. 180  
 ἀλλὰ τὰ μὲν πού μέλλεν ἀγάσσεσθαι θεὸς αὐτός,  
 ὃς κεῖνον δύστηνον ἀνόστιμον οἶον ἔθηκεν.”

Then Peisistratus, son of Nestor, answered him :  
 " Menelaus, son of Atreus, fostered of Zeus, leader  
 of hosts, his son indeed this youth is, as thou sayest.  
 But he is of prudent mind and feels shame at heart  
 thus on his first coming to make a show of forward  
 words in the presence of thee, in whose voice we  
 both take delight as in a god's. But the horseman,  
 Nestor of Gerenia, sent me forth to go with him as  
 his guide, for he was eager to see thee, that thou  
 mightest put in his heart some word or some deed.  
 For many sorrows has a son in his halls when his  
 father is gone, when there are none other to be his  
 helpers, even as it is now with Telemachus; his  
 father is gone, and there are no others among the  
 people who might ward off ruin."

Then fair-haired Menelaus answered him and  
 said : " Lo now, verily is there come to my house  
 the son of a man well-beloved, who for my sake  
 endured many toils. And I thought that if he came  
 back I should give him welcome beyond all the  
 other Argives, if Olympian Zeus, whose voice is  
 borne afar, had granted to us two a return in our  
 swift ships over the sea. And in Argos I would  
 have given him a city to dwell in, and would have  
 built him a house, when I had brought him from  
 Ithaca with his goods and his son and all his people,  
 driving out the dwellers of some one city among  
 those that lie round about and obey me myself as  
 their lord. Then, living here, should we oftentimes  
 have met together, nor would aught have parted us,  
 loving and joying in one another, until the black  
 cloud of death enfolded us. Howbeit of this, me-  
 thinks, the god himself must have been jealous, who  
 to that hapless man alone vouchsafed no return."

“Ὡς φάτο, τοῖσι δὲ πᾶσιν ὕφ’ ἴμερον ὤρσε γόοιο.  
 κλαῖε μὲν Ἀργεῖη Ἑλένη, Διὸς ἐκγεγαυῖα,  
 κλαῖε δὲ Τηλέμαχος τε καὶ Ἀτρεΐδης Μενέλαος, 185  
 οὐδ’ ἄρα Νέστορος υἱὸς ἀδακρύτῳ ἔχεν ὅσσε·  
 μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχοιο,  
 τὸν ῥ’ Ἡοῦς ἔκτεινε φαεινῆς ἀγλαὸς υἱός·  
 τοῦ ὃ γ’ ἐπιμνησθεὶς ἔπεα πτερόεντ’ ἀγόρευεν·

“Ἀτρεΐδῃ, περὶ μὲν σε βροτῶν πεπνυμένον εἶναι 190  
 Νέστωρ φάσχ’ ὁ γέρων, ὅτ’ ἐπιμνησαίμεθα σείο  
 οἷσιν ἐνὶ μεγάροισι, καὶ ἀλλήλους ἐρέοιμεν.  
 καὶ νῦν, εἴ τί που ἔστι, πίθοιό μοι· οὐ γὰρ ἐγὼ γε  
 τέρπομ’ ὀδυρόμενος μεταδόρπιος, ἀλλὰ καὶ ἥως  
 ἔσσεται ἡριγένεια· νεμεσσωμαί γε μὲν οὐδὲν 195  
 κλαίειν ὅς κε θάνησι βροτῶν καὶ πότμον ἐπίσπη.  
 τοῦτό νυ καὶ γέρας οἶον διζυροῖσι βροτοῖσιν,  
 κείρασθαί τε κόμην βαλλέειν τ’ ἀπὸ δάκρυ παρειῶν.  
 καὶ γὰρ ἐμὸς τέθνηκεν ἀδελφεός, οὐ τι κάκιστος  
 Ἀργεῖων· μέλλεις δὲ σὺ ἴδμεναι· οὐ γὰρ ἐγὼ γε 200  
 ἦντησ’ οὐδὲ ἴδον· περὶ δ’ ἄλλων φασὶ γενέσθαι  
 Ἀντίλοχον, πέρι μὲν θείειν ταχὺν ἡδὲ μαχητήν.”

Τὸν δ’ ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·  
 “ὦ φίλ’, ἐπεὶ τόσα εἶπες, ὅσ’ ἂν πεπνυμένος ἀνὴρ  
 εἴποι καὶ ῥέξειε, καὶ ὃς προγενέστερος εἴη· 205  
 τοίου γὰρ καὶ πατρός, ὃ καὶ πεπνυμένα βάζεις,  
 ῥεῖα δ’ ἀρίγνωτος γόνος ἀνέρος ᾧ τε Κρονίων  
 ὀλβον ἐπικλώσῃ γαμέοντί τε γεινομένῳ τε,  
 ὥς νῦν Νέστορι δῶκε διαμπερὲς ἤματα πάντα

## THE ODYSSEY, IV. 183-209

So he spoke, and in them all aroused the desire of lament. Argive Helen wept, the daughter of Zeus, Telemachus wept, and Menelaus, son of Atreus, nor could the son of Nestor keep his eyes tearless. For he thought in his heart of peerless Antilochus, whom the glorious son of the bright Dawn<sup>1</sup> had slain. Thinking of him, he spoke winged words :

"Son of Atreus, old Nestor used ever to say that thou wast wise above all men, whenever we made mention of thee in his halls and questioned one another. And now, if it may in any wise be, hearken to me, for I take no joy in weeping at supper time,<sup>2</sup>—and moreover early dawn will soon be here.<sup>3</sup> I count it indeed no blame to weep for any mortal who has died and met his fate. Yea, this is the only due we pay to miserable mortals, to cut the hair and let a tear fall from the cheeks. For a brother of mine, too, is dead, nowise the meanest of the Argives, and thou mayest well have known him. As for me, I never met him nor saw him ; but men say that Antilochus was above all others pre-eminent in speed of foot and as a warrior."

Then fair-haired Menelaus answered him and said : "My friend, truly thou hast said all that a wise man might say or do, even one that was older than thou ; for from such a father art thou sprung, wherefore thou dost even speak wisely. Easily known is the seed of that man for whom the son of Cronos spins the thread of good fortune at marriage and at birth, even as now he has granted to Nestor throughout all his days continually that he should

<sup>1</sup> i.e. Memnon, leader of the Ethiopians.

<sup>2</sup> Others render, "after supper" ; but see 213.

<sup>3</sup> Possibly, "shall serve for that" (Merry), with which cf. 214 ; but see xv. 50.

αὐτὸν μὲν λιπαρῶς γηρασκέμεν ἐν μεγάροισιν, 210  
 υἷας αὖ πινυτούς τε καὶ ἔγχεσιν εἶναι ἀρίστους.  
 ἡμεῖς δὲ κλαυθμὸν μὲν ἐάσομεν, ὃς πρὶν ἐτύχθη,  
 δόρπου δ' ἐξαὐτίς μνησώμεθα, χερσὶ δ' ἐφ' ὕδωρ  
 χευάντων. μῦθοι δὲ καὶ ἡῶθέν περ ἔσονται  
 Τηλεμάχῳ καὶ ἐμοὶ διαειπέμεν ἀλλήλοισιν.” 215

“Ὡς ἔφατ', Ἀσφαλίων δ' ἄρ' ὕδωρ ἐπὶ χεῖρας ἔχευεν,  
 ὀτρηνρὸς θεράπων Μενελάου κυδαλίμοιο.

οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.

“Εὐθ' αὐτ' ἄλλ' ἐνόησ' Ἑλένη Διὸς ἐκγεγαυῖα·  
 αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἔνθεν ἔπινον, 220  
 νηπενθές τ' ἄχολόν τε, κακῶν ἐπίληθον ἀπάντων.

ὃς τὸ καταβρόξειεν, ἐπὴν κρητῆρι μυγείη,  
 οὐ κεν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν,  
 οὐδ' εἴ οἱ κατατεθναίῃ μήτηρ τε πατήρ τε,  
 οὐδ' εἴ οἱ προπάροιθεν ἀδελφεὸν ἢ φίλον υἱὸν 225  
 χαλκῷ δηιόωεν, ὃ δ' ὀφθαλμοῖσιν ὀρῶτο.

τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα,  
 ἐσθλά, τά οἱ Πολύδαμνα πόρεν, Θῶνος παράκοιτις  
 Αἰγυπτίῃ, τῇ πλεῖστα φέρει ζεῖδωρος ἄρουρα  
 φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα πολλὰ δὲ 230  
 λυγρά.

ἰητρὸς δὲ ἕκαστος ἐπιστάμενος περὶ πάντων  
 ἀνθρώπων· ἥ γὰρ Παιήονός εἰσι γενέθλης.  
 αὐτὰρ ἐπεὶ ῥ' ἐνέηκε κέλευσέ τε οἶνοχοῆσαι,  
 ἐξαὐτίς μύθοισιν ἀμειβομένη προσέειπεν·

“Ἀτρεΐδῃ Μενέλαε διοτρεφὲς ἦδε καὶ οἶδε 235  
 ἀνδρῶν ἐσθλῶν παῖδες· ἀτὰρ θεὸς ἄλλοτε ἄλλῳ

himself reach a sleek old age in his halls, and that his sons in their turn should be wise and most valiant with the spear. But we will cease the weeping which but now was made, and let us once more think of our supper, and let them pour water over our hands. Tales there will be in the morning also for Telemachus and me to tell to one another to the full."

So he spoke, and Asphalion poured water over their hands, the busy squire of glorious Menelaus. And they put forth their hands to the good cheer lying ready before them.

Then Helen, daughter of Zeus, took other counsel. Straightway she cast into the wine of which they were drinking a drug to quiet all pain and strife, and bring forgetfulness of every ill. Whoso should drink this down, when it is mingled in the bowl, would not in the course of that day let a tear fall down over his cheeks, no, not though his mother and father should lie there dead, or though before his face men should slay with the sword his brother or dear son, and his own eyes beheld it. Such cunning drugs had the daughter of Zeus, drugs of healing, which Polydamna, the wife of Thon, had given her, a woman of Egypt, for there the earth, the giver of grain, bears greatest store of drugs, many that are healing when mixed, and many that are baneful; there every man is a physician, wise above human kind; for they are of the race of Paeëon. Now when she had cast in the drug, and had bidden pour forth the wine, again she made answer, and said:

"Menelaus, son of Atreus, fostered of Zeus, and ye that are here, sons of noble men—though now to



# HOMER

Ζεὺς ἀγαθὸν τε κακὸν τε διδοῖ· δύναται γὰρ ἅπαντα·  
 ἦ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροισι  
 καὶ μύθοις τέρπεσθε· εἰκότα γὰρ καταλέξω.  
 πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω, 240  
 ὅσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι·  
 ἀλλ' οἷον τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ  
 δήμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί.  
 αὐτόν μιν πληγῇσιν ἀεικελίησι δαμάσσας,  
 σπεῖρα κάκ' ἀμφ' ὤμοισι βαλὼν, οἰκῇ ἐοικώς, 245  
 ἀνδρῶν δυσμενέων κατέδου πόλιν εὐρυάγυιαν·  
 ἄλλω δ' αὐτὸν φωτὶ κατακρύπτων ἤσκε,  
 δέκτῃ, ὃς οὐδὲν τοῖος ἔην ἐπὶ νηυσὶν Ἀχαιῶν.  
 τῷ ἔκελος κατέδου Τρώων πόλιν, οἱ δ' ἀβάκησαν  
 πάντες· ἐγὼ δέ μιν οἷᾳ ἀνέγνων τοῖον ἔοντα, 250  
 καὶ μιν ἀνηρώτων· ὁ δὲ κερδοσύνη ἀλέεινεν.  
 ἀλλ' ὅτε δὴ μιν ἐγὼ λόεον καὶ χρίον ἐλαίῳ,  
 ἀμφὶ δὲ εἴματα ἔσσα καὶ ὤμοσα καρτερὸν ὄρκον  
 μὴ μὲν πρὶν Ὀδυσῆα μετὰ Τρώεσσ' ἀναφῆναι,  
 πρὶν γε τὸν ἐς νῆάς τε θοὰς κλισίας τ' ἀφικέσθαι, 255  
 καὶ τότε δὴ μοι πάντα νόον κατέλεξεν Ἀχαιῶν.  
 πολλοὺς δὲ Τρώων κτείνας ταναήκει χαλκῷ  
 ἦλθε μετ' Ἀργεῖους, κατὰ δὲ φρόνιν ἤγαγε πολλήν.  
 ἔνθ' ἄλλαι Τρῳαὶ λίγ' ἐκώκουν· αὐτὰρ ἐμὸν κῆρ  
 χαῖρ', ἐπεὶ ἤδη μοι κραδίη τέτραπτο νέεσθαι 260  
 ἄψ οἰκόνδ', ἄτην δὲ μετέστενον, ἦν Ἀφροδίτη  
 δῶχ', ὅτε μ' ἤγαγε κεῖσε φίλης ἀπὸ πατρίδος αἵης,

one and now to another Zeus gives good and ill, for he can do all things,—now verily sit ye in the halls and feast, and take ye joy in telling tales, for I will tell what fitteth the time. All things I cannot tell or recount, even all the labours of Odysseus of the steadfast heart; but what a thing was this which that mighty man wrought and endured in the land of the Trojans, where you Achaeans suffered woes! Marring his own body with cruel blows, and flinging a wretched garment about his shoulders, in the fashion of a slave he entered the broad-wayed city of the foe, and he hid himself under the likeness of another, a beggar, he who was in no wise such an one at the ships of the Achaeans. In this likeness he entered the city of the Trojans, and all of them were but as babes.<sup>1</sup> I alone recognised him in this disguise, and questioned him, but he in his cunning sought to avoid me. Howbeit when I was bathing him and anointing him with oil, and had put on him raiment, and sworn a mighty oath not to make him known among the Trojans as Odysseus before that he reached the swift ships and the huts, then at length he told me all the purpose of the Achaeans. And when he had slain many of the Trojans with the long sword, he returned to the company of the Argives and brought back plentiful tidings. Then the other Trojan women wailed aloud, but my soul was glad, for already my heart was turned to go back to my home, and I groaned for the blindness that Aphrodite gave me, when she led me thither from my dear native land, forsaking my

<sup>1</sup> The rare word ἀβάκησαν seems literally to mean "could say naught"; cf. νηπιόζω.

παῖδά τ' ἐμὴν νοσφισσαμένην θάλαμόν τε πόσιν τε  
οὐ τευ δυνόμενον, οὐτ' ἄρ φρένας οὔτε τι εἶδος."

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος· 265  
"Ναὶ δὴ ταῦτά γε πάντα, γύναι, κατὰ μοῖραν ἔειπες.

ἤδη μὲν πολέων ἐδάην βουλήν τε νόον τε  
ἀνδρῶν ἡρώων, πολλὴν δ' ἐπελήλυθα γαῖαν·  
ἀλλ' οὐ πω τοιοῦτον ἐγὼν ἴδον ὀφθαλμοῖσιν,  
οἷον Ὀδυσσῆος ταλασίφρονος ἔσκε φίλον κῆρ. 270

οἷον καὶ τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ  
ἵππῳ ἐνὶ ξεστῷ, ἵν' ἐνήμεθα πάντες ἄριστοι  
Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.  
ἦλθες ἔπειτα σὺν κείσῃ· κελευσέμεναι δέ σ' ἔμελλε  
δαίμων, ὃς Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι· 275

καὶ τοι Δηίφοβος θεοεἰκελὸς ἔσπετ' ἰούσῃ.  
τρίς δὲ περιστρεφάσας κοῖλον λόχον ἀμφαφώωσα,  
ἐκ δ' ὀνομακλήδην Δαναῶν ὀνόμαζες ἀρίστους,  
πάντων Ἀργείων φωνὴν ἴσκουσ' ἀλόχοισιν.  
αὐτὰρ ἐγὼ καὶ Τυδείδης καὶ δῖος Ὀδυσσεὺς 280

ἡμενοὶ ἐν μέσσοισιν ἀκούσαμεν ὥς ἐβόησας.  
νῶϊ μὲν ἀμφοτέρω μενεήναμεν ὀρμηθέντε  
ἢ ἐξελθέμεναι, ἢ ἐνδοθεν αἰψ' ὑπακούσαι·  
ἀλλ' Ὀδυσσεὺς κατέρυκε καὶ ἔσχεθεν ἰεμένῳ περ.  
ἐνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν νῆες Ἀχαιῶν, 285

Ἄντικλος δὲ σέ γ' οἶος ἀμείψασθαι ἐπέεσσιν  
ἠθέλεν. ἀλλ' Ὀδυσσεὺς ἐπὶ μᾶστακα χερσὶ πίεζεν  
νωλεμέως κρατερῇσι, σάωσε δὲ πάντας Ἀχαιοὺς·  
τόφρα δ' ἔχ', ὅφρα σε νόσφιν ἀπήγαγε Παλλὰς  
Ἀθήνη."

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα· 290  
"Ἀτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,  
ἄλγιον· οὐ γάρ οἱ τι τὰδ' ἤρκεσε λυγρὸν ὄλεθρον,

## THE ODYSSEY, IV. 263-292

child and my bridal chamber, and my husband, a man who lacked nothing, whether in wisdom or in comeliness."

Then fair-haired Menelaus answered her and said : "Aye verily, all this, wife, hast thou spoken aright. Ere now have I come to know the counsel and the mind of many warriors, and have travelled over the wide earth, but never yet have mine eyes beheld such an one as was Odysseus of the steadfast heart. What a thing was this, too, which that mighty man wrought and endured in the carven horse, wherein all we chiefs of the Argives were sitting, bearing to the Trojans death and fate! Then thou camest thither, and it must be that thou wast bidden by some god, who wished to grant glory to the Trojans, and godlike Deiphobus followed thee on thy way. Thrice didst thou go about the hollow ambush, trying it with thy touch, and thou didst name aloud the chieftains of the Danaans by their names, likening thy voice to the voices of the wives of all the Argives. Now I and the son of Tydeus and goodly Odysseus sat there in the midst and heard how thou didst call, and we two were eager to rise up and come forth, or else to answer straightway from within, but Odysseus held us back and stayed us, despite our eagerness. Then all the other sons of the Achaeans held their peace, but Anticlus alone was fain to speak and answer thee ; but Odysseus firmly closed his mouth with strong hands, and saved all the Achaeans, and held him thus until Pallas Athene led thee away."

Then wise Telemachus answered him : "Menelaus, son of Atreus, fostered of Zeus, leader of hosts, all the more grievous is it ; for in no wise did this ward

οὐδ' εἴ οἱ κραδίη γε σιδηρὴν ἔνδοθεν ἦεν.

ἀλλ' ἄγετ' εἰς εὐνὴν τράπεθ' ἡμέας, ὄφρα καὶ ἤδη  
ὑπνῷ ὑπο γλυκερῷ ταρπώμεθα κοιμηθέντες.”

295

“Ὡς ἔφατ', Ἀργεῖη δ' Ἑλένη δμῳῇσι κέλευσεν  
δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ  
πορφύρε' ἐμβαλέειν στορέσαι τ' ἐφύπερθε τάπητας,  
χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.  
αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσai,

300

δέμνια δὲ στόρεσαν· ἐκ δὲ ξείνους ἄγε κῆρυξ.  
οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,  
Τηλέμαχος θ' ἥρως καὶ Νέστορος ἀγλαὸς υἱός·

Ἀτρεΐδης δὲ καθεῦδε μυχῷ δόμου ὑψηλοῖο,  
πὰρ δ' Ἑλένη ταυνύπεπλος ἐλέξατο, δία γυναικῶν.

305

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
ᾧρνυτ' ἄρ' ἐξ εὐνῇφι βοὴν ἀγαθὸς Μενέλαος  
εἵματα ἐσσάμενος, περὶ δὲ ξίφος ὄξυ θέτ' ὦμφ,  
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
βῆ δ' ἵμεν ἐκ θαλάμοιο θεῷ ἐναλίγκιος ἄντην,

310

Τηλεμάχῳ δὲ παρίζεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

“Τίπτε δέ σε χρεῖω δεῦρ' ἤγαγε, Τηλέμαχ' ἥρως,  
ἐς Λακεδαίμονα δῖαν, ἐπ' εὐρέα νῶτα θαλάσσης;  
δήμιον ἢ ἴδιον; τόδε μοι νημερτές ἐνίσπες.”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤῤα·

315

“Ἀτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,  
ἤλυθον, εἴ τινα μοι κληιδόνα πατρὸς ἐνίσποις.  
ἐσθίεται μοι οἶκος, ὄλωλε δὲ πόνα ἔργα,  
δυσμενέων δ' ἀνδρῶν πλείους δόμος, οὔ τέ μοι αἰεὶ

off from him woeful destruction, nay, not though the heart within him had been of iron. But come, send us to bed, that lulled now by sweet sleep we may rest and take our joy."

Thus he spoke, and Argive Helen bade her handmaids place bedsteads beneath the portico, and to lay on them fair purple blankets, and to spread thereover coverlets, and on these to put fleecy cloaks for clothing. But the maids went forth from the hall with torches in their hands and strewed the couch, and a herald led forth the guests. So they slept there in the fore-hall of the palace, the prince Telemachus and the glorious son of Nestor; but the son of Atreus slept in the inmost chamber of the lofty house, and beside him lay long-robed Helen, peerless among women.

So soon as early Dawn appeared, the rosy-fingered, up from his bed arose Menelaus, good at the war-cry, and put on his clothing. About his shoulders he slung his sharp sword, and beneath his shining feet bound his fair sandals, and went forth from his chamber like unto a god to look upon. Then he sat down beside Telemachus, and spoke, and addressed him:

"What need has brought thee hither, prince Telemachus, to goodly Lacedaemon over the broad back of the sea? Is it a public matter, or thine own? Tell me the truth of this."

Then wise Telemachus answered him: "Menelaus, son of Atreus, fostered of Zeus, leader of hosts, I came if haply thou mightest tell me some tidings of my father. My home is being devoured and my rich lands are ruined; with men that are foes my house is filled, who are ever slaying my thronging

# HOMER

μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἑλικας βοῦς, 320  
 μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες.  
 τούνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἶ κ' ἐθέλῃσθα  
 κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὄπωπας  
 ὀφθαλμοῖσι τεοῖσιν ἢ ἄλλον μῦθον ἄκουσας  
 πλαζομένου· περὶ γάρ μιν οἰζυρὸν τέκε μήτηρ. 325  
 μηδὲ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,  
 ἀλλ' εὖ μοι κατάλεξον ὅπως ἦντησας ὀπώπῃς.  
 λίσσομαι, εἴ ποτέ τοί τι πατὴρ ἐμός, ἐσθλὸς Ὀδυσσεὺς  
 ἢ ἔπος ἢ τι ἔργον ὑποστὰς ἐξετέλεσσε  
 δήμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί, 330  
 τῶν νῦν μοι μνήσαι, καὶ μοι νημερτὲς ἐνίσπες.”

Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·  
 “ ὦ πόποι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ  
 ἤθελον εὐνηθῆναι ἀνάλκιδες αὐτοὶ ἔοντες.  
 ὥς δ' ὀπότη' ἐν ξυλόχῳ ἑλαφὸς κρατεροῖο λέοντος 335  
 νεβροὺς κοιμήσασα νεηγενέας γαλαθηνοὺς  
 κνημοὺς ἐξερέησι καὶ ἄγχεα ποιήεντα  
 βοσκομένη, ὃ δ' ἔπειτα ἐὴν εἰσήλυθεν εὐνήν,  
 ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφήκεν,  
 ὥς Ὀδυσσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει. 340  
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλῶνι,  
 τοῖος ἐὼν, οἷός ποτ' ἐνκτιμένη ἐνὶ Λέσβῳ  
 ἐξ ἔριδος Φιλομηλεΐδῃ ἐπάλαισεν ἀναστάς,  
 καὶ δ' ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί,  
 τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς· 345

## THE ODYSSEY, IV. 320-345

sheep and my sleek kine of shambling gait, even the wooers of my mother, overweening in their insolence. Therefore am I now come to thy knees, if perchance thou wilt be willing to tell me of his woeful death, whether thou sawest it haply with thine own eyes, or didst hear from some other the story of his wanderings; for beyond all men did his mother bear him to sorrow. And do thou no wise out of ruth or pity for me speak soothing words, but tell me truly how thou didst come to behold him. I beseech thee, if ever my father, noble Odysseus, promised aught to thee of word or deed and fulfilled it in the land of the Trojans, where you Achaeans suffered woes, be mindful of it now, I pray thee, and tell me the truth."

Then, stirred to sore displeasure, fair-haired Menelaus spoke to him: "Out upon them, for verily in the bed of a man of valiant heart were they fain to lie, who are themselves cravens. Even as when in the thicket-lair of a mighty lion a hind has laid to sleep her new-born suckling fawns, and roams over the mountain slopes and grassy vales seeking pasture, and then the lion comes to his lair and upon the two<sup>1</sup> lets loose a cruel doom, so will Odysseus let loose a cruel doom upon these men. I would, O father Zeus and Athene and Apollo, that in such strength as when once in fair-stablished Lesbos he rose up and wrestled a match with Philomeleides and threw him mightily, and all the Achaeans rejoiced, even in such strength Odysseus might come among the wooers; then

<sup>1</sup> The Greek seems to denote a pair of fawns, the slaying taking place in the absence of the hind; cf. *Iliad*, xi. 113 ff. Others assume that the dual means "both hind and fawns."



# HOMER

πάντες κ' ὠκύμοροι τε γενοίατο πικρόγαμοί τε.  
ταῦτα δ' ἄ μ' εἰρωτᾶς καὶ λισσεαι, οὐκ ἂν ἐγὼ γε  
ἄλλα παρέξ εἵποιμι παρακλιδόν, οὐδ' ἀπατήσω,  
ἀλλὰ τὰ μὲν μοι ἔειπε γέρων ἄλιος νημερτής,  
τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω. 350

“ Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι  
ἔσχον, ἐπεὶ οὐ σφιν ἔρεξα τελήεσσας ἑκατόμβας.  
οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνήσθαι ἐφετμέων.<sup>1</sup>  
νῆσος ἔπειτά τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ  
Αἰγύπτου προπάροιθε, Φάρον δέ ἐ κικλήσκουσι, 355  
τόσσον ἄνευθ' ὅσσον τε πανημερίη γλαφυρὴ νηὺς  
ἦνυσεν, ἣ λιγὺς οὖρος ἐπιπνείησιν ὀπισθεν·  
ἐν δὲ λιμὴν ἐύορμος, ὅθεν τ' ἀπὸ νῆας εἰσας  
ἐς πόντον βάλλουσιν, ἀφυσσάμενοι μέλαν ὕδωρ.  
ἔνθα μ' ἐείκοσιν ἡματ' ἔχον θεοί, οὐδέ ποτ' οὖροι 360  
πνείοντες φαίνονθ' ἀλιαέες, οἳ ῥά τε νηῶν  
πομπῆες γίγνονται ἐπ' εὐρέα νῶτα θαλάσσης.  
καὶ νύ κεν ἦια πάντα κατέφθιτο καὶ μένε' ἀνδρῶν,  
εἰ μή τίς με θεῶν ὀλοφύρατο καὶ μ' ἐσάωσε,<sup>2</sup>  
Πρωτέος ἰφθίμου θυγάτηρ ἄλίοιο γέροντος, 365  
Εἰδοθέη· τῇ γάρ ῥα μάλιστά γε θυμὸν ὄρινα.  
ἦ μ' οἴω ἔρροντι συνήντετο νόσφιν ἐταίρων·  
αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἰχθυάασκον  
γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός.  
ἣ δέ μευ ἄγχι στᾶσα ἔπος φάτο φώνησέν τε· 370

<sup>1</sup> Line 353, rejected by Zenodotus, is bracketed by many editors. <sup>2</sup> μ' ἐσάωσε: μ' ἐλέησε.

<sup>1</sup> Or possibly “the river Aegyptus” (cf. line 477). Homer has no other name for the Nile.

## THE ODYSSEY, IV. 346-370

should they all find swift destruction and bitterness in their wooing. But in this matter of which thou dost ask and beseech me, verily I will not swerve aside to speak of other things, nor will I deceive thee ; but of all that the unerring old man of the sea told me not one thing will I hide from thee or conceal.

“In Egypt,<sup>1</sup> eager though I was to journey hither, the gods still held me back, because I offered not to them hecatombs that bring fulfilment, and the gods ever wished that men should be mindful of their commands. Now there is an island in the surging sea in front of Egypt, and men call it Pharos, distant as far as a hollow ship runs in a whole day when the shrill wind blows fair behind her. Therein is a harbour with good anchorage, whence men launch the shapely ships into the sea, when they have drawn supplies of black<sup>2</sup> water. There for twenty days the gods kept me, nor ever did the winds that blow over the deep spring up, which speed men's ships over the broad back of the sea. And now would all my stores have been spent and the strength of my men, had not one of the gods taken pity on me and saved me, even Eidothea, daughter of mighty Proteus, the old man of the sea ; for her heart above all others had I moved. She met me as I wandered alone apart from my comrades, who were ever roaming about the island, fishing with bent hooks, for hunger pinched their bellies ; and she came close to me, and spoke, and said :

<sup>2</sup> The epithet “black” is applied to water in deep places, where the light cannot reach it, and to water trickling down the face of a rock covered with lichens (*Iliad*, xvi. 4 ff.).

“ Νήπιός εἰς, ὦ ξεῖνε, λίην τόσον ἤδὲ χαλίφρων,  
 ἦε ἐκὼν μεθίεις καὶ τέρπεται ἄλγεα πάσχων;  
 ὥς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκεαι, οὐδέ τι τέκμωρ  
 εὐρέμεναι δύνασαι, μινύθει δέ τοι ἦτορ ἐταίρων.”

“ Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 ‘ Ἐκ μὲν τοι ἐρέω, ἣ τις σύ πέρ ἐσσι θεάων, 376  
 ὥς ἐγὼ οὐ τι ἐκὼν κατερύκομαι, ἀλλὰ νυ μέλλω  
 ἀθανάτους ἀλιτέσθαι, οἳ οὐρανὸν εὐρὺν ἔχουσιν.  
 ἀλλὰ σύ πέρ μοι εἰπέ, θεοὶ δέ τε πάντα ἴσασιν,  
 ὅς τίς μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου, 380  
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.’

“ Ὡς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο δῖα θεάων·  
 ‘ Τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
 πωλεῖται τις δεῦρο γέρων ἄλιος νημερτῆς  
 ἀθάνατος Πρωτεὺς Αἰγύπτιος, ὅς τε θαλάσσης 385  
 πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδμῶς·  
 τὸν δέ τ' ἐμόν φασιν πατέρ' ἔμμεναι ἠδὲ τεκέσθαι.  
 τὸν γ' εἴ πως σὺ δύναιο λοχησάμενος λελαβέσθαι,  
 ὅς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου  
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσειαι ἰχθυόεντα. 390  
 καὶ δέ κέ τοι εἴπησι, διοτρεφές, αἶ κ' ἐθέλῃσθα,  
 ὅττι τοι ἐν μεγάροισι κακὸν τ' ἀγαθὸν τε τέτυκται  
 οἰχομένοιο σέθεν δολιχὴν ὁδὸν ἀργαλέην τε.’

“ Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 ‘ Αὐτὴ νῦν φράζην σὺ λόχον θείοιο γέροντος, 395  
 μή πῶς με προῖδὼν ἥε προδαιὲς ἀλέηται·  
 ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῶ ἀνδρὶ δαμῆναι.’

“‘Art thou so very foolish, stranger, and slack of wit, or art thou of thine own will remiss, and hast pleasure in suffering woes? So long art thou pent in the isle and canst find no sign of deliverance,<sup>1</sup> and the heart of thy comrades grows faint.’

“So she spoke, and I made answer and said : ‘I will speak out and tell thee, whosoever among goddesses thou art, that in no wise am I pent here of mine own will, but it must be that I have sinned against the immortals, who hold broad heaven. But do thou tell me—for the gods know all things—who of the immortals fetters me here, and has hindered me from my path, and tell me of my return, how I may go over the teeming deep.’

“So I spoke, and the beautiful goddess straightway made answer : ‘Then verily, stranger, will I frankly tell thee all. There is wont to come hither the unerring old man of the sea, immortal Proteus of Egypt, who knows the depths of every sea, and is the servant of Poseidon. He, they say, is my father that begat me. If thou couldst in any wise lie in wait and catch him, he will tell thee thy way and the measure of thy path, and of thy return, how thou mayest go over the teeming deep. Aye, and he will tell thee, thou fostered of Zeus, if so thou wilt, what evil and what good has been wrought in thy halls, while thou hast been gone on thy long and grievous way.’

“So she spoke, and I made answer and said : ‘Do thou thyself now devise a means of lying in wait for the divine old man, lest haply he see me beforehand and being ware of my purpose avoid me. For hard is a god for a mortal man to master.’

<sup>1</sup> Lit. “appointed end.”

“ὦς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων·  
 ‘Τοιγὰρ ἐγὼ τοι, ξεῖνε,<sup>1</sup> μάλ' ἀτρεκέως ἀγορεύσω.  
 ἦμος δ' ἡέλιος μέσον οὐρανὸν ἀμφιβεβήκη, 400  
 τῆμος ἄρ' ἐξ ἁλὸς εἰσι γέρων ἄλιος νημερτῆς  
 πνοιῇ ὑπο Ζεφύροιο μελαίνῃ φρικὴ καλυφθείς,  
 ἐκ δ' ἐλθὼν κοιμᾶται ὑπὸ σπέσσι γλαφυροῖσιν·  
 ἀμφὶ δέ μιν φῶκαι νέποδες καλῆς ἁλοσύδνης  
 ἀθρόαι εὐδουσιν, πολλῆς ἁλὸς ἐξαναδύσαι, 405  
 πικρὸν ἀποπνέουσαι ἁλὸς πολυβενθέος ὁδμήν.  
 ἔνθα σ' ἐγὼν ἀγαγοῦσα ἄμ' ἡοῖ φαινομένηφιν  
 εὐνάσω ἐξείης· σὺ δ' ἐν κρίνασθαι ἐταίρους  
 τρεῖς, οἳ τοι παρὰ νηυσὶν ἐυσσέλμοισιν ἄριστοι.  
 πάντα δέ τοι ἐρέω ὀλοφώϊα τοῖο γέροντος. 410  
 φῶκας μὲν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν·  
 αὐτὰρ ἐπὴν πάσας πεμπάσσεται ἡδὲ ἴδηται,  
 λέξεται ἐν μέσσησι νομεὺς ὥς πῶεσι μῆλων.  
 τὸν μὲν ἐπὴν δὴ πρῶτα κατευνηθέντα ἴδησθε,  
 καὶ τότε ἔπειθ' ὑμῖν μελέτω κάρτος τε βίη τε, 415  
 αὖθι δ' ἔχειν μεμαῶτα καὶ ἐσσύμενόν περ ἀλύξαι.  
 πάντα δὲ γιγνόμενος πειρήσεται, ὅσος ἐπὶ γαίαν  
 ἔρπετὰ γίγνονται, καὶ ὕδωρ καὶ θεσπιδαῖς πῦρ·  
 ὑμεῖς δ' ἀστεμφέως ἐχέμεν μᾶλλον τε πιέζειν.  
 ἀλλ' ὅτε κεν δὴ σ' αὐτὸς ἀνείρηται ἐπέεσσι, 420  
 τοῖος ἐὼν οἷόν κε κατευνηθέντα ἴδησθε,  
 καὶ τότε δὴ σχέσθαι τε βίης λῦσαί τε γέροντα,  
 ἥρως, εἶρεσθαι δέ, θεῶν ὅς τις σε χαλέπτει,  
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα.’

<sup>1</sup> ξεῖνε : ταῦτα.

“So I spoke, and the beautiful goddess straightway made answer: ‘Then verily, stranger, will I frankly tell thee all. When the sun hath reached mid heaven, the unerring old man of the sea is wont to come forth from the brine at the breath of the West Wind, hidden by the dark ripple. And when he is come forth, he lies down to sleep in the hollow caves; and around him the seals, the brood of the fair daughter of the sea, sleep in a herd, coming forth from the gray water, and bitter is the smell they breathe of the depths of the sea. Thither will I lead thee at break of day and lay you all in a row; for do thou choose carefully three of thy companions, who are the best thou hast in thy well-benched ships. And I will tell thee all the wizard wiles of that old man. First he will count the seals, and go over them; but when he has told them all off by fives, and beheld them, he will lay himself down in their midst, as a shepherd among his flocks of sheep. Now so soon as you see him laid to rest, thereafter let your hearts be filled with strength and courage, and do you hold him there despite his striving and struggling to escape. For try he will, and will assume all manner of shapes of all things that move upon the earth, and of water, and of wondrous blazing fire. Yet do ye hold him unflinchingly and grip him yet the more. But when at length of his own will he speaks and questions thee in that shape in which you saw him laid to rest, then, hero, stay thy might, and set the old man free, and ask him who of the gods is wroth with thee, and of thy return, how thou mayest go over the teeming deep.’

“Ὡς εἰποῦς ὑπὸ πόντον ἐδύσετο κυμαίνοντα. 425  
 αὐτὰρ ἐγὼν ἐπὶ νῆας, ὅθ' ἔστασαν ἐν ψαμάθοισιν,  
 ἦια· πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.  
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,  
 δόρπον θ' ὀπλισάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίη νύξ·  
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης. 430  
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 καὶ τότε δὴ παρὰ θίνα θαλάσσης εὐρυπόροιο  
 ἦια πολλὰ θεοὺς γουνούμενος· αὐτὰρ ἐταίρους  
 τρεῖς ἄγον, οἷσι μάλιστα πεποιθεα πᾶσαν ἐπ' ἰθύν.  
 “Τόφρα δ' ἄρ' ἦ γ' ὑποδῦσα θαλάσσης εὐρέα κόλπον  
 τέσσαρα φωκάων ἐκ πόντου δέρματ' ἔνεικε· 436  
 πάντα δ' ἔσαν νεόδαρτα· δόλον δ' ἐπεμήδετο πατρί.  
 εὐνὰς δ' ἐν ψαμάθοισι διαγλάψας ἄλιησιν  
 ἦστο μένους· ἡμεῖς δὲ μάλα σχεδὸν ἤλθομεν αὐτῆς·  
 ἐξεῖης δ' εὐνησε, βάλεν δ' ἐπὶ δέρμα ἐκάστω. 440  
 ἔνθα κεν<sup>1</sup> αἰνότατος λόχος ἔπλετο· τεῖρε γὰρ αἰνῶς  
 φωκάων ἀλιοτρεφέων ὀλωτάτος ὁδμή·  
 τίς γάρ κ' εἰναλίῳ παρὰ κήτεϊ κοιμηθείη;  
 ἀλλ' αὐτὴ ἐσάωσε καὶ ἐφράσατο μέγ' ὄνειαρ·  
 ἀμβροσίην ὑπὸ ῥίνα ἐκάστω θῆκε φέρουσα 445  
 ἡδὺ μάλα πνείουσαν, ὄλεσσε δὲ κήτεος ὁδμήν.  
 πᾶσαν δ' ἡοίην μένομεν τετληότι θυμῷ·  
 φῶκαι δ' ἐξ ἀλὸς ἤλθον ἀολλέες. αἱ μὲν ἔπειτα  
 ἐξῆς εὐνάζοντο παρὰ ῥηγμῖνι θαλάσσης·  
 ἔνδιος δ' ὁ γέρων ἦλθ' ἐξ ἀλός, εὔρε δὲ φώκας 450  
 ζατρεφέας, πάσας δ' ἄρ' ἐπώχετο, λέκτο δ' ἀριθμόν·  
 ἐν δ' ἡμέας πρῶτους λέγε κήτεσιν, οὐδέ τι θυμῷ

<sup>1</sup> ἔνθα κεν : κείθι δὴ.

## THE ODYSSEY, IV. 425-452

"So saying she plunged beneath the surging sea, but I went to my ships, where they stood on the sand, and many things did my heart darkly ponder as I went. But when I had come down to the ship and to the sea, and we had made ready our supper, and immortal night had come on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, I went along the shore of the broad-wayed sea, praying earnestly to the gods; and I took with me three of my comrades, in whom I trusted most for every adventure.

"She meanwhile had plunged beneath the broad bosom of the sea, and had brought forth from the deep the skins of four seals, and all were newly flayed; and she devised a plot against her father. She had scooped out lairs in the sand of the sea, and sat waiting; and we came very near to her, and she made us to lie down in a row, and cast a skin over each. Then would our ambush have proved most terrible, for terribly did the deadly stench of the brine-bred seals distress us—who would lay him down by a beast of the sea?—but she of herself delivered us, and devised a great boon; she brought and placed ambrosia of a very sweet fragrance beneath each man's nose, and destroyed the stench of the beast. So all the morning we waited with steadfast heart, and the seals came forth from the sea in throngs. These then laid them down in rows along the shore of the sea, and at noon the old man came forth from the sea and found the fatted seals; and he went over all, and counted their number. Among the creatures he counted us first, nor did his heart guess that there was guile; and



# HOMER

οἴσθη δόλον εἶναι· ἔπειτα δὲ λέκτο καὶ αὐτός.  
 ἡμεῖς δὲ ἰάχοντες ἐπεσσύμεθ', ἀμφὶ δὲ χεῖρας  
 βάλλομεν· οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης, 455  
 ἀλλ' ἦ τοι πρῶτιστα λέων γένετ' ἠυγένειος,  
 αὐτὰρ ἔπειτα δράκων καὶ πάρδαλις ἡδὲ μέγας σῦς·  
 γίγνεται δ' ὑγρὸν ὕδωρ καὶ δένδρεον ὑψιπέτηλον·  
 ἡμεῖς δ' ἀστεμφέως ἔχομεν τετληότι θυμῷ.  
 ἀλλ' ὅτε δὴ ῥ' ἀνίαζ' ὁ γέρων ὀλοφώϊα εἰδώς, 460  
 καὶ τότε δὴ μ' ἐπέεσσιν ἀνειρόμενος προσέειπε·

“Τίς νύ τοι, Ἀτρείος υἱέ, θεῶν συμφράσσατο βουλὰς,  
 ὄφρα μ' ἔλοις ἀέκοντα λοχησάμενος; τέο σε χρή;”

“Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 ‘Οἴσθα, γέρον, τί με ταῦτα παρατροπέων ἐρεεῖνεις;<sup>1</sup> 465  
 ὥς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκομαι, οὐδέ τι τέκμωρ  
 εὐρέμεναι δύναμαι, μινύθει δέ μοι ἔνδοθεν ἦτορ.  
 ἀλλὰ σύ πέρ μοι εἰπέ, θεοὶ δέ τε πάντα ἴσασιν,  
 ὅς τίς μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου,  
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.’ 470

“Ὡς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·  
 ‘Ἀλλὰ μάλ' ὤφελλες Δίί τ' ἄλλοισίν τε θεοῖσι  
 ῥέξας ἱερὰ κάλ' ἀναβαινέμεν, ὄφρα τάχιστα  
 σὴν ἐς πατρίδ' ἵκοιο πλέων ἐπὶ οἶνοπα πόντον.  
 οὐ γάρ τοι πρὶν μοῖρα φίλους τ' ἰδέειν καὶ ἰκέσθαι 475  
 οἶκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν,  
 πρὶν γ' ὅτ' ἂν Αἰγύπτιοι, διπτετέος ποταμοῖο,  
 αὐτίς ὕδωρ ἔλθῃς ῥέξῃς θ' ἱερὰς ἐκατόμβας  
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι·  
 καὶ τότε τοι δώσουσιν ὁδὸν θεοί, ἣν σὺ μενοινᾷς.’ 480

<sup>1</sup> ἐρεεῖνεις Aristarchus : ἀγορεύεις.

then he too laid him down. Thereat we rushed upon him with a shout, and threw our arms about him, nor did that old man forget his crafty wiles. Nay, at the first he turned into a bearded lion, and then into a serpent, and a leopard, and a huge boar; then he turned into flowing water, and into a tree, high and leafy; but we held on unflinchingly with steadfast heart. But when at last that old man, skilled in wizard arts, grew weary, then he questioned me, and spoke, and said:

“‘Who of the gods, son of Atreus, took counsel with thee that thou mightest lie in wait for me, and take me against my will? Of what hast thou need?’

“So he spoke, and I made answer, and said: ‘Thou knowest, old man—why dost thou seek to put me off with this question?—how long a time I am pent in this isle, and can find no sign of deliverance, and my heart grows faint within me. But do thou tell me—for the gods know all things—who of the immortals fetters me here, and has hindered me from my path, and tell me of my return, how I may go over the teeming deep.’

“So I spoke, and he straightway made answer, and said: ‘Nay, surely thou oughtest to have made fair offerings to Zeus and the other gods before embarking, that with greatest speed thou mightest have come to thy country, sailing over the wine-dark sea. For it is not thy fate to see thy friends, and reach thy well-built house and thy native land, before that thou hast once more gone to the waters of Aegyptus, the heaven-fed river, and hast offered holy hecatombs to the immortal gods who hold broad heaven. Then at length shall the gods grant thee the journey thou desirest.’

# HOMER

“Ὡς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,  
οὐνεκά μ' αὖτις ἄνωγεν ἐπ' ἡεροιδέα πόντον  
Αἰγυπτόνδ' ἰέναι, δολιχὴν ὁδὸν ἀργαλήν τε.  
ἀλλὰ καὶ ὥς μύθοισιν <sup>1</sup> ἀμειβόμενος προσέειπον·

“Ταῦτα μὲν οὕτω δὴ τελέω, γέρον, ὥς σὺ κελεύεις.  
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 486  
ἢ πάντες σὺν νηυσὶν ἀπήμονες ἦλθον Ἀχαιοί,  
οὗς Νέστωρ καὶ ἐγὼ λίπομεν Τροίηθεν ἰόντες,  
ἦέ τις ὤλετ' ὀλέθρῳ ἀδευκείῃς ἐπὶ νηὸς  
ἦε φίλων ἐν χερσίν, ἐπεὶ πόλεμον πολύπνευσεν.” 490

“Ὡς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·  
‘Ἀτρεΐδῃ, τί με ταῦτα διείρειαι; οὐδέ τί σε χρὴ  
ἰδμεναι, οὐδὲ δαῆναι ἐμὸν νόον· οὐδέ σέ φημι  
δὴν ἄκλαυτον ἔσεσθαι, ἐπὴν εὖ πάντα πύθῃαι.  
πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο· 495  
ἄρχοι δ' αὖ δύο μῦνοι Ἀχαιῶν χαλκοχιτώνων  
ἐν νόστῳ ἀπόλοντο· μάχῃ δέ τε καὶ σὺ παρήσθα.  
εἷς δ' ἔτι που ζωὸς κατερύκεται εὐρέι πόντῳ.

“Αἶας μὲν μετὰ νηυσὶ δάμῃ δολιχηρέτμοισι.  
Γυρῆσιν μιν πρῶτα Ποσειδάων ἐπέλασσε 500  
πέτρῃσιν μεγάλῃσι καὶ ἐξεσάωσε θαλάσσης·  
καὶ νῦν κεν ἔκφυγε κῆρα καὶ ἐχθόμενός περ Ἀθήνη,  
εἰ μὴ ὑπερφίαλον ἔπος ἔκβαλε καὶ μέγ' ἀάσθη·  
φῆ ῥ' ἀέκητι θεῶν φυγέειν μέγα λαῖτμα θαλάσσης.  
τοῦ δὲ Ποσειδάων μεγάλ' ἔκλυεν αὐδῆσαντος· 505  
αὐτίκ' ἔπειτα τρίαῖναν ἐλὼν χερσὶ στιβαρῇσιν  
ἤλασε Γυραῖν πέτρην, ἀπὸ δ' ἔσχισεν αὐτήν·  
καὶ τὸ μὲν αὐτόθι μέινει, τὸ δὲ τρύφος ἔμπεσε πόντῳ,

<sup>1</sup> μύθοισιν : μιν ἔπρσιν.

## THE ODYSSEY, IV. 481-508

"So he spoke, and my spirit was broken within me, for that he bade me go again over the misty deep to Aegyptus, a long and weary way. Yet even so I made answer, and said :

"'All this will I perform, old man, even as thou dost bid. But come now, tell me this, and declare it truly. Did all the Achaeans return unscathed in their ships, all those whom Nestor and I left, as we set out from Troy? Or did any perish by a cruel death on board his ship, or in the arms of his friends, when he had wound up the skein of war?'

"So I spoke, and he straightway made answer, and said : 'Son of Atreus, why dost thou question me of this? In no wise does it behove thee to know, or to learn my mind ; nor, methinks, wilt thou long be free from tears, when thou hast heard all aright. For many of them were slain, and many were left ; but two chieftains alone of the brazen-coated Achaeans perished on their homeward way (as for the fighting, thou thyself wast there), and one, I ween, still lives, and is held back on the broad deep.

"'Aias truly was lost amid his long-oared ships. Upon the great rocks of Gyrae Poseidon at first drove him, but saved him from the sea ; and he would have escaped his doom, hated of Athene though he was, had he not uttered a boastful word in great blindness of heart. He declared that it was in spite of the gods that he had escaped the great gulf of the sea ; and Poseidon heard his boastful speech, and straightway took his trident in his mighty hands, and smote the rock of Gyrae and clove it in sunder. And one part abode in its place, but the sundered part fell into the sea, even that on

# HOMER

τῷ ῥ' Αἴας τὸ πρῶτον ἐφεζόμενος μέγ' ἀάσθη·  
τὸν δ' ἐφόρει κατὰ πόντον ἀπείρονα κυμαίνοντα. 510  
ὥς ὁ μὲν ἔνθ' ἀπόλωλεν, ἐπεὶ πῖεν ἀλμυρὸν ὕδωρ.

“Σὸς δέ που ἔκφυγε κῆρας ἀδελφεὸς ἡδ' ὑπάλυξεν  
ἐν νηυσὶ γλαφυρῇσι· σάωσε δὲ πότνια” Ἥρη.  
ἀλλ' ὅτε δὴ τάχ' ἔμελλε Μαλειάων ὄρος αἰπὺν  
ἵξεσθαι, τότε δὴ μιν ἀναρπάξασα θύελλα 515  
πόντον ἐπ' ἰχθυόεντα φέρεν βαρέα στενάχοντα,  
ἀγροῦ ἐπ' ἐσχατιήν, ὅθι δώματα ναῖε Θυέστης  
τὸ πρίν, ἀτὰρ τότε ἔναιε Θυεστιάδης Αἰγισθος.  
ἀλλ' ὅτε δὴ καὶ κεῖθεν ἐφαίνετο νόστος ἀπήμων,  
ἄψ δὲ θεοὶ οὖρον στρέψαν, καὶ οἴκαδ' ἵκοντο, 520  
ἧ τοι ὁ μὲν χαίρων ἐπεβήσετο πατρίδος αἴης  
καὶ κύνει ἀπτόμενος ἦν πατρίδα· πολλὰ δ' ἀπ' αὐτοῦ  
δάκρυα θερμὰ χέοντ', ἐπεὶ ἀσπασίως ἶδε γαῖαν.  
τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπός, ὃν ῥα καθείσεν  
Αἰγισθος δολόμητις ἄγων, ὑπὸ δ' ἔσχετο μισθὸν 525  
χρυσοῦ δοιὰ τάλαντα· φύλασσε δ' ὁ γ' εἰς ἐνιαυτόν,  
μὴ ἐλάθοι παριών, μνήσαιο δὲ θούριδος ἀλκῆς.  
βῆ δ' ἵμεν ἀγγελέων πρὸς δώματα ποιμένι λαῶν.  
αὐτίκα δ' Αἰγισθος δολίην ἐφράσσατο τέχνην·  
κρινάμενος κατὰ δῆμον ἐείκοσι φῶτας ἀρίστους 530  
εἷσε λόχον, ἐτέρωθι δ' ἀνώγει δαῖτα πένεσθαι.  
αὐτὰρ ὁ βῆ καλέων Ἀγαμέμνονα, ποιμένα λαῶν  
ἵπποισιν καὶ ὄχρεσφιν, αἰκέα μερμηρίζων.

<sup>1</sup> Unless we accept the tradition which places the home of Thyestes (and Aegisthus) in Cythera (though Aegisthus was

which Aias sat at the first when his heart was greatly blinded, and it bore him down into the boundless surging deep. So there he perished, when he had drunk the salt water.

“But thy brother escaped, indeed, the fates and shunned them with his hollow ships, for queenly Hera saved him. But when he was now about to reach the steep height of Malea, then the storm-wind caught him up and bore him over the teeming deep, groaning heavily, to the border of the land,<sup>1</sup> where aforetime Thyestes dwelt, but where now dwelt Thyestes’ son Aegisthus. But when from hence too a safe return was shewed him, and the gods changed the course of the wind that it blew fair, and they reached home, then verily with rejoicing did Agamemnon set foot on his native land, and he clasped his land and kissed it, and many were the hot tears that streamed from his eyes, for welcome to him was the sight of his land. Now from his place of watch a watchman saw him, whom guileful Aegisthus took and set there, promising him as a reward two talents of gold; and he had been keeping guard for a year, lest Agamemnon should pass by him unseen, and be mindful of his furious might. So he went to the palace to bear the tidings to the shepherd of the people, and Aegisthus straightway planned a treacherous device. He chose out twenty men, the best in the land, and set them to lie in wait, but on the further side of the hall he bade prepare a feast. Then he went with chariot and horses to summon Agamemnon, shepherd of the people, his mind pondering a dastardly deed. So

at this time in Mycenae), we must understand this phrase to mean the Argolic promontory.

τὸν δ' οὐκ εἰδὸτ' ὄλεθρον ἀνήγαγε καὶ κατέπεφνε  
 δειπνίσσας, ὥς τις τε κατέκτανε βοῦν ἐπὶ φάτῃ. 535  
 οὐδέ τις Ἀτρεΐδew ἐτάρων λίπεθ' οἷ οἱ ἔποντο,  
 οὐδέ τις Αἰγίσθου, ἀλλ' ἔκταθεν ἐν μεγάροισιν.'

“Ὡς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,  
 κλαῖον δ' ἐν ψαμάθοισι καθήμενος, οὐδέ νύ μοι κῆρ  
 ἦθελ' ἔτι ζῶειν καὶ ὄρᾶν φάος ἡέλιιο. 540

αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,  
 δῆ τότε με προσέειπε γέρων ἄλιος νημερτής·

“ ‘Μηκέτι, Ἀτρέος υἱέ, πολλὸν χρόνον ἀσκελὲς οὔτω  
 κλαῖ', ἐπεὶ οὐκ ἄνυσίν τινα δῆομεν· ἀλλὰ τάχιστα  
 πείρα ὅπως κεν δῆ σὴν πατρίδα γαῖαν ἵκηαι. 545

ἣ γάρ μιν ζῶόν γε κιχήσεται, ἣ κεν Ὀρέστης  
 κτεῖνεν ὑποφθάμενος, σὺ δέ κεν τάφου ἀντιβολήσῃς.’

“Ὡς ἔφατ', αὐτὰρ ἐμοὶ κραδίη καὶ θυμὸς ἀγήνωρ  
 αὐτὶς ἐνὶ στήθεσσι καὶ ἀχνυμένῳ περ ἰάνθη,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων· 550

“ ‘Τούτους μὲν δῆ οἶδα· σὺ δὲ τρίτον ἄνδρ' ὀνόμαζε,  
 ὅς τις ἔτι ζωὸς κατερύκεται εὐρέι πόντῳ  
 ἢ ἐθανών· ἐθέλω δὲ καὶ ἀχνύμενός περ ἀκοῦσαι.’<sup>1</sup>

“Ὡς ἐφάμην, ὁ δέ μ' ἀντίκ' ἀμειβόμενος προσέειπεν·  
 ‘Τίδος Λαέρτew, Ἰθάκῃ ἐνὶ οἰκίᾳ ναίων· 555

τὸν δ' ἴδον ἐν νήσῳ θαλερὸν κατὰ δάκρυ χέοντα,  
 νύμφης ἐν μεγάροισι Καλυψοῦς, ἣ μιν ἀνάγκη  
 ἴσχει· ὁ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι  
 οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἐταῖροι,  
 οἳ κέν μιν πέμπουσιν ἐπ' εὐρέα νῶτα θαλάσσης. 560

<sup>1</sup> Line 553 was rejected by all ancient critics.

## THE ODYSSEY, IV. 534-560

he brought him up all unaware of his doom, and when he had feasted him he slew him, as one slays an ox at the stall. And not one of the comrades of the son of Atreus was left, of all that followed him, nor one of the men of Aegisthus, but they were all slain in the halls.'

"So he spoke, and my spirit was broken within me, and I wept, as I sat on the sands, nor had my heart any longer desire to live and to behold the light of the sun. But when I had had my fill of weeping and writhing, then the unerring old man of the sea said to me :

"'No more, son of Atreus, do thou weep long time thus without ceasing, for in it we shall find no help. Nay, rather, with all the speed thou canst, strive that thou mayest come to thy native land, for either thou wilt find Aegisthus alive, or haply Orestes may have forestalled thee and slain him, and thou mayest chance upon his funeral feast.'

"So he spoke, and my heart and spirit were again warmed with comfort in my breast despite my grief, and I spoke, and addressed him with winged words :

"'Of these men now I know, but do thou name the third, who he is that still lives, and is held back upon the broad sea, or is haply dead. Fain would I hear, despite my grief.'

"So I spoke, and he straightway made answer, and said : 'It is the son of Laertes, whose home is in Ithaca. Him I saw in an island, shedding big tears, in the halls of the nymph Calypso, who keeps him there perforce, and he cannot come to his native land, for he has at hand no ships with oars and no comrades to send him on his way over the broad



# HOMER

σοι δ' οὐ θέσφατόν ἐστι, διοτρεφὲς ὦ Μενέλαε,  
 Ἄρχει ἐν ἵπποβότῳ θανέειν καὶ πότμον ἐπισπεῖν,  
 ἀλλὰ σ' ἐς Ἥλύσιον πεδίον καὶ πείρατα γαίης  
 ἀθάνατοι πέμψουσιν, ὅθι ξανθὸς Ῥαδάμανθυσ,  
 τῇ περ ῥήιστη βιοτὴ πέλει ἀνθρώποισιν 565  
 οὐ νιφετός, οὔτ' ἄρ χειμῶν πολὺς οὔτε ποτ' ὄμβρος,  
 ἀλλ' αἰεὶ Ζεφύροιο λιγὺ πνεύοντος ἀήτας  
 Ὠκεανὸς ἀνίησιν ἀναψύχειν ἀνθρώπους·  
 οὐνεκ' ἔχεις Ἑλένην καὶ σφιν γαμβρὸς Διὸς ἐσσι.  
 “Ὡς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα. 570  
 αὐτὰρ ἐγὼν ἐπὶ νῆας ἅμ' ἀντιθέοις ἐτάροισιν  
 ἦια, πολλὰ δέ μοι κραδίη πόρφυρε κίοντι.  
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλθομεν ἡδὲ θάλασσαν,  
 δόρπον θ' ὀπλισάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίη νύξ,  
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης. 575  
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰς ἄλα δῖαν,  
 ἐν δ' ἰστοὺς τιθέμεσθα καὶ ἰστία νηυσὶν εἴσης,  
 ἀν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον·  
 ἐξῆς δ' ἐζόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς. 580  
 ἀψ δ' εἰς Αἰγύπτιο διιπετέος ποταμοῖο  
 στῆσα νέας, καὶ ἔρεξα τεληέσσας ἐκατόμβας.  
 αὐτὰρ ἐπεὶ κατέπαυσα θεῶν χόλον αἰὲν ἐόντων,  
 χεῦ' Ἀγαμέμνονι τύμβον, ἔν' ἄσβεστον κλέος εἶη.  
 ταῦτα τελευτήσας νεόμην, ἔδοσαν δέ μοι οὖρον 585  
 ἀθάνατοι, τοί μ' ὦκα φίλην ἐς πατρίδ' ἔπεμψαν.  
 ἀλλ' ἄγε νῦν ἐπίμεινον ἐνὶ μεγάροισιν ἐμοῖσιν,  
 ὄφρα κεν ἐνδεκάτῃ τε δυωδεκάτῃ τε γένηται·  
 καὶ τότε σ' εὖ πέμψω, δώσω δέ τοι ἀγλαὰ δῶρα,

## THE ODYSSEY, IV. 561-589

back of the sea. But for thyself, Menelaus, fostered of Zeus, it is not ordained that thou shouldst die and meet thy fate in horse-pasturing Argos, but to the Elysian plain and the bounds of the earth will the immortals convey thee, where dwells fair-haired Rhadamanthus, and where life is easiest for men. No snow is there, nor heavy storm, nor ever rain, but ever does Ocean send up blasts of the shrill-blowing West Wind that they may give cooling to men; for thou hast Helen to wife, and art in their eyes the husband of the daughter of Zeus.'

"So saying he plunged beneath the surging sea, but I went to my ships with my godlike comrades, and many things did my heart darkly ponder as I went. But when I had come down to the ship and to the sea, and we had made ready our supper, and immortal night had come on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, our ships first of all we drew down to the bright sea, and set the masts and the sails in the shapely ships, and the men, too, went on board and sat down upon the benches, and sitting well in order smote the grey sea with their oars. So back again to the waters of Aegyptus, the heaven-fed river, I sailed, and there moored my ships and offered hecatombs that bring fulfilment. But when I had stayed the wrath of the gods that are forever, I heaped up a mound to Agamemnon, that his fame might be unquenchable. Then, when I had made an end of this, I set out for home, and the immortals gave me a fair wind, and brought me swiftly to my dear native land. But come now, tarry in my halls until the eleventh or the twelfth day be come. Then will I send thee forth with honour and

τρεις ἵππους καὶ δίφρον ἑύξουν· αὐτὰρ ἔπειτα 590  
δῶσω καλὸν ἄλειςον, ἵνα σπένδῃσθα θεοῖσιν  
ἀθανάτοις ἐμέθεν μεμνημένος ἡματα πάντα.”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·  
“Ἄτρεϊδη, μὴ δὴ με πολὺν χρόνον ἐνθάδ' ἔρυκε.  
καὶ γάρ κ' εἰς ἐνιαυτὸν ἐγὼ παρὰ σοὶ γ' ἀνεχοίμην 595  
ἡμενος, οὐδέ κέ μ' οἴκου ἔλοι πόθος οὐδὲ τοκῆων·  
αἰνῶς γὰρ μύθοισιν ἔπεσσί τε σοῖσιν ἀκούων  
τέρπομαι. ἀλλ' ἤδη μοι ἀνιάζουσιν ἐταῖροι  
ἐν Πύλῳ ἡγαθέη· σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις.  
δῶρον δ' ὅττι κέ μοι δοίης, κειμήλιον ἔστω 600  
ἵππους δ' εἰς Ἰθάκην οὐκ ἄξομαι, ἀλλὰ σοὶ αὐτῷ  
ἐνθάδε λείψω ἄγαλμα· σὺ γὰρ πεδίῳ ἀνάσσεις  
εὐρέος, ᾧ ἐνὶ μὲν λωτὸς πολὺς, ἐν δὲ κύπειρον  
πυροὶ τε ζεῖαι τε ἰδ' εὐρυφυῆς κρῖ λευκόν.  
ἐν δ' Ἰθάκῃ οὔτ' ἄρ δρόμοι εὐρέες οὔτε τι λειμών· 605  
αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἵπποβότοιο.  
οὐ γάρ τις νήσων ἱππήλατος οὐδ' ἐνλείμων,  
αἷθ' ἄλλ' ἐκεκλῖαται· Ἰθάκῃ δέ τε καὶ περὶ πασέων.”

Ὡς φάτο, μείδῃσεν δὲ βοὴν ἀγαθὸς Μενέλαος,  
χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν· 610

“Αἵματός εἰς ἀγαθοῖο, φίλον τέκος, οἷ' ἀγορεύεις·  
τοιγὰρ ἐγὼ τοι ταῦτα μεταστήσω· δύναμαι γάρ.  
δώρων δ' ὅσσ' ἐν ἐμῷ οἴκῳ κειμήλια κεῖται,  
δῶσω δ' κάλλιστον καὶ τιμυέστατόν ἐστιν·  
δῶσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ 615  
ἔστιν ἅπας, χρυσῷ δ' ἐπὶ χεῖλεα κεκράανται,  
ἔργον δ' Ἡφαίστοιο. πόρεν δέ ἐ Φαίδιμος ἥρως,

give thee splendid gifts, three horses and a well-polished car; and besides I will give thee a beautiful cup, that thou mayest pour libations to the immortal gods, and remember me all thy days."

Then wise Telemachus answered him: "Son of Atreus, keep me no long time here, for verily for a year would I be content to sit in thy house, nor would desire for home or parents come upon me; for wondrous is the pleasure I take in listening to thy tales and thy speech. But even now my comrades are chafing in sacred Pylos, and thou art keeping me long time here. And whatsoever gift thou wouldest give me, let it be some treasure; but horses will I not take to Ithaca, but will leave them here for thyself to delight in, for thou art lord of a wide plain, wherein is lotus in abundance, and galingale and wheat and spelt, and broad-eared white barley. But in Ithaca there are no widespread courses nor aught of meadow-land. It is a pasture-land of goats and pleasanter than one that pastures horses. For not one of the islands that lean upon the sea is fit for driving horses, or rich in meadows, and Ithaca least of all."

So he spoke, and Menelaus, good at the war-cry, smiled, and stroked him with his hand, and spoke, and addressed him:

"Thou art of noble blood, dear child, that thou speakest thus. Therefore will I change these gifts, for well I may. Of all the gifts that lie stored as treasures in my house, I will give thee that one which is fairest and costliest. I will give thee a well-wrought mixing bowl. All of silver it is, and with gold are the rims thereof gilded, the work of Hephaestus; and the warrior Phaedimus, king of the

Σιδονίων βασιλεύς, ὃθ' ἐὸς δόμος ἀμφεκάλυψε  
κεῖσέ με νοστήσαντα· τείν δ' ἐθέλω τόδ' ὀπάσσαι.”

“Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, 620  
δαιτυμόνες δ' ἐς δώματ' ἴσαν θείου βασιλῆος.  
οἱ δ' ἦγον μὲν μῆλα, φέρον δ' ἐυήνορα οἶνον·  
σίτον δέ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμπον.<sup>1</sup>  
ὥς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο.

Μνηστῆρες δὲ πάροιθεν Ὀδυσσῆος μεγάροιο 625  
δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες  
ἐν τυκτῷ δαπέδῳ, ὅθι περ πάρος, ὕβριν ἔχοντες.<sup>2</sup>  
Ἀντίνοος δὲ καθῆστο καὶ Εὐρύμαχος θεοειδής,  
ἄρχοι μνηστήρων, ἀρετῇ δ' ἔσαν ἔξοχ' ἄριστοι.  
τοῖς δ' υἱὸς Φρονίοιο Νοήμων ἐγγύθεν ἑλθὼν 630  
Ἀντίνοον μύθοισιν ἀνειρόμενος προσέειπεν·

“Ἀντίνο', ἡ ρά τι ἴδμεν ἐνὶ φρεσίν, ἧε καὶ οὐκί,  
ὀππότε Τηλέμαχος νεῖτ' ἐκ Πύλου ἡμαθόεντος;  
νῆά μοι οἴχετ' ἄγων· ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς  
Ἥλιδ' ἐς εὐρύχορον διαβήμεναι, ἔνθα μοι ἵπποι 635  
δώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοὶ  
ἀδμήτες· τῶν κέν τιν' ἐλασσάμενος δαμασαίμην.”

“Ὡς ἔφαθ', οἱ δ' ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἔφαντο  
ἐς Πύλον οἴχεσθαι Νηλήιον, ἀλλὰ πού αὐτοῦ  
ἀγρῶν ἡ μῆλοισι παρέμμεναι ἢ ἐσυβῶτῃ. 640

Τὸν δ' αὖτ' Ἀντίνοος προσέφη Ἐυπείθεος υἱός·  
“Νημερτές μοι ἔνισπε, πότ' ὥχετο καὶ τίνες αὐτῷ  
κούροι ἔποντ'; Ἰθάκης ἐξαίρετοι, ἡ ἐοὶ αὐτοῦ  
θῆγές τε δμῶές τε; δύναϊτό κε καὶ τὸ τελέσσαι.  
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὃφρ' ἐν εἰδῶ, 645

<sup>1</sup> ἔπεμπον : ἔνεικαν.

<sup>2</sup> ἔχοντες Aristarchus : ἔχεσκον.

## THE ODYSSEY, IV. 618-645

Sidonians, gave it me, when his house sheltered me as I came thither, and now I am minded to give it to thee."

Thus they spoke to one another, and meanwhile the banqueters came to the palace of the divine king. They drove up sheep, and brought strengthening wine, and their wives with beautiful veils sent them bread. Thus they were busied about the feast in the halls.

But the wooers in front of the palace of Odysseus were making merry, throwing the discus and the javelin in a levelled place, as their wont was, in insolence of heart; and Antinous and godlike Eury-machus were sitting there, the leaders of the wooers, who in valiance were far the best of all. To them Noemon, son of Phronius, drew near, and he questioned Antinous, and spoke, and said:

"Antinous, know we at all in our hearts, or know we not, when Telemachus will return from sandy Pylos? He is gone, taking a ship of mine, and I have need of her to cross over to spacious Elis, where I have twelve brood mares, and at the teat sturdy mules as yet unbroken. Of these I would fain drive one off and break him in."

So he spoke, and they marvelled at heart, for they did not deem that Telemachus had gone to Neleian Pylos, but that he was somewhere there on his lands, among the flocks or with the swineherd.

Then Antinous, son of Eupheithes, spoke to him, saying: "Tell me the truth; when did he go, and what youths went with him? Were they chosen youths of Ithaca, or hirelings and slaves of his own? Able would he be to accomplish even that. And tell me this truly, that I may know full well. Was it

ἥ σε βίη ἀέκοντος ἀπηύρα νῆα μέλαιναν,  
ἥε ἐκὼν οἱ δῶκας, ἐπεὶ προσπτύξατο μύθῳ.”

Τὸν δ' υἱὸς Φρονόιοι Νοήμων ἀντίον ἦυδα·  
“ Αὐτὸς ἐκὼν οἱ δῶκα· τί κεν ῥέξειε καὶ ἄλλος,  
ὅππότε ἄνῃρ τοιούτος ἔχων μελεδήματα θυμῷ  
αἰτίζη; χαλεπὸν κεν ἀνήνασθαι δόσιν εἶη.  
κοῦροι δ', οἳ κατὰ δῆμον ἀριστεύουσι μεθ' ἡμέας,  
οἳ οἱ ἔποντ'· ἐν δ' ἀρχὸν ἐγὼ βαίνοντ' ἐνόησα  
Μέντορα, ἥε θεόν, τῷ δ' αὐτῷ πάντα ἐώκει.  
ἀλλὰ τὸ θαυμάζω· ἴδον ἐνθάδε Μέντορα δῖον  
χθιζὸν ὑπηοῖον, τότε δ' ἔμβη νηὶ Πύλονδε.”

650

655

“Ὡς ἄρα φωνήσας ἀπέβη πρὸς δώματα πατρός,  
τοῖσιν δ' ἀμφοτέροισιν ἀγάσσατο θυμὸς ἀγῆνωρ.  
μνηστῆρας δ' ἄμυδις κάθισαν καὶ παῦσαν ἀέθλων.  
τοῖσιν δ' Ἀντίνοος μετέφη Ἑυπείθεος υἱός,  
ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι  
πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἴκτην.<sup>1</sup>

660

665

“ὦ πόποι, ἦ μέγα ἔργον ὑπερφιάλως ἐτελέσθη  
Τηλεμάχῳ ὁδὸς ἦδε· φάμεν δέ οἱ οὐ τελέεσθαι.  
ἐκ τοσσῶνδ' ἀέκητι νέος πάις οἴχεται αὐτῷς  
νῆα ἐρυσσάμενος, κρίνας τ' ἀνὰ δῆμον ἀρίστους.  
ἄρξει καὶ προτέρω κακὸν ἔμμεναι· ἀλλὰ οἱ αὐτῷ  
Ζεὺς ὀλέσειε βίην, πρὶν ἥβης μέτρον ἰκέσθαι.<sup>2</sup>  
ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἵκοσ' ἐταίρους,  
ὄφρα μιν αὐτὸν ἰόντα λοχήσομαι ἡδὲ φυλάξω  
ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,  
ὥς ἂν ἐπισμυγερῶς ναυτίλλεται εἵνεκα πατρός.”

670

<sup>1</sup> Lines 661 and 662 were rejected by Aristarchus, as borrowed from *Il.* i. 103 f.

<sup>2</sup> ἥβης μέτρον ἰκέσθαι Aristarchus: ἡμῖν πῆμα γενέσθαι.

## THE ODYSSEY, IV. 646-672

perforce and against thy will that he took from thee the black ship? or didst thou give it him freely of thine own will, because he besought thee?"

Then Noemon, son of Phronius, answered him: "I myself freely gave it him. What else could any man do, when a man like him, his heart laden with care, makes entreaty? Hard it were to deny the gift. The youths that are the noblest in the land after ourselves, even these have gone with him; and among them I noted one going on board as their leader, Mentor, or a god, who was in all things like unto Mentor. But at this I marvel. I saw goodly Mentor here yesterday at early dawn; but at that time he embarked for Pylos."

So saying he departed to his father's house, but of those two the proud hearts were angered. The wooers they straightway made to sit down and cease from their games; and among them spoke Antinous, son of Eupeithes, in displeasure; and with rage was his black heart wholly filled, and his eyes were like blazing fire.

"Out upon him, verily a proud deed has been insolently brought to pass by Telemachus, even this journey, and we deemed that he would never see it accomplished. Forth in despite of all of us here the lad is gone without more ado, launching a ship, and choosing the best men in the land. He will begin by and by to be our bane; but to his own undoing may Zeus destroy his might before ever he reaches the measure of manhood. But come, give me a swift ship and twenty men, that I may watch in ambush for him as he passes in the strait between Ithaca and rugged Samos. Thus shall his voyaging in search of his father come to a sorry end."



# HOMER

ὣς ἔφαθ', οἳ δ' ἄρα πάντες ἐπήνεον ἠδ' ἐκέλευον.  
αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος.

Οὐδ' ἄρα Πηνελόπεια πολλὸν χρόνον ἦεν ἄπυστος 675  
μύθων, οὓς μνηστῆρες ἐνὶ φρεσὶ βυσοδόμενον·  
κῆρυξ γάρ οἱ ἔειπε Μέδων, ὃς ἐπεύθετο βουλὰς  
αὐλῆς ἐκτὸς ἐών· οἳ δ' ἐνδοθι μῆτιν ὕφαινον.

βῆ δ' ἴμεν ἀγγελέων διὰ δώματα Πηνελοπείῃ·  
τὸν δὲ κατ' οὐδοῦ βάντα προσηύδα Πηνελόπεια· 680

“Κῆρυξ, τίπτε δέ σε πρόεσαν μνηστῆρες ἀγαυοί;  
ἦ εἰπέμεναι δμῳῇσιν Ὀδυσσῆος θεῖοιο  
ἔργων παύσασθαι, σφίσι δ' αὐτοῖς δαῖτα πένεσθαι;  
μὴ μνηστεύσαντες μῆδ' ἄλλοθ' ὁμιλήσαντες  
ὑστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν· 685

οἳ θάμ' ἀγειρόμενοι βίοτον κατακείρετε πολλόν,  
κτῆσιν Τηλεμάχοιο δαΐφρονος· οὐδέ τι πατρῶν  
ὑμετέρων τὸ πρόσθεν ἀκούετε, παῖδες ἐόντες,  
οἷος Ὀδυσσεὺς ἔσκε μεθ' ὑμέτεροισι τοκεῦσιν,  
οὔτε τινὰ ῥέξας ἐξαίσιον οὔτε τι εἰπὼν 690

ἐν δήμῳ, ἣ τ' ἐστὶ δίκη θεῶν βασιλῆων·  
ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοίῃ.  
κείνος δ' οὐ ποτε πάμπαν ἀτάσθαλον ἄνδρα ἐώργει.  
ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ ἀεικέα ἔργα  
φαίνεται, οὐδέ τίς ἐστι χάρις μετόπισθ' ἐυεργέων.” 695

Τὴν δ' αὖτε προσέειπε Μέδων πεπνυμένα εἰδώς·  
“Αἰ γὰρ δὴ, βασίλεια, τόδε πλεῖστον κακὸν εἶη.  
ἀλλὰ πολὺν μεῖζόν τε καὶ ἀργαλεώτερον ἄλλο  
μνηστῆρες φράζονται, ὃ μὴ τελέσειε Κρονίων·

## THE ODYSSEY, IV. 673-699

So he spoke, and they all praised his words, and bade him act. And straightway they rose up and went to the house of Odysseus.

Now Penelope was no long time without knowledge of the plans which the wooers were plotting in the deep of their hearts; for the herald Medon told her, who heard their counsel as he stood without the court and they within were weaving their plot. So he went through the hall to bear the tidings to Penelope; and as he stepped across the threshold Penelope spoke to him and said:

“Herald, why have the lordly wooers sent thee forth? Was it to tell the handmaids of divine Odysseus to cease from their tasks, and make ready a feast for them? Never wooing<sup>1</sup> any more, nor consorting together elsewhere, may they now feast here their latest and their last—even ye who are ever thronging here and wasting much livelihood, the wealth of wise Telemachus. Surely ye hearkened not at all in olden days, when ye were children, when your fathers told what manner of man Odysseus was among them that begat you, in that he wrought no wrong in deed or word to any man in the land, as the wont is of divine kings—one man they hate and another they love. Yet he never wrought iniquity at all to any man. But your mind and your unseemly deeds are plain to see, nor is there in after days any gratitude for good deeds done.”

Then Medon, wise of heart, answered her: “I would, O queen, that this were the greatest evil. But another greater far and more grievous are the wooers planning, which I pray that the son of Cronos

<sup>1</sup> In the interpretation of this vexed passage I follow Agar, *Homerica*, pp. 59 ff.

Τηλέμαχον μεμάρσσι κατακτάμεν ὄξει χαλκῷ 700  
οἴκαδε νισόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν  
ἔς Πύλον ἠγαθέην ἣδ' ἔς Λακεδαίμονα δῖαν."

“Ὡς φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ,  
δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε· τὼ δέ οἱ ὅσσε  
δακρυόφι πλησθεν, θαλερὴ δέ οἱ ἔσχετο φωνή. 705  
ὄψ' ἐδὲ δὴ μιν ἔπεσιν ἀμειβομένη προσέειπε·

“Κῆρυξ, τίπτε δέ μοι πάϊς οἴχεται; οὐδέ τί μιν χρεὼν  
νῆων ὠκυπόρων ἐπιβαινέμεν, αἶθ' ἄλως ἵπποι  
ἀνδράσι γίγνονται, περόωσι δὲ πουλὺν ἐφ' ὑγρὴν.  
ἦ ἵνα μῆδ' ὄνομ' αὐτοῦ ἐν ἀνθρώποισι λίπηται;” 710

Τὴν δ' ἡμείβετ' ἔπειτα Μέδων πεπνυμένα εἰδώς·  
“Οὐκ οἶδ' ἢ τίς μιν θεὸς ὥρορεν, ἦε καὶ αὐτοῦ  
θυμὸς ἐφωρμήθη ἵμεν ἔς Πύλον, ὅφρα πύθηται  
πατρὸς ἐοῦ ἢ νόστον ἢ ὃν τινα πότμον ἐπέσπεν.”

“Ὡς ἄρα φωνήσας ἀπέβη κατὰ δῶμ' Ὀδυσῆος. 715  
τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρον, οὐδ' ἄρ' ἔτ' ἔτλη  
δίφρῳ ἐφέζεσθαι πολλῶν κατὰ οἶκον ἐόντων,  
ἀλλ' ἄρ' ἐπ' οὐδοῦ ἴξε πολυκμήτου θαλάμοιο  
οἴκτρ' ὀλοφυρομένη· περὶ δὲ δμῳαὶ μινύριζον  
πᾶσαι, ὅσαι κατὰ δῶματ' ἔσαν νέαι ἠδὲ παλαιαί. 720  
τῆς δ' ἀδινὸν γοώουσα μετηύδα Πηνελόπεια·

“Κλυῖτε, φίλαι· πέρι γάρ μοι Ὀλύμπιος ἄλγε' ἔδωκεν  
ἐκ πασέων, ὅσαι μοι ὁμοῦ τράφεν ἠδ' ἐγένοντο·  
ἦ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,  
παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν, 725  
ἐσθλόν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἀργος.<sup>1</sup>

<sup>1</sup> Line 726 was rejected by Aristarchus; cf. i. 344 and, below, 816.

## THE ODYSSEY, IV. 700-726

may never bring to pass. They are minded to slay Telemachus with the sharp sword on his homeward way; for he went in quest of tidings of his father to sacred Pylos and to goodly Lacedaemon."

So he spoke, and her knees were loosened where she sat, and her heart melted. Long time she was speechless, and both her eyes were filled with tears, and the flow of her voice was checked. But at last she made answer, and said to him:

"Herald, why is my son gone? He had no need to go on board swift-faring ships, which serve men as horses of the deep, and cross over the wide waters of the sea. Was it that not even his name should be left among men?"

Then Medon, wise of heart, answered her: "I know not whether some god impelled him, or whether his own heart was moved to go to Pylos, that he might learn either of his father's return or what fate he had met."

So he spoke, and departed through the house of Odysseus, and on her fell a cloud of soul-consuming grief, and she had no more the heart to sit upon one of the many seats that were in the room, but down upon the threshold of her fair-wrought chamber she sank, moaning piteously, and round about her wailed her handmaids, even all that were in the house, both young and old. Among these with sobs of lamentation spoke Penelope:

"Hear me, my friends, for to me the Olympian has given sorrow above all the women who were bred and born with me. For long since I lost my noble husband of the lion heart, pre-eminent in all manner of worth among the Danaans, my noble husband, whose fame is wide through Hellas and

# HOMER

νῦν αὖ παιῖδ' ἀγαπητὸν ἀνηρεῖψαντο θύελλαι  
 ἀκλέα ἐκ μεγάρων, οὐδ' ὀρμηθέντος ἄκουσα.  
 σχέτλιαί, οὐδ' ὑμεῖς περ ἐνὶ φρεσὶ θέσθε ἐκάστη  
 ἐκ λεχέων μ' ἀνεγείραι, ἐπιστάμεναι σάφα θυμῷ, 730  
 ὅππότε' ἐκείνος ἔβη κοίλῃν ἐπὶ νῆα μέλαιναν.

εἰ γὰρ ἐγὼ πυθόμην ταύτην ὁδὸν ὀρμαίνοντα,  
 τῷ κε μάλ' ἢ κεν ἔμεινε καὶ ἐσσύμενός περ ὁδοῖο,  
 ἢ κέ με τεθυνηκυῖαν ἐνὶ μεγάροισιν ἔλειπεν.  
 ἀλλὰ τις ὀτρηνῶς Δολίον καλέσειε γέροντα, 735  
 δμῶ' ἐμόν, ὃν μοι δῶκε πατὴρ ἔτι δεῦρο κιούσῃ,  
 καὶ μοι κῆπον ἔχει πολυδένδρεον, ὄφρα τάχιστα  
 Λαέρτη τάδε πάντα παρεζόμενος καταλέξῃ,  
 εἰ δὴ πού τινα κείνος ἐνὶ φρεσὶ μῆτιν ὑφήνας  
 ἐξελθὼν λαοῖσιν ὁδύρεται, οἳ μεμάασιν 740  
 ὃν καὶ Ὀδυσσῆος φθῖσαι γόνον ἀντιθέοιο."

Τὴν δ' αὖτε προσέειπε φίλῃ τροφὸς Εὐρύκλεια·  
 "Νύμφα φίλῃ, σὺ μὲν ἄρ με κατὰκτανε νηλεί χαλκῷ  
 ἢ ἕα ἐν μεγάρῳ· μῦθον δέ τοι οὐκ ἐπικεύσω.  
 ἦδ' ἐγὼ τάδε πάντα, πόρον δέ οἱ ὅσσ' ἐκέλευε, 745  
 σῖτον καὶ μέθυ ἠδὲ ἐμεῦ δ' ἔλετο μέγαν ὄρκον  
 μὴ πρὶν σοὶ ἐρέειν, πρὶν δωδεκάτην γε γενέσθαι  
 ἢ σ' αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι,  
 ὥς ἂν μὴ κλαίουσα κατὰ χροῶα καλὸν ἰάπτῃς.  
 ἀλλ' ὑδρηνάμενη, καθαρὰ χροῖ εἴμαθ' ἐλοῦσα, 750  
 εἰς ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν  
 εὐχέ' Ἀθηναίῃ κούρῃ Διὸς αἰγιόχοιο·  
 ἢ γάρ κεν μιν ἔπειτα καὶ ἐκ θανάτοιο σαῶσαι.  
 μηδὲ γέροντα κάκου κεκακωμένον· οὐ γὰρ οἶω  
 πάγχυ θεοῖς μακάρεσσι γονὴν Ἀρκεισιάδαο 755

## THE ODYSSEY, IV. 727-755

mid-Argos. And now again my well-loved son have the storm-winds swept away from our halls without tidings, nor did I hear of his setting forth. Cruel, that ye are! Not even you took thought, any one of you, to rouse me from my couch, though in your hearts ye knew full well when he went on board the hollow black ship. For had I learned that he was pondering this journey, he should verily have stayed here, how eager soever to be gone, or he should have left me dead in the halls. But now let one hasten to call hither the aged Dolius, my servant, whom my father gave me or ever I came hither, and who keeps my garden of many trees, that he may straightway go and sit by Laertes, and tell him of all these things. So haply may Laertes weave some plan in his heart, and go forth and with weeping make his plea to the people, who are minded to destroy his race and that of godlike Odysseus."

Then the good nurse Eurycleia answered her : "Dear lady, thou mayest verily slay me with the pitiless sword or let me abide in the house, yet will I not hide my word from thee. I knew all this, and gave him whatever he bade me, bread and sweet wine. But he took from me a mighty oath not to tell thee until at least the twelfth day should come, or thou shouldst thyself miss him and hear that he was gone, that thou mightest not mar thy fair flesh with weeping. But now bathe thyself, and take clean raiment for thy body, and then go up to thy upper chamber with thy handmaids and pray to Athene, the daughter of Zeus who bears the aegis ; for she may then save him even from death. And trouble not a troubled old man ; for the race of the son of Arceisius is not, methinks, utterly hated by the blessed gods,

ἔχθεσθ', ἀλλ' ἔτι πού τις ἐπέσσεται ὅς κεν ἔχῃσι  
δώματά θ' ὑψερεφέα καὶ ἀπόπροθι πίονας ἀγρούς."

“Ὡς φάτο, τῆς δ' εὖνησε γόον, σχέθε δ' ὅσσε γόοιο.  
ἢ δ' ὕδρηναμένη, καθαρὰ χροὺ εἴμαθ' ἐλοῦσα  
εἰς ὑπερῷ' ἀνέβαινε σὺν ἀμφιπόλοισι γυναιξίν, 764  
ἐν δ' ἔθετ' οὐλοχύτας κανέφ, ἡρᾶτο δ' Ἀθήνη·

“Κλυθί μεν, αἰγιόχοιο Διὸς τέκος, ἀτρυτῶνη,  
εἴ ποτέ τοι πολύμητις ἐνὶ μεγάροισιν Ὀδυσσεὺς  
ἦ βοὸς ἦ ὄιος κατὰ πίονα μηρί' ἔκχε,  
τῶν νῦν μοι μνήσαι, καί μοι φίλον νῖα σάωσον, 765  
μνηστῆρας δ' ἀπάλαλκε κακῶς ὑπερηνορέοντας."

“Ὡς εἰποῦσ' ὀλόλυξε, θεὰ δέ οἱ ἔκλυεν ἀρής.  
μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρά σκίοεντα·  
ὦδε δέ τις εἶπεςκε νέων ὑπερηνορέοντων·

“Ἡ μάλα δὴ γάμον ἄμμι πολυμνήστη βασιλεία ἰ  
ἀρτύει, οὐδέ τι οἶδεν ὃ οἱ φόνος νῖι τέτυκται."

“Ὡς ἄρα τις εἶπεςκε, τὰ δ' οὐκ ἴσαν ὥς ἐτέτυκτο.  
τοῖσιν δ' Ἀντίνοος ἀγορήσατο καὶ μετέειπε·

“Δαιμόνιοι, μύθους μὲν ὑπερφιάλους ἀλέασθε  
πάντας ὁμῶς, μή πού τις ἀπαγγείλῃσι<sup>1</sup> καὶ εἴσω. 77  
ἀλλ' ἄγε σιγῇ τοῖον ἀναστάντες τελέωμεν  
μῦθον, ὃ δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἤραρεν ἡμῖν."

“Ὡς εἰπὼν ἐκρίνατ' ἐείκοσι φῶτας ἀρίστους,  
βὰν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.

<sup>1</sup> ἀπαγγείλῃσι: ἐπαγγείλῃσι.

<sup>1</sup> The word δαιμόνιος properly means "under the influence of a δαίμων." It is used in the vocative in cases where the

## THE ODYSSEY, IV. 756-779

but there shall still be one, I ween, to hold the high-roofed halls and the rich fields far away."

So she spoke, and lulled Penelope's laments, and made her eyes to cease from weeping. She then bathed, and took clean raiment for her body, and went up to her upper chamber with her handmaids, and placing barley grains in a basket prayed to Athene :

"Hear me, child of Zeus who bears the aegis, unwearied one. If ever Odysseus, of many wiles, burnt to thee in his halls fat thigh-pieces of heifer or ewe, remember these things now, I pray thee, and save my dear son, and ward off from him the wooers in their evil insolence."

So saying she raised the sacred cry, and the goddess heard her prayer. But the wooers broke into uproar throughout the shadowy halls, and thus would one of the proud youths speak :

"Aye, verily the queen, wooed of many, is preparing our marriage, nor does she know at all that death has been made ready for her son."

So would one of them speak ; but they knew not how these things were to be. And Antinous addressed their company, and said :

"Good sirs,<sup>1</sup> shun haughty speech of every kind alike, lest someone report your speech even within the house. Nay come, in silence thus let us arise and put into effect our plan which pleased us one and all at heart."

So he spoke, and chose twenty men that were best, and they went their way to the swift ship and the

person addressed is acting in some unaccountable or ill-omened way. Hence the tone varies from angry remonstrance to gentle expostulation, or even pity.



νῆα μὲν οὖν πάμπρωτον ἄλὸς βένθοσδε ἔρυσσαν, 780  
 ἐν δ' ἰστόν τ' ἐτίθεντο καὶ ἰστία νηὶ μελαίνῃ,  
 ἥρτύναντο δ' ἑρετμὰ τροποῖς ἐν δερματίνοισιν,  
 πάντα κατὰ μοῖραν, ἀνά θ' ἰστία λευκὰ πέτασσαν.<sup>1</sup>  
 τεύχεα δέ σφ' ἤνειακ' ὑπέρθυμοι θεράποντες.  
 ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί· 785  
 ἔνθα δὲ δόρπον ἔλοντο, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν.

Ἦ δ' ὑπερῷῳ αὐθι περίφρων Πηνελόπεια  
 κεῖτ' ἄρ' ἄσιτος, ἄπαστος ἐδητύος ἡδὲ ποτῆτος,  
 ὀρμαίνουσ' ἢ οἱ θάνατον φύγοι υἱὸς ἀμύμων,  
 ἢ ὃ γ' ὑπὸ μνηστῆρσιν ὑπερφιάλοισι δαμείῃ. 790  
 ὅσσα δὲ μερμήριξε λέων ἀνδρῶν ἐν ὀμίλῳ  
 δείσας, ὅππότε μιν δόλιον περὶ κύκλον ἄγωσι,  
 τόσσα μιν ὀρμαίνουσιν ἐπήλυθε νήδυμος ὕπνος·  
 εὐδε δ' ἀνακλινθεῖσα, λύθεν δέ οἱ ἄψα πάντα.

Ἔνθ' αὐτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη· 795  
 εἰδῶλον ποίησε, δέμας δ' ἥκτο γυναικί,  
 Ἴφθίμῃ, κούρῃ μεγαλήτορος Ἰκαρίοιο,  
 τὴν Ἐύμηλος ὄπυιε Φερῆς ἐνὶ οἰκίᾳ ναίων.  
 πέμπε δέ μιν πρὸς δώματ' Ὀδυσσῆος θείοιο,  
 ἥος Πηνελόπειαν ὀδυρομένην γοοῶσαν 800  
 παύσειε κλαυθμοῖο γοοιό τε δακρυόεντος.  
 ἐς θάλαμον δ' εἰσῆλθε παρὰ κληῖδος ἱμάντα,  
 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν·

“Εὐδεις, Πηνελόπεια, φίλον τετιμημένη ἦτορ;  
 οὐ μὲν σ' οὐδὲ ἐῷσι θεοὶ ρεία ζῶντες 805  
 κλαίειν οὐδ' ἀκάχησθαι, ἐπεὶ ῥ' ἔτι νόστιμός ἐστι  
 σὸς παῖς· οὐ μὲν γάρ τι θεοῖς ἀλιτήμενός ἐστι.”

<sup>1</sup> Line 783 (= viii. 54) is omitted in many MSS.

## THE ODYSSEY, IV. 780-807

shore of the sea. The ship first of all they drew down to the deep water, and set the mast and sail in the black ship, and fitted the oars in the leathern thole-straps, all in due order, and spread the white sail. And proud squires brought them their weapons. Well out in the roadstead they moored the ship, and themselves disembarked. There then they took supper, and waited till evening should come.

But she, the wise Penelope, lay there in her upper chamber, touching no food, tasting neither meat nor drink, pondering whether her peerless son would escape death, or be slain by the insolent wooers. And even as a lion is seized with fear and broods amid a throng of men, when they draw their crafty ring about him, so was she pondering when sweet<sup>1</sup> sleep came upon her. And she sank back and slept, and all her joints relaxed.

Then the goddess, flashing-eyed Athene, took other counsel. She made a phantom, and likened it in form to a woman, Iphthime, daughter of great-hearted Icarius, whom Eumelus wedded, whose home was in Pherae. And she sent it to the house of divine Odysseus, to Penelope in the midst of her wailing and lamenting, to bid her cease from weeping and tearful lamentation. So into the chamber it passed by the thong of the bolt, and stood above her head, and spoke to her, and said :

“Sleepest thou, Penelope, thy heart sore stricken? Nay, the gods that live at ease suffer thee not to weep or be distressed, seeing that thy son is yet to return; for in no wise is he a sinner in the eyes of the gods.”

<sup>1</sup> It seems certain that *νήδυμος* has in all cases supplanted an original *ῥήδυμος* = ῥόδός. See Buttmann, *Lexilogus*, i. p. 179, and Merry's note here.

# HOMER

Τὴν δ' ἡμείβετ' ἔπειτα περίφρων Πηνελόπεια,  
ἦδὺ μάλα κινώσσουσ' ἐν ὀνειρείῃσι πύλῃσιν·

“Τίπτε, κασιγνήτη, δεῦρ' ἤλυθες; οὐ τι πάρος γε 810  
πωλέ', ἐπεὶ μάλα πολλὸν ἀπόπροθι δώματα ναίεις·  
καὶ με κέλεαι παύσασθαι οἰζύους ἦδ' ὀδυνάων  
πολλέων, αἷ μ' ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμόν,  
ἢ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,  
παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν, 815  
ἐσθλόν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον  
Ἄργος·<sup>1</sup>

νῦν αὖ παῖς ἀγαπητὸς ἔβη κοίλης ἐπὶ νηός,  
νήπιος, οὔτε πόνων ἐν εἰδῶς οὔτ' ἀγοράων.  
τοῦ δὴ ἐγὼ καὶ μᾶλλον ὀδύρομαι ἢ περ ἐκείνου·  
τοῦ δ' ἀμφιτρομέω καὶ δεΐδια, μή τι πάθῃσιν, 820  
ἢ ὅ γε τῶν ἐνὶ δήμῳ, ἵν' οἴχεται, ἢ ἐνὶ πόντῳ·  
δυσμενέες γὰρ πολλοὶ ἐπ' αὐτῷ μηχανόωνται,  
ἰέμενοι κτείνειν πρὶν πατρίδα γαίαν ἰκέσθαι.”

Τὴν δ' ἀπαμειβόμενον προσέφη εἰδῶλον Ἀμαυρόν·  
“Θάρσει, μηδέ τι πάγχυ μετὰ φρεσὶ δεΐδιθι λήην· 825  
τοίη γάρ οἱ πομπὸς ἄμ' ἔρχεται, ἣν τε καὶ ἄλλοι  
ἄνδρες ἠρήσαντο παρεστάμεναι, δύναται γάρ,  
Παλλὰς Ἀθηναίη· σὲ δ' ὀδυρομένην ἐλεαίρει·  
ἢ νῦν με προέηκε τεῖν τάδε μυθήσασθαι.”

Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· 830  
“Εἰ μὲν δὴ θεὸς ἐσσι θεοῖό τε ἔκλυες αὐδῆς,  
εἰ δ' ἄγε μοι καὶ κείνον οἰζυρὸν κατάλεξον,  
ἢ που ἔτι ζῶει καὶ ὄρᾳ φάος ἡελίοιο,  
ἢ ἤδη τέθνηκε καὶ εἶν' Αἶδαο δόμοισι.”

Τὴν δ' ἀπαμειβόμενον προσέφη εἰδῶλον Ἀμαυρόν· 835  
“Οὐ μὲν τοι κείνόν γε διηνεκέως ἀγορεύσω,  
ζῶει ὃ γ' ἢ τέθνηκε· κακὸν δ' ἀνεμῶλια βάζειν.”

<sup>1</sup> Line 816 was rejected by Aristarchus; cf. 726 and i. 244.

## THE ODYSSEY, IV. 808-837

Then wise Penelope answered her, as she slumbered very sweetly at the gates of dreams:

"Why, sister, art thou come hither? Thou hast not heretofore been wont to come, for thou dwellest in a home far away. And thou biddest me cease from my grief and the many pains that distress me in mind and heart. Long since I lost my noble husband of the lion heart, pre-eminent in all manner of worth among the Danaans, my noble husband whose fame is wide in Hellas and mid-Argos. And now again my well-loved son is gone forth in a hollow ship, a mere child, knowing naught of toils and the gatherings of men. For him I sorrow even more than for that other, and tremble for him, and fear lest aught befall him, whether it be in the land of the men to whom he is gone, or on the sea. For many foes are plotting against him, eager to slay him before he comes back to his native land."

Then the dim phantom answered her, and said: "Take heart, and be not in thy mind too sore afraid; since such a guide goes with him as men have full often besought to stand by their side, for she has power,—even Pallas Athene. And she pities thee in thy sorrow, for she it is that has sent me forth to tell thee this."

Then again wise Penelope answered her: "If thou art indeed a god, and hast listened to the voice of a god, come, tell me, I pray thee, also of that hapless one, whether he still lives and beholds the light of the sun, or whether he is already dead and in the house of Hades."

And the dim phantom answered her, and said: "Nay, of him I may not speak at length, whether he be alive or dead; it is an ill thing to speak words vain as wind."

## HOMER

ὣς εἰπὸν σταθμοῖο παρὰ κληῖδα λιάσθη  
 ἐς πνοιᾶς ἀνέμων. ἥ δ' ἐξ ὕπνου ἀνόρουσε  
 κούρη Ἰκαρίοιο· φίλον δέ οἱ ἦτορ ἰάνθη, 840  
 ὥς οἱ ἐναργὲς ὄνειρον ἐπέσσυτο νυκτὸς ἀμολγῶ.

Μνηστῆρες δ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα  
 Τηλεμάχῳ φόνον αἰπὺν ἐνὶ φρεσὶν ὀρμαίνοντες.  
 ἔστι δέ τις νῆσος μέσση ἀλλ' πετρήεσσα, 845  
 μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,  
 Ἄστερίς, οὐ μεγάλη· λιμένες δ' ἐνὶ ναύλοχοι αὐτῇ  
 ἀμφίδυμοι· τῇ τὸν γε μένον λοχόωντες Ἀχαιοί.

## THE ODYSSEY, IV. 838-847

So saying the phantom glided away by the bolt of the door into the breath of the winds. And the daughter of Icarius started up from sleep, and her heart was warmed with comfort, that so clear a vision had sped to her in the darkness<sup>1</sup> of night.

But the wooers embarked, and sailed over the watery ways, pondering in their hearts utter murder for Telemachus. There is a rocky isle in the midst of the sea, midway between Ithaca and rugged Samos, Asteris, of no great size, but therein is a harbour where ships may lie, with an entrance on either side. There it was that the Achaeans tarried, lying in wait for Telemachus.

<sup>1</sup> The word is of uncertain etymology, and its precise significance is doubtful.

## Ε

Ἦὼς δ' ἐκ λεχέων παρ' ἀγανοῦ Τιθωνοῖο  
 ὤρνυθ', ἵν' ἀθανάτοισι φόως φέροι ἡδὲ βροτοῖσιν·  
 οἱ δὲ θεοὶ θῶκόνδε καθίζανον, ἐν δ' ἄρα τοῖσι  
 Ζεὺς ὑψιβρεμέτης, οὐ τε κράτος ἐστὶ μέγιστον.  
 τοῖσι δ' Ἀθηναίη λέγε κήδεα πόλλ' Ὀδυσῆος  
 μνησαμένη· μέλε γάρ οἱ ἐὼν ἐν δώμασι νύμφης·

5

“Ζεῦ πάτερ ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἔοντες,  
 μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω  
 σκηπτοῦχος βασιλεύς, μηδὲ φρεσὶν αἴσιμα εἰδώς,  
 ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἴσυλα ῥέζοι·

10

ὥς οὐ τις μέμνηται Ὀδυσσῆος θείοιο  
 λαῶν οἷσιν ἄνασσε, πατήρ δ' ὥς ἥπιος ἦεν.  
 ἀλλ' ὁ μὲν ἐν νήσῳ κεῖται κρατέρ' ἄλγεα πάσχων  
 νύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκη  
 ἴσχει· ὁ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι·  
 οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἐταῖροι,  
 οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.  
 νῦν αὖ παῖδ' ἀγαπητὸν ἀποκτεῖναι μεμῶασιν  
 οἴκαδε νισόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουήν  
 ἐς Πύλον ἡγαθήην ἡδ' ἐς Λακεδαίμονα δῖαν.”

20

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 “Τέκνον ἐμόν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.

## BOOK V

Now Dawn arose from her couch from beside lordly Tithonus, to bear light to the immortals and to mortal men. And the gods were sitting down to council, and among them Zeus, who thunders on high, whose might is supreme. To them Athene was recounting the many woes of Odysseus, as she called them to mind; for it troubled her that he abode in the dwelling of the nymph:

“Father Zeus, and ye other blessed gods that are forever, never henceforward let sceptred king with a ready heart be kind and gentle, nor let him heed righteousness in his mind; but let him ever be harsh, and work unrighteousness, seeing that no one remembers divine Odysseus of the people whose lord he was; yet gentle was he as a father. He verily abides in an island suffering grievous pains, in the halls of the nymph Calypso, who keeps him perforce; and he cannot return to his own land, for he has at hand no ships with oars and no comrades to send him on his way over the broad back of the sea. And now again they are minded to slay his well-loved son on his homeward way; for he went in quest of tidings of his father to sacred Pylos and to goodly Lacedaemon.”

Then Zeus, the cloud-gatherer, answered her, and said: “My child, what a word has escaped



οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτή,  
 ὥς ἤ τοι κείνους Ὀδυσσεὺς ἀποτίσεται ἐλθών;  
 Τηλέμαχον δὲ σὺ πέμψον ἐπισταμένως, δύνασαι γάρ, 25  
 ὥς κε μάλ' ἀσκηθῆς ἦν πατρίδα γαῖαν ἵκηται,  
 μνηστῆρες δ' ἐν νηὶ παλιμπετὲς ἀπονέωνται."

Ἡ ῥα καὶ Ἑρμείαν, υἱὸν φίλον, ἀντίον ἠὔδα·  
 "Ἑρμεία, σὺ γὰρ αὐτε τά τ' ἄλλα περ ἄγγελός ἐσσι,  
 νύμφῃ εὐπλοκάμφῃ εἰπεῖν νημερτέα βουλήν, 30  
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται  
 οὔτε θεῶν πομπῇ οὔτε θνητῶν ἀνθρώπων·  
 ἀλλ' ὃ γ' ἐπὶ σχεδίσῃ πολυδέσμου πῆματα πάσχων  
 ἡματί κ' εἰκοστῷ Σχερίην ἐρίβωλον ἵκοιτο,  
 Φαιήκων ἐς γαῖαν, οἱ ἀγχίθεοι γεγάασιν, 35  
 οἳ κέν μιν περὶ κῆρι θεὸν ὥς τιμήσουσιν,  
 πέμψουσιν δ' ἐν νηὶ φίλην ἐς πατρίδα γαῖαν,  
 χαλκόν τε χρυσόν τε ἄλλης ἐσθῆτά τε δόντες,  
 πόλλ', ὅσ' ἂν οὐδέ ποτε Τροίης ἐξήρατ' Ὀδυσσεύς,  
 εἴ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληίδος αἶσαν. 40  
 ὥς γάρ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι  
 οἶκον ἐς ὑψόροφον καὶ ἐὼν ἐς πατρίδα γαῖαν."

Ὡς ἔφατ', οὐδ' ἀπίθησε διάκτορος ἀργεῖφόντης.  
 αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,  
 ἀμβρόσια χρύσεια, τά μιν φέρουν ἡμὲν ἐφ' ὑγρῇν 45  
 ἢ δ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῆς ἀνέμοιο.  
 εἴλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει,  
 ὧν ἐθέλει, τοὺς δ' αὐτε καὶ ὑπνώοντας ἐγείρει.  
 τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς ἀργεῖφόντης.

## THE ODYSSEY, V. 23-49

the barrier of thy teeth! Didst thou not thyself devise this plan, that verily Odysseus might take vengeance on these men at his coming? But concerning Telemachus, do thou guide him in thy wisdom, for thou canst, that all unscathed he may reach his native land, and the wooers may come back in their ship baffled in their purpose."

He spoke, and said to Hermes, his dear son: "Hermes, do thou now, seeing that thou art at other times our messenger, declare to the fair-tressed nymph our fixed resolve, even the return of Odysseus of the steadfast heart, that he may return with guidance neither of gods nor of mortal men, but that on a stoutly-bound raft, suffering woes, he may come on the twentieth day to deep-soiled Scheria, the land of the Phaeacians, who are near of kin to the gods. These shall heartily shew him all honour, as if he were a god, and shall send him in a ship to his dear native land, after giving him stores of bronze and gold and raiment, more than Odysseus would ever have won for himself from Troy, if he had returned unscathed with his due share of the spoil. For in this wise it is his fate to see his friends, and reach his high-roofed house and his native land."

So he spoke, and the messenger, Argeïphontes, failed not to hearken. Straightway he bound beneath his feet his beautiful sandals, immortal, golden, which were wont to bear him over the waters of the sea and over the boundless land swift as the blasts of the wind. And he took the wand wherewith he lulls to sleep the eyes of whom he will, while others again he awakens even out of slumber. With this in his hand the strong Argeïphontes flew. On to

Πιερίην δ' ἐπιβὰς ἐξ αἰθέρος ἔμπεσε πόντῳ· 50  
 σεύατ' ἔπειτ' ἐπὶ κῦμα λάρῳ ὄρνιθι ἐοικώς,  
 ὅς τε κατὰ δεινούς κόλπους ἄλως ἀτρυγέτιο  
 ἰχθὺς ἀγρώσσω πυκινὰ πτερὰ δεύεται ἄλμῃ·  
 τῷ ἵκελος πολέεσσιν ὀχῆσατο κύμασιν Ἑρμῆς. 55  
 ἀλλ' ὅτε δὴ τὴν νῆσον ἀφίκετο τηλόθ' ἐούσαν,  
 ἔνθ' ἐκ πόντου βὰς ἰοειδέος ἠπειρόνδε  
 ἦεν, ὄφρα μέγα σπέος ἵκετο, τῷ ἔνι νύμφη  
 ναῖεν εὐπλόκαμος· τὴν δ' ἔνδοθι τέτμεν ἐούσαν.  
 πῦρ μὲν ἐπ' ἐσχαρόφιν μέγα καίετο, τηλόσε δ' ὁδμῇ  
 κέδρου τ' εὐκεάτιο θύου τ' ἀνὰ νῆσον ὁδῶδει 60  
 δαιομένων· ἡ δ' ἔνδον ἀοιδιάουσ' ὅπλ' καλῇ  
 ἰστὸν ἐποιχομένη χρυσεῖη κερκίδ' ὕφαιεν.  
 ὕλη δὲ σπέος ἀμφὶ πεφύκει τηλεθώωσα,  
 κλήθρη τ' αἰγειρός τε καὶ εὐώδης κυπάρισσος.  
 ἔνθα δέ τ' ὄρνιθες τανυσίπτεροι εὐνάζοντο, 65  
 σκῶπές τ' ἱρηκές τε τανύγλωσσοί τε κορῶναι  
 εἰνάλιναι, τῆσιν τε θαλάσσια ἔργα μέμνηεν.  
 ἡ δ' αὐτοῦ τετάνυστο περὶ σπείους γλαφυροῖο  
 ἡμερὶς ἠβώωσα, τεθήλει δὲ σταφυλῇσι.  
 κρῆναι δ' ἐξείης πίσυρες ῥέον ὕδατι λευκῷ, 70  
 πλησίαι ἀλλήλων τετραμμέναι ἄλλυδις ἄλλη.  
 ἀμφὶ δὲ λειμώνες μαλακοὶ ἴου ἠδὲ σελίνου  
 θήλεον. ἔνθα κ' ἔπειτα καὶ ἀθάνατός περ ἐπελθὼν  
 θήσαιοτο ἰδὼν καὶ τερφθείη φρεσὶν ἦσιν.  
 ἔνθα στὰς θηεῖτο διάκτορος ἀργεῖφόντης. 75  
 αὐτὰρ ἐπεὶ δὴ πάντα ἐῷ θηήσατο θυμῷ,  
 αὐτίκ' ἄρ' εἰς εὐρὺ σπέος ἤλυθεν. οὐδέ μιν ἄντην  
 ἠγνοίησεν ἰδοῦσα Καλυψώ, δῖα θεάων·  
 οὐ γάρ τ' ἀγνώτες θεοὶ ἀλλήλοισι πέλονται  
 ἀθάνατοι, οὐδ' εἴ τις ἀπόπροθι δώματα ναίει. 80

## THE ODYSSEY, V. 50-80

Pieria he stepped from the upper air, and swooped down upon the sea, and then sped over the wave like a bird, the cormorant, which in quest of fish over the dread gulfs of the unresting sea wets its thick plumage in the brine. In such wise did Hermes ride upon the multitudinous waves. But when he had reached the island which lay afar, then forth from the violet sea he came to land, and went his way until he came to a great cave, wherein dwelt the fair-tressed nymph; and he found her within. A great fire was burning on the hearth, and from afar over the isle there was a fragrance of cleft cedar and juniper, as they burned; but she within was singing with a sweet voice as she went to and fro before the loom, weaving with a golden shuttle. Round about the cave grew a luxuriant wood, alder and poplar and sweet-smelling cypress, wherein birds long of wing were wont to nest, owls and falcons and sea-crows with chattering tongues, who ply their business on the sea. And right there about the hollow cave ran trailing a garden vine, in pride of its prime, richly laden with clusters. And fountains four in a row were flowing with bright water hard by one another, turned one this way, one that. And round about soft meadows of violets and parsley were blooming. There even an immortal, who chanced to come, might gaze and marvel, and delight his soul; and there the messenger Argeiphontes stood and marvelled. But when he had marvelled in his heart at all things, straightway he went into the wide cave; nor did Calypso, the beautiful goddess, fail to know him, when she saw him face to face; for not unknown are the immortal gods to one another, even though one dwells in a

# HOMER

οὐδ' ἄρ' Ὀδυσσῆα μεγαλήτορα ἔνδον ἔτετμεν,  
 ἀλλ' ὃ γ' ἐπ' ἀκτῆς κλαῖε καθήμενος, ἔνθα πάρος περ,  
 δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων.  
 πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων.<sup>1</sup>  
 Ἑρμείαν δ' ἐρέεινε Καλυψώ, δία θεάων, 85  
 ἐν θρόνῳ ἰδρύσασα φαεινῷ σιγαλόεντι·

“Τίπτε μοι, Ἑρμεία χρυσόρραπι, εἰλήλουθας  
 αἰδοῖός τε φίλος τε ; πάρος γε μὲν οὐ τι θαμίζεις.  
 αὔδα ὃ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,  
 εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν.  
 ἀλλ' ἔπειο προτέρω, ἵνα τοι πὰρ ξείνια θείω.”<sup>2</sup> 90

“Ὡς ἄρα φωνήσασα θεὰ παρέθηκε τράπεζαν  
 ἀμβροσίης πλήσασα, κέρασσε δὲ νέκταρ ἐρυθρόν.  
 αὐτὰρ ὁ πῖνε καὶ ἦσθε διάκτορος ἀργεῖφόντης.  
 αὐτὰρ ἐπεὶ δειπνήσῃ καὶ ἦραρε θυμὸν ἐδωδῇ, 95  
 καὶ τότε δὴ μιν ἔπεσσιν ἀμειβόμενος προσέειπεν·

“Εἰρωτᾷς μ' ἐλθόντα θεὰ θεόν· αὐτὰρ ἐγὼ τοι  
 νημερτέως τὸν μῦθον ἐνισπήσω· κέλεαι γάρ.  
 Ζεὺς ἐμέ γ' ἠνώγει δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα·  
 τίς δ' ἂν ἐκὼν τοσσόνδε διαδράμοι ἄλμυρὸν ὕδωρ 100  
 ἄσπετον; οὐδέ τις ἄγχι βροτῶν πόλις, οἷ τε θεοῖσιν  
 ἱερά τε ρέζουσι καὶ ἐξαίτους ἐκατόμβας.  
 ἀλλὰ μάλ' οὐ πως ἔστι Διὸς νόον αἰγιόχοιο  
 οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ' ἀλιῶσαι.  
 φησί τοι ἄνδρα παρεῖναι οἰζυρώτατον ἄλλων, 105  
 τῶν ἀνδρῶν, οἳ ἄστνυ πέρι Πριάμοιο μάχοντο  
 εἰνάετες, δεκάτῳ δὲ πόλιν πέρσαντες ἔβησαν  
 οἴκαδ'· ἀτὰρ ἐν νόστῳ Ἀθηναίην ἀλίτοντο,  
 ἧ σφιν ἐπῶρσ' ἀνεμὸν τε κακὸν καὶ κύματα μακρά.

<sup>1</sup> Line 84 (= 158) was rejected by Aristarchus.

<sup>2</sup> Line 91 is omitted in the best MSS.

home far away. But the great-hearted Odysseus he found not within; for he sat weeping on the shore, as his wont had been, racking his soul with tears and groans and griefs, and he would look over the unresting sea, shedding tears. And Calypso, the beautiful goddess, questioned Hermes, when she had made him sit on a bright shining chair :

"Why, pray, Hermes of the golden wand, hast thou come, an honourable guest and welcome? Heretofore thou hast not been wont to come. Speak what is in thy mind; my heart bids me fulfil it, if fulfil it I can, and it is a thing that hath fulfilment. But follow me further, that I may set before thee entertainment."

So saying, the goddess set before him a table laden with ambrosia, and mixed the ruddy nectar. So he drank and ate, the messenger Argeiphontes. But when he had dined and satisfied his soul with food, then he made answer, and addressed her, saying :

"Thou, a goddess, dost question me, a god, upon my coming, and I will speak my word truly, since thou biddest me. It was Zeus who bade me come hither against my will. Who of his own will would speed over so great space of salt sea-water, great past telling? Nor is there at hand any city of mortals who offer to the gods sacrifice and choice hecatombs. But it is in no wise possible for any other god to evade or make void the will of Zeus, who bears the aegis. He says that there is here with thee a man most wretched above all those warriors who around the city of Priam fought for nine years, and in the tenth year sacked the city and departed homeward. But on the way they sinned against Athene, and she sent upon them an evil wind and long waves. There

ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι, 110  
 τὸν δ' ἄρα δεῦρ' ἀνεμός τε φέρων καὶ κῦμα πέλασσε.<sup>1</sup>  
 τὸν νῦν σ' ἠνώγειν ἀποπεμπέμεν ὅττι τάχιστα·  
 οὐ γάρ οἱ τῇδ' αἶσα φίλων ἀπονόσφιν ὀλέσθαι,  
 ἀλλ' ἔτι οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι  
 οἶκον ἐς ὑψόροφον καὶ ἐὴν ἐς πατρίδα γαῖαν." 115

Ὡς φάτο, ῥίγησεν δὲ Καλυψώ, δῖα θεάων,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 "Σχέτλιοί ἐστε, θεοί, ζηλήμονες ἔξοχον ἄλλων,  
 οἳ τε θεαῖς ἀγάασθε παρ' ἀνδράσιν εὐνάζεσθαι  
 ἀμφαδίην, ἣν τίς τε φίλον ποιήσεται ἀκοίτην. 120  
 ὥς μὲν ὅτ' Ὀρίων ἔλετο ῥοδοδάκτυλος Ἥως,  
 τόφρα οἱ ἠγάασθε θεοὶ ῥεῖα ζῶντες,  
 ἦος ἐν Ὀρτυγίῃ χρυσόθρονος Ἄρτεμις ἀγνή  
 οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνε.  
 ὥς δ' ὁπότ' Ἰασίῳ ἐυπλόκαμος Δημήτηρ, 125  
 ᾧ θυμῷ εἴξασα, μίγῃ φιλότῃ καὶ εὐνῇ  
 νειῶ ἐνι τριπόλῳ· οὐδὲ δὴν ἦεν ἄπυστος  
 Ζεὺς, ὅς μιν κατέπεφνε βαλὼν ἀργῇτι κεραυνῷ.  
 ὥς δ' αὖ νῦν μοι ἄγασθε, θεοί, βροτὸν ἄνδρα παρεῖναι.  
 τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα 130  
 οἶον, ἐπεὶ οἱ νῆα θοὴν ἀργῇτι κεραυνῷ  
 Ζεὺς ἔλσας<sup>2</sup> ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ.  
 ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,  
 τὸν δ' ἄρα δεῦρ' ἀνεμός τε φέρων καὶ κῦμα πέλασσε.  
 τὸν μὲν ἐγὼ φίλεόν τε καὶ ἔτρεφον, ἡδὲ ἔφασκον 135

<sup>1</sup> Lines 110 f. (=133 f.) cannot be genuine in this place. Aristarchus rejected the whole passage 105 (107 ?)-111.

<sup>2</sup> ἔλσας : ἐλάσας Zenodotus ; cf. vii. 250.

all the rest of his goodly comrades perished, but as for him, the wind and the wave, as they bore him, brought him hither. Him now Zeus bids thee to send on his way with all speed, for it is not his fate to perish here far from his friends, but it is still his lot to see his friends and reach his high-roofed house and his native land."

So he spoke, and Calypso, the beautiful goddess, shuddered, and she spoke, and addressed him with winged words: "Cruel are ye, O ye gods, and quick to envy above all others, seeing that ye begrudge goddesses that they should mate with men openly, if any takes a mortal as her dear bed-fellow. Thus, when rosy-fingered Dawn took to herself Orion, ye gods that live at ease begrudged her, till in Ortygia chaste Artemis of the golden throne assailed him with her gentle<sup>1</sup> shafts and slew him. Thus too, when fair-tressed Demeter, yielding to her passion, lay in love with Iasion in the thrice-ploughed fallow land, Zeus was not long without knowledge thereof, but smote him with his bright thunder-bolt and slew him. And even so again do ye now begrudge me, O ye gods, that a mortal man should abide with me. Him I saved when he was bestriding the keel and all alone, for Zeus had smitten his swift ship with his bright thunder-bolt, and had shattered<sup>2</sup> it in the midst of the wine-dark sea. There all the rest of his goodly comrades perished, but as for him, the wind and the wave, as they bore him, brought him hither. Him I welcomed kindly and gave him food,

<sup>1</sup> The phrase commonly denotes a painless death (so in iii. 280). It is only here used of death sent by a wrathful god or goddess.

<sup>2</sup> Possibly "submerged"; cf. vii. 250.



# HOMER

θήσειν ἀθάνατον καὶ ἀγήραον ἥματα πάντα.  
 ἀλλ' ἐπεὶ οὐ πως ἔστι Διὸς νόον αἰγιόχοιο  
 οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ' ἀλιῶσαι,  
 ἐρρέτω, εἴ μιν κείνος ἐποτρύνει καὶ ἀνώγει,  
 πόντον ἐπ' ἀτρύγετον· πέμψω δέ μιν οὐ πη ἐγώ γε· 140  
 οὐ γάρ μοι πάρα νῆες ἐπήρετμοι καὶ ἐταῖροι,  
 οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.  
 αὐτάρ οἱ πρόφρων ὑποθήσομαι, οὐδ' ἐπικεύσω,  
 ὥς κε μάλ' ἀσκηθῆς ἦν πατρίδα γαῖαν ἵκηται.”

Τὴν δ' αὖτε προσέειπε διάκτορος ἀργεῖφόντης· 145  
 “Οὐτῶ νῦν ἀπόπεμπε, Διὸς δ' ἐποπίζεο μῆνιν,  
 μή πῶς τοι μετόπισθε κοτεσσάμενος χαλεπήνη.”

ᾧς ἄρα φωνήσας ἀπέβη κρατὺς ἀργεῖφόντης·  
 ἣ δ' ἐπ' Ὀδυσσῆα μεγαλήτορα πότνια νύμφη  
 ἦι, ἐπεὶ δὴ Ζηνὸς ἐπέκλυεν ἀγγελιάων. 150

τὸν δ' ἄρ' ἐπ' ἀκτῆς εὖρε καθήμενον· οὐδέ ποτ' ὅσσε  
 δακρυόφιν τέρσοντο, κατεΐβετο δὲ γλυκὺς αἰὼν  
 νόστον ὀδυρομένῳ, ἐπεὶ οὐκέτι ἦνδανε νύμφη.  
 ἀλλ' ἦ τοι νύκτας μὲν ἰαύεσκεν καὶ ἀνάγκη  
 ἐν σπέεσσι γλαφυροῖσι παρ' οὐκ ἐθέλων ἐθελούσῃ· 155  
 ἥματα δ' ἄμ πέτρησι καὶ ἡιόνεσσι καθίζων  
 δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων<sup>1</sup>  
 πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων.  
 ἀγχοῦ δ' ἵσταμένη προσεφώνεε διὰ θεάων·

“Κάμμορε, μή μοι ἔτ' ἐνθάδ' ὀδύρεο, μηδέ τοι αἰὼν 160  
 φθινέτω· ἤδη γάρ σε μάλα πρόφρασσ' ἀποπέμψω.  
 ἀλλ' ἄγε δούρατα μακρὰ ταμὼν ἀρμόξεο χαλκῷ

<sup>1</sup> Line 157 (=83), omitted in many MSS., seems to have been unknown to Aristarchus.

## THE ODYSSEY, V. 136-162

and said that I would make him immortal and ageless all his days. But since it is in no wise possible for any other god to evade or make void the will of Zeus who bears the aegis, let him go his way, if Zeus thus orders and commands, over the unresting sea. But it is not I that shall give him convoy, for I have at hand no ships with oars and no men to send him on his way over the broad back of the sea. But with a ready heart will I give him counsel, and will hide naught, that all unscathed he may return to his native land."

Then again the messenger Argeiphontes answered her: "Even so send him forth now, and beware of the wrath of Zeus, lest haply he wax wroth and visit his anger upon thee hereafter."

So saying, the strong Argeiphontes departed, and the queenly nymph went to the great-hearted Odysseus, when she had heard the message of Zeus. Him she found sitting on the shore, and his eyes were never dry of tears, and his sweet life was ebbing away, as he longed mournfully for his return, for the nymph was no longer pleasing in his sight. By night indeed he would sleep by her side perforce in the hollow caves, unwilling beside the willing nymph, but by day he would sit on the rocks and the sands, racking his soul with tears and groans and griefs, and he would look over the unresting sea, shedding tears. Then coming close to him, the beautiful goddess addressed him:

"Unhappy man, sorrow no longer here, I pray thee, nor let thy life pine away; for even now with a ready heart will I send thee on thy way. Nay, come, hew with the axe long beams, and make a

εὐρείαν σχεδίνην· ἀτὰρ ἴκρια πῆξαι ἐπ' αὐτῆς  
 ὑψοῦ, ὥς σε φέρησιν ἐπ' ἡεροειδέα πόντον.  
 αὐτὰρ ἐγὼ σίτον καὶ ὕδωρ καὶ οἶνον ἐρυθρὸν 165  
 ἐνθήσω μενοεικέ', ἃ κέν τοι λιμὸν ἐρύκοι,  
 εἵματά τ' ἀμφιέσω· πέμπσω δέ τοι οὖρον ὀπισθεν,  
 ὥς κε μάλ' ἀσκηθῆς σὴν πατρίδα γαῖαν ἵκηαι,  
 αἶ κε θεοὶ γ' ἐθέλωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,  
 οἳ μιν φέρτεροί εἰσι νοῆσαί τε κρήναί τε," 170

“Ὡς φάτο, ῥίγησεν δὲ πολύτλας δῖος Ὀδυσσεύς,  
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “Ἄλλο τι δὴ σύ, θεά, τόδε μῆδαι, οὐδέ τι πομπήν,  
 ἧ με κέλεαι σχεδίῃ περάαν μέγα λαῖτμα θαλάσσης,  
 δεινὸν τ' ἀργαλέον τε· τὸ δ' οὐδ' ἐπὶ νῆες εἴσαι 175  
 ὠκύποροι περώσιν, ἀγαλλόμεναι Διὸς οὐρῷ.  
 οὐδ' ἂν ἐγὼν ἀέκητι σέθεν σχεδῖης ἐπιβαίην,  
 εἰ μὴ μοι τλαίης γε, θεά, μέγαν ὄρκον ὁμόσσαι  
 μὴ τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.”

“Ὡς φάτο, μείδησεν δὲ Καλυψὼ δῖα θεάων, 180  
 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·  
 “Ἥ δὴ ἀλιτρός γ' ἐσσί καὶ οὐκ ἀποφώλια εἰδώς,  
 οἶον δὴ τὸν μῦθον ἐπεφράσθης ἀγορεύσαι.  
 ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρὺς ὑπερθε 185  
 καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅς τε μέγιστος  
 ὄρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι,  
 μὴ τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.  
 ἀλλὰ τὰ μὲν νοέω καὶ φράσσομαι, ἄσπ' ἂν ἐμοί περ  
 αὐτῇ μηδοίμην, ὅτε με χρεῖῳ τόσον ἴκοι·  
 καὶ γὰρ ἐμοὶ νόος ἐστὶν ἐναΐσιμος, οὐδέ μοι αὐτῇ 190  
 θυμὸς ἐνὶ στήθεσσι σιδήρεος, ἀλλ' ἐλεήμων.”

broad raft, and fasten upon it cross-planks for a deck well above it, that it may bear thee over the misty deep. And I will place therein bread and water and red wine to satisfy thy heart, to keep hunger from thee. And I will clothe thee with raiment, and will send a fair wind behind thee, that all unscathed thou mayest return to thy native land, if it be the will of the gods who hold broad heaven; for they are mightier than I both to purpose and to fulfil."

So she spoke, and much-enduring goodly Odysseus shuddered, and he spoke, and addressed her with winged words: "Some other thing, goddess, art thou planning in this, and not my sending, seeing that thou biddest me cross on a raft the great gulf of the sea, dread and grievous, over which not even the shapely, swift-faring ships pass, rejoicing in the wind of Zeus. But I will not set foot on a raft in thy despite, unless thou, goddess, wilt bring thyself to swear a mighty oath that thou wilt not plot against me any fresh mischief to my hurt."

So he spoke, but Calypso, the beautiful goddess, smiled, and stroked him with her hand, and spoke, and addressed him: "Verily thou art a knave, and not stunted in wit, that thou hast bethought thee to utter such a word. Now therefore let earth be witness to this, and the broad heaven above, and the down-flowing water of the Styx, which is the greatest and most dread oath for the blessed gods, that I will not plot against thee any fresh mischief to thy hurt. Nay, I have such thoughts in mind, and will give such counsel, as I should devise for mine own self, if such need should come on me. For I too have a mind that is righteous, and the heart in this breast of mine is not of iron, but hath compassion."

# HOMER

Ὡς ἄρα φωνήσας ἠγήσατο δῖα θεῶων  
 καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαίνει θεοῖο.  
 ἴξον δὲ σπείος γλαφυρὸν θεὸς ἦδὲ καὶ ἀνὴρ,  
 καὶ ῥ' ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου ἔνθεν ἀνέστη 195  
 Ἑρμείας, νύμφη δ' ἐτίθει πάρα πᾶσαν ἐδωδήν,  
 ἔσθειν καὶ πίνειν, οἷα βροτοὶ ἄνδρες ἔδουσιν·  
 αὐτὴ δ' ἀντίον ἴξεν Ὀδυσσῆος θεῖοιο,  
 τῇ δὲ παρ' ἀμβροσίην δμῳαὶ καὶ νέκταρ ἔθηκαν.  
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον. 200  
 αὐτὰρ ἐπεὶ τάρπησαν ἐδητύος ἦδὲ ποτήτος,  
 τοῖς ἄρα μύθων ἦρχε Καλυψώ, δῖα θεῶων·

“ Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 οὕτω δὴ οἰκόνδε φίλῃν ἐς πατρίδα γαίαν  
 αὐτίκα νῦν ἐθέλεις ἵεναι; σὺ δὲ χαῖρε καὶ ἔμπη. 205  
 εἴ γε μὲν εἰδείης σῆσι φρεσὶν ὅσσα τοι αἶσα  
 κήδε' ἀναπλῆσαι, πρὶν πατρίδα γαίαν ἰκέσθαι,  
 ἐνθάδε κ' αὖθι μένων σὺν ἐμοὶ τόδε δῶμα φυλάσσοις  
 ἀθάνατός τ' εἴης, ἰμειρόμενός περ ἰδέσθαι  
 σὴν ἄλοχον, τῆς τ' αἰὲν ἐέλδεαι ἥματα πάντα. 210  
 οὐ μὲν θην κείνης γε χερείων εὐχομαι εἶναι,  
 οὐ δέμας οὐδὲ φυήν, ἐπεὶ οὐ πῶς οὐδὲ ἔοικεν  
 θνητὰς ἀθανάτησι δέμας καὶ εἶδος ἐρίζειν.”

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “ Πότνα θεά, μή μοι τόδε χῶεο· οἶδα καὶ αὐτὸς 215  
 πάντα μάλ', οὐνεκα σείο περίφρων Πηνελόπεια  
 εἶδος ἀκιδνοτέρη μέγεθός τ' εἰσάντα ἰδέσθαι·  
 ἢ μὲν γὰρ βροτός ἐστι, σὺ δ' ἀθάνατος καὶ ἀγήρως.  
 ἀλλὰ καὶ ὥς ἐθέλω καὶ ἐέλδομαι ἥματα πάντα  
 οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἡμαρ ἰδέσθαι. 220  
 εἰ δ' αὖ τις ῥαίησι θεῶν ἐνὶ οἴνοπι πόντῳ,  
 τλήσομαι ἐν στήθεσιν ἔχων ταλαπενθέα θυμόν·

So saying, the beautiful goddess led the way quickly, and he followed in the footsteps of the goddess. And they came to the hollow cave, the goddess and the man, and he sat down upon the chair from which Hermes had arisen, and the nymph set before him all manner of food to eat and drink, of such sort as mortal men eat. But she herself sat over against divine Odysseus, and before her the handmaids set ambrosia and nectar. So they put forth their hands to the good cheer lying ready before them. But when they had had their fill of food and drink, Calypso, the beautiful goddess, was the first to speak, and said :

"Son of Laertes, sprung from Zeus, Odysseus of many devices, would'st thou then fare now forthwith home to thy dear native land! Yet, even so fare thee well. Howbeit if in thy heart thou knewest all the measure of woe it is thy fate to fulfil before thou comest to thy native land thou wouldest abide here and keep this house with me, and wouldest be immortal, for all thy desire to see thy wife for whom thou longest day by day. Surely not inferior to her do I declare myself to be either in form or stature, for in no wise is it seemly that mortal women should vie with immortals in form or comeliness."

Then Odysseus of many wiles answered her, and said: "Mighty goddess, be not wroth with me for this. I know full well of myself that wise Penelope is meaner to look upon than thou in comeliness and in stature, for she is a mortal, while thou art immortal and ageless. But even so I wish and long day by day to reach my home, and to see the day of my return. And if again some god shall smite me on the wine-dark sea, I will endure it, having in my breast a

ἤδη γὰρ μάλα πολλὰ πάθον καὶ πολλὰ μόγησα  
 κύμασι καὶ πολέμῳ· μετὰ καὶ τόδε τοῖσι γενέσθω.”  
 Ὡς ἔφατ', ἥελιος δ' ἄρ' ἔδυν καὶ ἐπὶ κνέφας ἦλθεν·  
 ἐλθόντες δ' ἄρα τῷ γε μυχῶ σπείους γλαφυροῖο 226  
 τερπέσθην φιλότῃτι, παρ' ἀλλήλοισι μένοντες.  
 Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 αὐτίχ' ὃ μὲν χλαῖνάν τε χιτῶνά τε ἔννυτ' Ὀδυσσεύς,  
 αὐτὴ δ' ἀργύφειον φᾶρος μέγα ἔννυτο νύμφη, 230  
 λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἱξυῖ  
 καλὴν χρυσεῖην, κεφαλῇ δ' ἐφύπερθε<sup>1</sup> καλύπτρην.  
 καὶ τότε Ὀδυσσῇ μεγαλήτορι μῆδετο πομπήν·  
 δῶκέν οἱ πέλεκυν μέγαν, ἄρμειον ἐν παλάμῃσι,  
 χάλκεον, ἀμφοτέρωθεν ἀκαχμένον· αὐτὰρ ἐν αὐτῷ 235  
 στελείδον περικαλλὲς ἐλάινον, εὖ ἐναρηρός·  
 δῶκε δ' ἔπειτα σκέπαρνον ἐύξουν· ἦρχε δ' ὁδοῖο  
 νήσου ἐπ' ἐσχατιῆς, ὅθι δένδρεα μακρὰ πεφύκει,  
 κλήθρη τ' αἰγειρός τ', ἐλάτῃ τ' ἦν οὐρανομήκης,  
 αὖα πάλαι, περίκηλα, τά οἱ πλώοιεν ἐλαφρῶς. 240  
 αὐτὰρ ἐπεὶ δὴ δεῖξ', ὅθι δένδρεα μακρὰ πεφύκει,  
 ἡ μὲν ἔβη πρὸς δῶμα Καλυψώ, δῖα θεάων,  
 αὐτὰρ ὃ τάμνετο δοῦρα· θοῶς δέ οἱ ἦνυτο ἔργον.  
 εἴκοσι δ' ἔκβαλε πάντα, πελέκκησεν δ' ἄρα χαλκῷ,  
 ξέσσε δ' ἐπισταμένως καὶ ἐπὶ στάθμην ἵθυνεν. 245  
 τόφρα δ' ἔνεικε τέρετρα Καλυψώ, δῖα θεάων·  
 τέτρηνεν δ' ἄρα πάντα καὶ ἤρμοσεν ἀλλήλοισιν,  
 γόμφοισιν δ' ἄρα τήν γε καὶ ἀρμονίῃσιν ἄρασσεν.  
 ὅσσον τίς τ' ἔδαφος νηὸς τορνῶσεται ἀνὴρ  
 φορτίδος εὐρείης, εὖ εἰδὼς τεκτοσυνάων, 250  
 τόσσον ἔπ' εὐρείαν σχεδὴν ποιήσατ' Ὀδυσσεύς.

<sup>1</sup> ἐφύπερθε Aristarchus : ἐπέθηκε.

heart that endures affliction. For ere this I have suffered much and toiled much amid the waves and in war; let this also be added unto that."

So he spoke, and the sun set and darkness came on. And the two went into the innermost recess of the hollow cave, and took their joy of love, abiding each by the other's side.

As soon as early Dawn appeared, the rosy-fingered, straightway Odysseus put on a cloak and a tunic, and the nymph clothed herself in a long white robe, finely woven and beautiful, and about her waist she cast a fair girdle of gold, and on her head a veil above. Then she set herself to plan the sending of the great-hearted Odysseus. She gave him a great axe, well fitted to his hands, an axe of bronze, sharpened on both sides; and in it was a beautiful handle of olive wood, securely fastened; and thereafter she gave him a polished adze. Then she led the way to the borders of the island where tall trees were standing, alder and poplar and fir, reaching to the skies, long dry and well-seasoned, which would float for him lightly. But when she had shewn him where the tall trees grew, Calypso, the beautiful goddess, returned homewards, but he fell to cutting timbers, and his work went forward apace. Twenty trees in all did he fell, and trimmed them with the axe; then he cunningly smoothed them all and made them straight to the line. Meanwhile Calypso, the beautiful goddess, brought him augers; and he bored all the pieces and fitted them to one another, and with pegs and morticings did he hammer it together. Wide as a man well-skilled in carpentry marks out the curve of the hull of a freight-ship, broad of beam, even so wide did Odysseus make his



# HOMER

ἴκρια δὲ στήσας, ἀραρὼν θαμέσι σταμίνεσσι,  
 ποίει· ἀτὰρ μακρῇσιν ἐπηγκενίδεσσι τελεύτα.  
 ἐν δ' ἰστὸν ποίει καὶ ἐπὶ κριον ἄρμενον αὐτῷ·  
 πρὸς δ' ἄρα πηδάλιον ποιήσατο, ὄφρ' ἰθύνοι. 255  
 φράξε δέ μιν ῥίπεσσι διαμπερὲς οἰσυνῆσι  
 κύματος εἴλαρ ἔμεν· πολλὴν δ' ἐπεχεύατο ὕλην.  
 τόφρα δὲ φάρε' ἔνεικε Καλυψώ, δῖα θεάων,  
 ἰστία ποιήσασθαι· ὁ δ' εὖ τεχνήσατο καὶ τά.  
 ἐν δ' ὑπέρας τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ, 260  
 μοχλοῖσιν δ' ἄρα τήν γε κατεΐρυσεν εἰς ἄλλα δῖαν.  
 Τέτρατον ἦμαρ ἔην, καὶ τῷ τετέλεστο ἅπαντα·  
 τῷ δ' ἄρα πέμπτῳ πέμπ' ἀπὸ νήσου δῖα Καλυψώ,  
 εἴματά τ' ἀμφιέσασα θυώδεα καὶ λούσασα.  
 ἐν δέ οἱ ἄσκον ἔθηκε θεὰ μέλανος οἴνοιο 265  
 τὸν ἕτερον, ἕτερον δ' ὕδατος μέγαν, ἐν δὲ καὶ ἦα  
 κωρύκῃ· ἐν δέ οἱ ὄψα τίθει μενοεικέα πολλά·  
 οὖρον δὲ προέηκεν ἀπήμονά τε λιάρὸν τε.  
 γηθόσυνος δ' οὖρῳ πέτασ' ἰστία δῖος Ὀδυσσεύς.  
 αὐτὰρ ὁ πηδαλίῳ ἰθύνετο τεχνήντως 270  
 ἦμενος, οὐδέ οἱ ὕπνος ἐπὶ βλεφάροισιν ἐπιπτεν  
 Πληιάδας τ' ἐσορῶντι καὶ ὄψε' δύοντα Βοώτην  
 Ἄρκτον θ', ἣν καὶ Ἀμαξαν ἐπὶ κλησιν καλέουσιν,  
 ἣ τ' αὐτοῦ στρέφεται καὶ τ' Ὠρίωνα δοκεύει,  
 οἷη δ' ἄμμορός ἐστι λοετρῶν Ὀκεανοῖο· 275  
 τὴν γὰρ δὴ μιν ἄνωγε Καλυψώ, δῖα θεάων,  
 ποντοπορευέμεναι ἐπ' ἀριστερὰ χειρὸς ἔχοντα.  
 ἐπτὰ δὲ καὶ δέκα μὲν πλέεν ἤματα ποντοπορεύων,

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raft. And he set up the deck-beams, bolting them to the close set ribs, and laboured on; and he finished the raft with long gunwales. In it he set a mast and a yard-arm, fitted to it, and furthermore made him a steering-oar, wherewith to steer. Then he fenced in the whole from stem to stern with willow withes to be a defence against the wave, and strewed much brush thereon.<sup>1</sup> Meanwhile Calypso, the beautiful goddess, brought him cloth to make him a sail, and he fashioned that too with skill. And he made fast in the raft braces and halyards and sheets, and then with levers<sup>2</sup> forced it down into the bright sea.

Now the fourth day came and all his work was done. And on the fifth the beautiful Calypso sent him on his way from the island after she had bathed him and clothed him in fragrant raiment. On the raft the goddess put a skin of dark wine, and another, a great one, of water, and provisions, too, in a wallet. Therein she put abundance of dainties to satisfy his heart, and she sent forth a gentle wind and warm. Gladly then did goodly Odysseus spread his sail to the breeze; and he sat and guided his raft skilfully with the steering-oar, nor did sleep fall upon his eyelids, as he watched the Pleiads, and late-setting Bootes, and the Bear, which men also call the Wain, which ever circles where it is and watches Orion, and alone has no part in the baths of Ocean. For this star Calypso, the beautiful goddess, had bidden him to keep on the left hand as he sailed over the sea. For seventeen days then he sailed over the

<sup>1</sup> The precise meaning of the phrase is uncertain. The scholiast assumed that it meant "threw in much ballast," but this seems impossible. Ameis thinks that the ὄλῃ was to afford Odysseus a comfortable bed. <sup>2</sup> Possibly "rollers."

# HOMER

ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκίοεντα  
γαίης Φαιήκων, ὅθι τ' ἄγχιστον πέλεν αὐτῶ· 280  
εἶσατο δ' ὥς ὅτε ῥινὸν<sup>1</sup> ἐν ἡεροειδέϊ πόντῳ.

Τὸν δ' ἐξ Αἰθιοπῶν ἀνιῶν κρείων ἐνοσίχθων  
τηλόθεν ἐκ Σολύμων ὀρέων ἴδεν· εἶσατο γάρ οἱ  
πόντον ἐπιπλῶων. ὁ δ' ἐχώσατο κηρόθι μᾶλλον,  
κινήσας δὲ κάρη προτὶ ὃν μυθήσατο θυμόν· 285

“ἌΩ πόποι, ἦ μάλα δὴ μετεβούλευσαν θεοὶ ἄλλως  
ἀμφ' Ὀδυσῇ ἐμεῖο μετ' Αἰθιοπέσιν ἐόντος,  
καὶ δὴ Φαιήκων γαίης σχεδόν, ἔνθα οἱ αἶσα  
ἐκφυγέειν μέγα πείραρ διζύος, ἥ μιν ἰκάνει.  
ἀλλ' ἔτι μὲν μίν φημι ἄδην ἐλάαν κακότητος.” 290

ἌΩς εἰπὼν σύναγεν νεφέλας, ἐτάραξε δὲ πόντον  
χερσὶ τρίαιναν ἐλών· πάσας δ' ὀρόθυενεν ἀέλλας  
παντοίων ἀνέμων, σὺν δὲ νεφέεσσι κάλυψε  
γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.  
σὺν δ' Εὐρύς τε Νότος τ' ἔπεσον Ζέφυρός τε δυσαῆς 295  
καὶ Βορέης αἰθρηγενέτης, μέγα κῦμα κυλίνδων.  
καὶ τότε Ὀδυσσῆος λῦτο γούνατα καὶ φίλον ἦτορ,  
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγάλητορα θυμόν·

“ἌΩ μοι ἐγὼ δειλός, τί νύ μοι μήκιστα γένηται;  
δεῖδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν,  
ἥ μ' ἔφατ' ἐν πόντῳ, πρὶν πατρίδα γαῖαν ἰκέσθαι,  
ἄλγε' ἀναπλήσειν· τὰ δὲ δὴ νῦν πάντα τελεῖται.  
οἷοισιν νεφέεσσι περιστέφει οὐρανὸν εὐρὺν 300

<sup>1</sup> ὅτε ῥινὸν MSS.: ὅτ' ἐρινὸν Aristarchus.

## THE ODYSSEY, V. 279-303

sea, and on the eighteenth appeared the shadowy mountains of the land of the Phaeacians, where it lay nearest to him; and it shewed like unto a shield in the misty deep.

But the glorious Earth-shaker, as he came back from the Ethiopians,<sup>1</sup> beheld him from afar, from the mountains of the Solymi: for Odysseus was seen of him sailing over the sea; and he waxed the more wroth in spirit, and shook his head, and thus he spoke to his own heart:

"Out on it! Surely the gods have changed their purpose regarding Odysseus, while I was among the Ethiopians. And lo, he is near to the land of the Phaeacians, where it is his fate to escape from the great bonds of the woe which has come upon him. Aye, but even yet, methinks, I shall drive him to surfeit of evil."

So saying, he gathered the clouds, and seizing his trident in his hands troubled the sea, and roused all blasts of all manner of winds, and hid with clouds land and sea alike; and night rushed down from heaven. Together the East Wind and the South Wind dashed, and the fierce-blowing West Wind and the North Wind, born in the bright heaven, rolling before him a mighty wave. Then were the knees of Odysseus loosened and his heart melted, and deeply moved he spoke to his own mighty spirit:

"Ah me, wretched that I am! What is to befall me at the last? I fear me that verily all that the goddess said was true, when she declared that on the sea, before ever I came to my native land, I should fill up my measure of woes; and lo, all this now is being brought to pass. In such wise does Zeus overcast the broad heaven with clouds, and has stirred

<sup>1</sup> See i. 21 f.

Ζεύς, ἐτάραξε δὲ πόντον, ἐπισπέρχουσι δ' ἄελλαι  
 παντοίων ἀνέμων. νῦν μοι σὼς αἰπὺς ὄλεθρος. 305  
 τρὶς μάκαρες Δαναοὶ καὶ τετράκις, οἳ τότ' ὄλοντο  
 Τροίῃ ἐν εὐρείῃ χάριν Ἀτρεΐδῃσι φέροντες.  
 ὥς<sup>1</sup> δὴ ἐγὼ γ' ὄφελον θανέειν καὶ πότμον ἐπισπεῖν  
 ἡματι τῷ ὅτε μοι πλεῖστοι χαλκήρεα δοῦρα  
 Τρῶες ἐπέρριψαν περὶ Πηλεΐωνι θανόντι. 310  
 τῷ κ' ἔλαχον κτερέων, καί μευ κλέος ἦγον Ἀχαιοί·  
 νῦν δέ με λευγαλέῳ θανάτῳ εἴμαρτο ἀλῶναι."

Ὡς ἄρα μιν εἰπόντ' ἔλασεν μέγα κῦμα κατ' ἄκρης  
 δεινὸν ἐπεσσύμενον, περὶ δὲ σχεδὴν ἐλέλιξε.  
 τῇλε δ' ἀπὸ σχεδῆς αὐτὸς πέσε, πηδάλιον δὲ 315  
 ἐκ χειρῶν προέηκε· μέσον δέ οἱ ἴστων ἔαξεν  
 δεινὴ μισγομένων ἀνέμων ἐλθοῦσα θύελλα,  
 τηλοῦ δὲ σπεῖρον καὶ ἐπίκριον ἔμπεσε πόντῳ.  
 τὸν δ' ἄρ' ὑπόβρυχα θῆκε πολὺν χρόνον, οὐδ' ἐδυνάσθη  
 αἶψα μάλ' ἀνσχεθέειν μεγάλου ὑπὸ κύματος ὀρμῆς· 320  
 εἴματα γάρ ῥ' ἐβάρυνε, τά οἱ πόρε διὰ Καλυψώ.  
 ὄψε δὲ δὴ ῥ' ἀνέδνυ, στόματος δ' ἐξέπτυσεν ἄλμην  
 πικρὴν, ἣ οἱ πολλὴ ἀπὸ κρατὸς κελάρυζεν.  
 ἀλλ' οὐδ' ὥς σχεδῆς ἐπελήθετο, τειρόμενός περ,  
 ἀλλὰ μεθορμηθεὶς ἐνὶ κύμασιν ἐλλάβετ' αὐτῆς, 325  
 ἐν μέσση δὲ καθίζε τέλος θανάτου ἀλεείνων.  
 τὴν δ' ἐφόρει μέγα κῦμα κατὰ ῥόον ἔνθα καὶ ἔνθα.  
 ὥς δ' ὅτ' ὀπωρινὸς Βορέης φορέῃσιν ἀκάνθας  
 ἄμ πεδίον, πυκινὰ δὲ πρὸς ἀλλήλησιν ἔχονται,  
 ὥς τὴν ἄμ πέλαγος ἄνεμοι φέρον ἔνθα καὶ ἔνθα· 330

<sup>1</sup> ὥς : καί.

up the sea, and the blasts of all manner of winds sweep upon me; now is my utter destruction sure. Thrice blessed those Danaans, aye, four times blessed, who of old perished in the wide land of Troy, doing the pleasure of the sons of Atreus. Even so would that I had died and met my fate on that day when the throngs of the Trojans hurled upon me bronze-tipped spears, fighting around the body of the dead son of Peleus. Then should I have got funeral rites, and the Achaeans would have spread my fame, but now by a miserable death was it appointed me to be cut off."

Even as thus he spoke the great wave smote him from on high, rushing upon him with terrible might, and around it whirled his raft. Far from the raft he fell, and let fall the steering-oar from his hand; but his mast was broken in the midst by the fierce blast of tumultuous winds that came upon it, and far in the sea sail and yardarm fell. As for him, long time did the wave hold him in the depths, nor could he rise at once from beneath the onrush of the mighty wave, for the garments which beautiful Calypso had given him weighed him down. At length, however, he came up, and spat forth from his mouth the bitter brine which flowed in streams from his head. Yet even so he did not forget his raft, in evil case though he was, but sprang after it amid the waves, and laid hold of it, and sat down in the midst of it, seeking to escape the doom of death; and a great wave ever bore him this way and that along its course. As when in autumn the North Wind bears the thistle-tufts over the plain, and close they cling to one another, so did the winds bear the raft this

## HOMER

ἄλλοτε μὲν τε Νότος Βορέῃ προβάλεσκε φέρεσθαι,  
ἄλλοτε δ' αὐτ' Εὐρος Ζεφύρῳ εἵξασκε διώκειν.

Τὸν δὲ ἶδεν Κάδμου θυγάτηρ, καλλίσφυρος Ἴνώ,  
Λευκοθέη, ἣ πρὶν μὲν ἦν βροτὸς αὐδήεσσα,  
νῦν δ' ἄλὸς ἐν πελάγεσσι θεῶν ἔξ ἔμμορε τιμῆς. 335  
ἦ ῥ' Ὀδυσῆ' ἐλέησεν ἀλώμενον, ἄλγε' ἔχοντα,  
αἰθυίῃ δ' εἰκυῖα ποτῇ ἀνεδύσετο λίμνης,  
ἰξε δ' ἐπὶ σχεδίῃς πολυδέσμου εἰπέ τε μῦθον.<sup>1</sup>

“Κάμμορε, τίπτε τοι ὧδε Ποσειδάων ἐνοσίχθων  
ὠδύσατ' ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει; 340  
οὐ μὲν δὴ σε καταφθίσει μάλα περ μενεαίνων.  
ἀλλὰ μάλ' ὧδ' ἔρξαι, δοκέεις δέ μοι οὐκ ἀπινύσσειν·  
εἴματα ταῦτ' ἀποδὺς σχεδίην ἀνέμοισι φέρεσθαι  
κάλλιπ', ἀτὰρ χεῖρεσσι νέων ἐπιμαίεο νόστου  
γαίης Φαιήκων, ὅθι τοι μοῖρ' ἐστὶν ἀλύξαι. 345  
τῇ δέ, τόδε κρήδεμνον ὑπὸ στέρνοιο τανύσσαι  
ἄμβροτον· οὐδέ τί τοι παθέειν δέος οὐδ' ἀπολέσθαι.  
αὐτὰρ ἐπὴν χεῖρεσσιν ἐφάψαι ἠπείροιο,  
ἄψ ἀπολυσάμενος βαλέειν εἰς οἶνοπα πόντον  
πολλὸν ἀπ' ἠπείρου, αὐτὸς δ' ἀπονόσφι τραπέσθαι.” 350

“Ὡς ἄρα φωνήσασα θεὰ κρήδεμνον ἔδωκεν,  
αὐτὴ δ' ἄψ ἐς πόντον ἐδύσετο κυμαίνοντα  
αἰθυίῃ εἰκυῖα· μέλαν δέ ἐ κῦμα κάλυψεν.  
αὐτὰρ ὁ μερμήριξε πολύτλας δῖος Ὀδυσσεύς,  
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν· 355

“ὦ μοι ἐγὼ, μή τίς μοι ὑφαίνησιν δόλον αὐτῶν  
ἀθανάτων, ὃ τέ με σχεδίῃς ἀποβῆναι ἀνώγει.

<sup>1</sup> πολυδέσμου εἰπέ τε μῦθον : καὶ μιν πρὸς μῦθον ἔειπε.

## THE ODYSSEY, V. 331-357

way and that over the sea. Now the South Wind would fling it to the North Wind to be driven on, and now again the East Wind would yield it to the West Wind to drive.

But the daughter of Cadmus, Ino of the fair ankles, saw him, even Leucothea, who of old was a mortal of human speech, but now in the deeps of the sea has won a share of honour from the gods. She was touched with pity for Odysseus, as he wandered and was in sore travail, and she rose up from the deep like a sea-mew on the wing, and sat on the stoutly-bound raft, and spoke, saying :

“ Unhappy man, how is it that Poseidon, the earth-shaker, has conceived such furious wrath against thee, that he is sowing for thee the seeds of many evils? Yet verily he shall not utterly destroy thee for all his rage. Nay, do thou thus ; and methinks thou dost not lack understanding. Strip off these garments, and leave thy raft to be driven by the winds, but do thou swim with thy hands and so strive to reach the land of the Phaeacians, where it is thy fate to escape. Come, take this veil, and stretch it beneath thy breast. It is immortal ; there is no fear that thou shalt suffer aught or perish. But when with thy hands thou hast laid hold of the land, loose it from thee, and cast it into the wine-dark sea far from the land, and thyself turn away.”

So saying, the goddess gave him the veil, and herself plunged again into the surging deep, like a sea-mew ; and the dark wave hid her. Then the much-enduring, goodly Odysseus pondered, and deeply moved he spoke to his own mighty spirit :

“ Woe is me ! Let it not be that some one of the immortals is again weaving a snare for me, that she



ἀλλὰ μάλ' οὐ πω πείσομ', ἐπεὶ ἐκὰς ὀφθαλμοῖσιν  
 γαῖαν ἐγὼν ἰδόμην, ὅθι μοι φάτο φύξιμον εἶναι.  
 ἀλλὰ μάλ' ὦδ' ἔρξω, δοκέει δέ μοι εἶναι ἄριστον· 360  
 ὅφρ' ἂν μὲν κεν δούρατ' ἐν ἀρμονίῃσιν ἀρήρη,  
 τόφρ' αὐτοῦ μενέω καὶ τλήσομαι ἄλγεα πάσχων·  
 αὐτὰρ ἐπὴν δὴ μοι σχεδίην διὰ κύμα τινάξῃ,  
 νήξομ', ἐπεὶ οὐ μὲν τι πάρα προνοῆσαι ἄμεινον."

\*Ὅς ὁ ταυῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
 ὦρσε δ' ἐπὶ μέγα κύμα Ποσειδάων ἐνοσίχθων, 366  
 δεινόν τ' ἀργαλέον τε, κατηρεφές, ἤλασε δ' αὐτόν.  
 ὥς δ' ἄνεμος ζαῆς ἥϊων θημῶνα τινάξῃ  
 καρφαλέων· τὰ μὲν ἄρ τε διεσκέδασ' ἄλλυδις ἄλλη·  
 ὥς τῆς δούρατα μακρὰ διεσκέδασ'. αὐτὰρ Ὀδυσσεὺς 370  
 ἀμφ' ἐνὶ δούρατι βαῖνε, κέληθ' ὥς ἵππον ἐλαύνων,  
 εἵματα δ' ἐξαπέδυνε, τὰ οἱ πόρε διὰ Καλυψώ.  
 αὐτίκα δὲ κρήδεμνον ὑπὸ στέρνοιο τάνυσσεν,  
 αὐτὸς δὲ πρηγνὴς ἀλλ' κάππεσε, χεῖρε πετάσσας,  
 νηχέμεναι μεμαῶς. ἴδε δὲ κρείων ἐνοσίχθων, 375  
 κινήσας δὲ κάρη προτὶ ὄν μυθήσατο θυμόν·

"Οὔτω νῦν κακὰ πολλὰ παθὼν ἀλώω κατὰ πόντον,  
 εἰς ὃ κεν ἀνθρώποισι διοτρεφέεσσι μιγῆης.  
 ἀλλ' οὐδ' ὥς σε ἔολπα ὀνόσσεσθαι κακότητος."

\*Ὡς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους, 380  
 ἵκετο δ' εἰς Αἰγᾶς, ὅθι οἱ κλυτὰ δώματ' ἔασιν.

Αὐτὰρ Ἀθηναίη κούρη Διὸς ἄλλ' ἐνόησεν.  
 ἦ τοι τῶν ἄλλων ἀνέμων κατέδησε κελεύθους,  
 παύσασθαι δ' ἐκέλευσε καὶ εὐνηθῆναι ἅπαντας·  
 ὦρσε δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κύματ' ἔαξεν, 385

## THE ODYSSEY, V. 358-385

bids me leave my raft. Nay, but verily I will not yet obey, for afar off mine eyes beheld the land, where she said I was to escape. But this will I do, and meseems that this is best: as long as the timbers hold firm in their fastenings, so long will I remain here and endure to suffer affliction; but when the wave shall have shattered the raft to pieces, I will swim, seeing that there is naught better to devise."

While he pondered thus in mind and heart, Poseidon, the earth-shaker, made to rise up a great wave, dread and grievous, arching over from above, and drove it upon him. And as when a strong wind tosses a heap of straw that is dry, and some it scatters here, some there, even so the wave scattered the long timbers of the raft. But Odysseus bestrode one plank, as though he were riding a horse, and stripped off the garments which beautiful Calypso had given him. Then straightway he stretched the veil beneath his breast, and flung himself headlong into the sea with hands outstretched, ready to swim. And the lord, the earth-shaker, saw him, and he shook his head, and thus he spoke to his own heart:

"So now, after thou hast suffered many ills, go wandering over the deep, till thou comest among the folk fostered of Zeus. Yet even so, methinks, thou shalt not make any mock at thy suffering."

So saying, he lashed his fair-maned horses, and came to Aegae, where is his glorious palace.

But Athene, daughter of Zeus, took other counsel. She stayed the paths of the other winds, and bade them all cease and be lulled to rest; but she roused the swift North Wind, and broke the waves before

## HOMER

ἦος δ' Φαιήκεσσι φιληρέτμοισι μιγείη  
διογενὴς Ὀδυσσεὺς θάνατον καὶ κῆρας ἀλύξας.

Ἐνθα δὴ νύκτας δύο τ' ἡματα κύματι πηγῷ  
πλάζετο, πολλὰ δέ οἱ κραδίη προτιόσσετ' ὄλεθρον.  
ἀλλ' ὅτε δὴ τρίτον ἡμαρ ἐνπλόκαμος τέλεσ' Ἠώς, 390  
καὶ τότε ἔπειτ' ἄνεμος μὲν ἐπαύσατο ἡδὲ γαλήνη  
ἔπλετο νηνεμία· ὁ δ' ἄρα σχεδὸν εἰσίδε γαῖαν  
ὄξυ μάλα προῖδών, μεγάλου ὑπὸ κύματος ἀρθείς.  
ὥς δ' ὅτ' ἂν ἀσπᾶσιος βίोटος παίδεσσι φανήη  
πατρός, δς ἐν νούσῳ κῆται κρατέρ' ἄλγεα πᾶσχω, 395  
δηρὸν τηκόμενος, στυγερὸς δέ οἱ ἔχραε δαίμων,  
ἀσπᾶσιον δ' ἄρα τὸν γε θεοὶ κακότητος ἔλυσαν,  
ὥς Ὀδυσσεὶ ἀσπαστὸν εἰείσατο γαῖα καὶ ὕλη,  
νῆχε δ' ἐπείγόμενος ποσὶν ἡπείρου ἐπιβῆναι.  
ἀλλ' ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας, 400  
καὶ δὴ δοῦπον ἄκουσε ποτὶ σπιλάδεσσι θαλάσσης·  
ρόχθει γὰρ μέγα κῦμα ποτὶ ξερὸν ἡπείροιο  
δεινὸν ἐρευγόμενον, εἴλυτο δὲ πάνθ' ἀλὸς ἄχνη·  
οὐ γὰρ ἔσαν λιμένες νηῶν ὄχοι, οὐδ' ἐπιωγαί,  
ἀλλ' ἀκταὶ προβλήτες ἔσαν σπιλάδες τε πάγοι τε· 405  
καὶ τότε Ὀδυσσεὺς λύτο γούνατα καὶ φίλον ἦτορ,  
ὀχθήσας δ' ἄρα εἶπε πρὸς δὴν μεγαλήτορα θυμόν·

“ὦ μοι, ἐπεὶ δὴ γαῖαν ἀελπέα δῶκεν ἰδέσθαι  
Ζεὺς, καὶ δὴ τόδε λαῖτμα διατμήξας ἐπέρησα,<sup>1</sup>  
ἔκβασις οὐ πη φαίνεται ἀλὸς πολιοῖο θύραζε· 410  
ἔκτοσθεν μὲν γὰρ πάγοι ὀξέες, ἀμφὶ δὲ κῦμα  
βέβρυχεν ρόθιον, λισσὴ δ' ἀναδέδρομε πέτρη,  
ἀγχιβαθὴς δὲ θάλασσα, καὶ οὐ πῶς ἔστι πόδεςσι

<sup>1</sup> ἐπέρησα : ἐτίλεσσα.

him, to the end that Zeus-born Odysseus might come among the Phaeacians, lovers of the oar, escaping from death and the fates.

Then for two nights and two days he was driven about over the swollen waves, and full often his heart forboded destruction. But when fair-tressed Dawn brought to its birth the third day, then the wind ceased and there was a windless calm, and he caught sight of the shore close at hand, casting a quick glance forward, as he was raised up by a great wave. And even as when most welcome to his children appears the life of a father who lies in sickness, bearing grievous pains, long while wasting away, and some cruel god assails him, but then to their joy the gods free him from his woe, so to Odysseus did the land and the wood seem welcome; and he swam on, eager to set foot on the land. But when he was as far away as a man's voice carries when he shouts, and heard the boom of the sea upon the reefs—for the great wave thundered against the dry land, belching upon it in terrible fashion, and all things were wrapped in the foam of the sea; for there were neither harbours where ships might ride, nor roadsteads, but projecting headlands, and reefs, and cliffs—then the knees of Odysseus were loosened and his heart melted, and deeply moved he spoke to his own mighty spirit:

“Ah me, when Zeus has at length granted me to see the land beyond my hopes, and lo, I have prevailed to cleave my way and to cross this gulf, nowhere doth there appear a way to come forth from the grey sea. For without are sharp crags, and around them the wave roars foaming, and the rock runs up sheer, and the water is deep close in shore, so that in no

# HOMER

στήμεναι ἀμφοτέροισι καὶ ἐκφυγέειν κακότητα·  
 μή πώς μ' ἐκβαίνοντα βάλη λίθακι ποτὶ πέτρῃ 415  
 κῦμα μέγ' ἀρπάξαν· μελέῃ δέ μοι ἔσσεται ὀρμή.  
 εἰ δέ κ' ἔτι προτέρω παρανήξομαι, ἣν που ἐφεύρω  
 ἡίονας τε παραπλήγας λιμένας τε θαλάσσης,  
 δαίδω μή μ' ἐξαῦτις ἀναρπάξασα θύελλα  
 πόντον ἐπ' ἰχθυόεντα φέρῃ βαρέα στενάχοντα, 420  
 ἥέ τί μοι καὶ κῆτος ἐπισσεύῃ μέγα δαίμων  
 ἐξ ἁλός, οἷά τε πολλὰ τρέφει κλυτὸς Ἀμφιτρίτη·  
 οἶδα γάρ, ὥς μοι ὁδῶδυσται κλυτὸς ἐννοσίγαιος."  
 Ὅς ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
 τόφρα δέ μιν μέγα κῦμα φέρε τρηχεῖαν ἐπ' ἀκτὴν. 425  
 ἔνθα κ' ἀπὸ ῥινούς δρυφθῇ, σὺν δ' ὅστέ' ἀράχθη,  
 εἰ μὴ ἐπὶ φρεσὶ θῆκε θεά, γλαυκῶπις Ἀθήνη·  
 ἀμφοτέρῃσι δὲ χερσὶν ἐπεσσύμενος λάβε πέτρης,  
 τῆς ἔχετο στενάχων, ἧος μέγα κῦμα παρήλθε.  
 καὶ τὸ μὲν ὥς ὑπάλυξε, παλιρρόθιον δέ μιν αὔτις 430  
 πληῆξεν ἐπεσσύμενον, τηλοῦ δέ μιν ἔμβαλε πόντῳ.  
 ὥς δ' ὅτε πουλύποδος θαλάμης ἐξελκομένοιο  
 πρὸς κοτυληδονόφιν πυκινὰι λαίγγες ἔχονται,  
 ὥς τοῦ πρὸς πέτρῃσι θρασειάων ἀπὸ χειρῶν  
 ῥινοὶ ἀπέδρυφθεν· τὸν δὲ μέγα κῦμα κάλυψεν. 435  
 ἔνθα κε δὴ δύστηνος ὑπὲρ μόρον ὤλετ' Ὀδυσσεύς,  
 εἰ μὴ ἐπιφροσύνην δῶκε γλαυκῶπις Ἀθήνη.  
 κύματος ἐξαναδύς, τά τ' ἐρεύγεται ἠπειρόνδε,  
 νῆχε παρέξ, ἐς γαῖαν ὀρώμενος, εἴ που ἐφεύροι  
 ἡίονας τε παραπλήγας λιμένας τε θαλάσσης. 440  
 ἀλλ' ὅτε δὴ ποταμοῖο κατὰ στόμα καλλιρόοιο

## THE ODYSSEY, V. 414-441

wise is it possible to plant both feet firmly and escape ruin. Haply were I to seek to land, a great wave may seize me and dash me against the jagged rock, and so shall my striving be in vain. But if I swim on yet further in hope to find shelving beaches<sup>1</sup> and harbours of the sea, I fear me lest the storm-wind may catch me up again, and bear me, groaning heavily, over the teeming deep; or lest some god may even send forth upon me some great monster from out the sea—and many such does glorious Amphitrite breed. For I know that the glorious Earth-shaker is filled with wrath against me.”

While he pondered thus in mind and heart, a great wave bore him against the rugged shore. There would his skin have been stripped off and his bones broken, had not the goddess, flashing-eyed Athene, put a thought in his mind. On he rushed and seized the rock with both hands, and clung to it, groaning, until the great wave went by. Thus then did he escape this wave, but in its backward flow it once more rushed upon him and smote him, and flung him far out in the sea. And just as, when a cuttlefish is dragged from its hole, many pebbles cling to its suckers, even so from his strong hands were bits of skin stripped off against the rocks; and the great wave covered him. Then verily would hapless Odysseus have perished beyond his fate, had not flashing-eyed Athene given him prudence. Making his way forth from the surge where it belched upon the shore, he swam outside, looking ever toward the land in hope to find shelving beaches and harbours of the sea. But when, as he swam, he came to the mouth of a fair-flowing river, where seemed to him

<sup>1</sup> Possibly “shores that take the waves aslant.”

## HOMER

ἵξε νέων, τῇ δὴ οἱ εἰείσατο χῶρος ἄριστος,  
 λεῖος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο,  
 ἔγνώ δὲ προρέοντα καὶ εὖξατο ὃν κατὰ θυμόν·

“Κλυθι, ἄναξ, ὅτις ἐσσί· πολύλλιστον δέ σ’ ἰκάνω, 445  
 φεύγων ἐκ πόντοιο Ποσειδάωνος ἐνιπᾶς.

αἰδοῖος μὲν τ’ ἐστὶ καὶ ἀθανάτοισι θεοῖσιν  
 ἀνδρῶν ὅς τις ἵκηται ἀλώμενος, ὥς καὶ ἐγὼ νῦν  
 σὸν τε ῥόον σά τε γούναθ’ ἰκάνω πολλὰ μογήσας.  
 ἀλλ’ ἐλέαιρε, ἄναξ· ἰκέτης δέ τοι εὐχομαι εἶναι.” 450

“Ὡς φάθ’, ὁ δ’ αὐτίκα παῦσεν ἐὼν ῥόον, ἔσχε δὲ κύμα,  
 πρόσθε δέ οἱ ποίησε γαλήνην, τὸν δ’ ἐσάωσεν  
 ἐς ποταμοῦ προχοάς. ὁ δ’ ἄρ’ ἄμφω γούνατ’ ἔκαμψε  
 χεῖράς τε στιβαράς· ἀλλὶ γὰρ δέδμητο φίλον κῆρ.  
 ᾧδεε δὲ χροᾶ πάντα, θάλασσα δὲ κήκιε πολλή 455  
 ἂν στόμα τε ῥίνας θ’· ὁ δ’ ἄρ’ ἄπνευστος καὶ ἄναυδος  
 κεῖτ’ ὀλιγηπελέων, κάματος δέ μιν αἰνὸς ἵκανε.  
 ἀλλ’ ὅτε δὴ ῥ’ ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη,  
 καὶ τότε δὴ κρήδεμνον ἀπὸ ἔο λῦσε θεοῖο.

καὶ τὸ μὲν ἐς ποταμὸν ἀλιμυρήεντα μεθῆκεν, 460  
 ἀψ’ δ’ ἔφερεν μέγα κύμα κατὰ ῥόον, αἶψα δ’ ἄρ’ Ἰνὼ  
 δέξατο χερσὶ φίλησιν· ὁ δ’ ἐκ ποταμοῖο λιασθεὶς  
 σχοίνῳ ὑπεκλίνθη, κύσε δὲ ζεῖδωρον ἄρουραν.  
 ὀχθήσας δ’ ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

“ὦ μοι ἐγὼ, τί πάθω; τί νύ μοι μήκιστα γένηται; 465  
 εἰ μὲν κ’ ἐν ποταμῷ δυσκηδέα νύκτα φυλάσσω,

## THE ODYSSEY, V. 442-466

the best place, since it was smooth of stones, and besides there was shelter from the wind, he knew the river as he flowed forth, and prayed to him in his heart:

“Hear me, O king, whosoever thou art. As to one greatly longed-for<sup>1</sup> do I come to thee, seeking to escape from out the sea from the threats of Poseidon. Reverend even in the eyes of the immortal gods is that man who comes as a wanderer, even as I have now come to thy stream and to thy knees, after many toils. Nay, pity me, O king, for I declare that I am thy suppliant.”

So he spoke, and the god straightway stayed his stream, and checked the waves, and made a calm before him, and brought him safely to the mouth of the river. And he let his two knees bend and his strong hands fall, for his spirit was crushed by the sea. And all his flesh was swollen, and sea water flowed in streams up through his mouth and nostrils. So he lay breathless and speechless, with scarce strength to move; for terrible weariness had come upon him. But when he revived, and his spirit returned again into his breast, then he loosed from him the veil of the goddess and let it fall into the river that murmured seaward; and the great wave bore it back down the stream, and straightway Ino received it in her hands. But Odysseus, going back from the river, sank down in the reeds and kissed the earth, the giver of grain; and deeply moved he spoke to his own mighty spirit:

“Ah, woe is me! what is to befall me? What will happen to me at the last? If here in the river bed I keep watch throughout the weary night, I fear

<sup>1</sup> Or, “to whom many prayers are made.”



# HOMER

μή μ' ἄμυδις στίβη τε κακὴ καὶ θῆλυς ἔέρση  
 ἐξ ὀλιγηπελίνης δαμάσῃ κεκαφηότα θυμόν·  
 αὐρῇ δ' ἐκ ποταμοῦ ψυχρὴ πνέει ἡῶθι πρό.  
 εἰ δέ κεν ἐς κλιτὺν ἀναβάς καὶ δάσκιον ὕλην 470  
 θάμνοισι ἐν πυκينوῖσι καταδράθω, εἴ με μεθείη  
 ῥίγος καὶ κάματος, γλυκερὸς δέ μοι ὕπνος ἐπέλθῃ,  
 δίδω, μὴ θήρεσσιν ἔλωρ καὶ κύρμα γένωμαι."  
 Ὡς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι·  
 βῆ ῥ' ἵμεν εἰς ὕλην· τὴν δὲ σχεδὸν ὕδατος εὗρεν 475  
 ἐν περιφαινομένῳ· δοιοὺς δ' ἄρ' ὑπήλυθε θάμνους,  
 ἐξ ὁμόθεν πεφυῶτας· ὁ μὲν φυλῆς, ὁ δ' ἐλαίης.  
 τοὺς μὲν ἄρ' οὐτ' ἀνέμων διάη μένος ὑγρὸν ἀέντων,  
 οὐτε ποτ' ἥελιος φαέθων ἀκτῖσιν ἔβαλλεν,  
 οὐτ' ὄμβρος περάσσκε διαμπερές· ὥς ἄρα πυκνοὶ 480  
 ἀλλήλοισιν ἔφυν ἐπαμοιβαδῖς· οὐς ὑπ' Ὀδυσσεὺς  
 δύσετ'. ἄφαρ δ' εὐνὴν ἐπαμήσατο χερσὶ φίλῃσιν  
 εὐρεῖαν· φύλλων γὰρ ἔην χύσις ἡλιθα πολλή,  
 ὅσσον τ' ἡὲ δύω ἡὲ τρεῖς ἄνδρας ἔρυσθαι  
 ὥρῃ χειμερίῃ, εἰ καὶ μάλα περ χαλεπαῖνοι. 485  
 τὴν μὲν ἰδὼν γήθησε πολύτλας δῖος Ὀδυσσεύς,  
 ἐν δ' ἄρα μέσση λέκτο, χύσιν δ' ἐπεχεύατο φύλλων.  
 ὥς δ' ὅτε τις δαλὸν σποδιῇ ἐνέκρυψε μελαίνῃ  
 ἀγροῦ ἐπ' ἐσχατιῆς, ᾧ μὴ πάρα γείτονες ἄλλοι,  
 σπέρμα πυρὸς σῶζων, ἵνα μὴ ποθεν ἄλλοθεν αὔοι, 490  
 ὥς Ὀδυσσεὺς φύλλοισι καλύψατο· τῷ δ' ἄρ' Ἀθήνη  
 ὕπνον ἐπ' ὄμμασι χεῦ, ἵνα μιν παύσειε τάχιστα  
 δυσπονέος καμάτοιο φίλα βλέφαρ' ἀμφικαλύψας.

that together the bitter frost and the fresh dew may overcome me, when from feebleness I have breathed forth my spirit; and the breeze from the river blows cold in the early morning. But if I climb up the slope to the shady wood and lie down to rest in the thick brushwood, in the hope that the cold and weariness might leave me, and if sweet sleep comes over me, I fear me lest I become a prey and spoil to wild beasts."

Then, as he pondered, this thing seemed to him the better: he went his way to the wood and found it near the water in a clear space; and he crept beneath two bushes that grew from the same spot, one of thorn and one of olive. Through these the strength of the wet winds could never blow, nor the rays of the bright sun beat, nor could the rain pierce through them, so closely did they grow, intertwining one with the other. Beneath these Odysseus crept and straightway gathered with his hands a broad bed, for fallen leaves were there in plenty, enough to shelter two men or three in winter time, however bitter the weather. And the much-enduring goodly Odysseus saw it, and was glad, and he lay down in the midst, and heaped over him the fallen leaves. And as a man hides a brand beneath the dark embers in an outlying farm, a man who has no neighbours, and so saves a seed of fire, that he may not have to kindle it from some other source, so Odysseus covered himself with leaves. And Athene shed sleep upon his eyes, that it might enfold his lids and speedily free him from toilsome weariness.

## Ζ

Ὡς ὁ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεὺς  
 ὕπνῳ καὶ καμάτῳ ἄρημένος· αὐτὰρ Ἀθήνη  
 βῆ ῥ' ἐς Φαιήκων ἀνδρῶν δῆμόν τε πόλιν τε,  
 οἳ πρὶν μὲν ποτ' ἔναιον ἐν εὐρυχόρῳ Ὑπερείῃ,  
 ἀγχοῦ Κυκλώπων ἀνδρῶν ὑπερηνορέοντων, 5  
 οἳ σφεας σινέσκοντο, βίῃφι δὲ φέρτεροι ἦσαν.  
 ἔνθεν ἀναστήσας ἄγε Ναυσίθοος θεοειδής,  
 εἶσεν δὲ Σχερίῃ, ἐκὰς ἀνδρῶν ἀλφηστάων,  
 ἀμφὶ δὲ τεῖχος ἔλασσε πόλει, καὶ ἐδείματο οἴκους,  
 καὶ νηοὺς ποίησε θεῶν, καὶ ἐδάσσατ' ἀρούρας. 10  
 ἀλλ' ὁ μὲν ἤδη κηρὶ δαμείς Ἀιδόσδε βεβήκει,  
 Ἀλκίνοος δὲ τότ' ἦρχε, θεῶν ἅπο μῆδεα εἰδώς.  
 τοῦ μὲν ἔβη πρὸς δῶμα θεά, γλαυκῶπις Ἀθήνη,  
 νόστον Ὀδυσσῇ μεγαλήτορι μητιόωσα.  
 βῆ δ' ἵμεν ἐς θάλαμον πολυδαίδαλον, ᾧ ἔνι κούρη 15  
 κοιμᾶτ' ἀθανάτησι φυὴν καὶ εἶδος ὁμοίῃ,  
 Ναυσικαά, θυγάτηρ μεγαλήτορος Ἀλκινόοιο,  
 παρ δὲ δύο ἀμφίπολοι, Χαρίτων ἅπο κάλλος ἔχουσαι,  
 σταθμοῖν ἐκάτερθε· θύραι δ' ἐπέκειντο φαειναί.  
 Ἥ δ' ἀνέμου ὥς πνοιῇ ἐπέσσυτο δέμνια κούρης, 20  
 στή δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ἔειπεν,  
 εἰδομένη κούρη ναυσικλειτοῖο Δύμαντος,  
 206

## BOOK VI

So he lay there asleep, the much-enduring goodly Odysseus, overcome with sleep and weariness; but Athene went to the land and city of the Phaeacians. These dwelt of old in spacious Hyperia hard by the Cyclopes, men overweening in pride who plundered them continually and were mightier than they. From thence Nausithous, the godlike, had removed them, and led and settled them in Scheria far from men that live by toil. About the city he had drawn a wall, he had built houses and made temples for the gods, and divided the ploughlands; but he, ere now, had been stricken by fate and had gone to the house of Hades, and Alcinous was now king, made wise in counsel by the gods. To his house went the goddess, flashing-eyed Athene, to contrive the return of great-hearted Odysseus. She went to a chamber, richly wrought, wherein slept a maiden like the immortal goddesses in form and comeliness, Nausicaa, the daughter of great-hearted Alcinous; hard by slept two hand-maidens, gifted with beauty by the Graces, one on either side of the door-posts, and the bright doors were shut.

But like a breath of air the goddess sped to the couch of the maiden, and stood above her head, and spoke to her, taking the form of the daughter of Dymas, famed for his ships, a girl who was of like

ἦ οἱ ὀμηλική μὲν ἔην, κεχάριστο δὲ θυμῷ.  
τῇ μιν εἰσαμένη προσέφη γλαυκῶπις Ἀθήνη·

“Ναυσικάα, τί νύ σ’ ὦδε μεθήμονα γείνατο μήτηρ; 25  
εἶματα μὲν τοι κεῖται ἀκηδέα σιγαλόεντα,  
σοὶ δὲ γάμος σχεδὸν ἐστίν, ἵνα χρή καλὰ μὲν αὐτὴν  
ἐννυσθαι, τὰ δὲ τοῖσι παρασχεῖν, οἳ κέ σ’ ἄγωνται.  
ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει  
ἐσθλή, χαίρουσιν δὲ πατὴρ καὶ πότνια μήτηρ. 30  
ἀλλ’ ἴομεν πλυνέουσai ἅμ’ ἡοῖ φαινομένηφι·  
καὶ τοι ἐγὼ συνέριθος ἅμ’ ἔψομαι, ὄφρα τάχιστα  
ἐντύνεαι, ἐπεὶ οὐ τοι ἔτι δὴν παρθένος ἔσσεαι·  
ἤδη γάρ σε μνῶνται ἀριστῆες κατὰ δῆμον  
πάντων Φαιήκων, ὅθι τοῖ γένος ἐστὶ καὶ αὐτῇ. 35  
ἀλλ’ ἄγ’ ἐπότρυνον πατέρα κλυτὸν ἡῶθι πρὸ  
ἡμιόνους καὶ ἅμαξαν ἐφοπλίσαι, ἣ κεν ἄγῃσι  
ζῶστρά τε καὶ πέπλους καὶ ῥήγεα σιγαλόεντα.  
καὶ δὲ σοὶ ὦδ’ αὐτῇ πολὺ κάλλιον ἢ ἐπόδεσσιν  
ἔρχεσθαι· πολλὸν γὰρ ἀπὸ πλυνοῖ εἰσι πόλῃος.” 40

Ἡ μὲν ἄρ’ ὥς εἰποῦς’ ἀπέβη γλαυκῶπις Ἀθήνη  
Οὔλυμπόνδ’, ὅθι φασὶ θεῶν ἔδος ἀσφαλὲς αἰεὶ  
ἔμμεναι. οὐτ’ ἀνέμοισι τινάσσεται οὔτε ποτ’ ὄμβρῳ  
δεύεται οὔτε χιῶν ἐπιπίλναται, ἀλλὰ μάλ’ αἴθρη  
πέπταται ἀνέφελος, λευκὴ δ’ ἐπιδέδρομεν αἴγλη· 45  
τῷ ἔνι τέρπονται μάκαρες θεοὶ ἥματα πάντα.  
ἐνθ’ ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρη.

Αὐτίκα δ’ Ἡὼς ἦλθεν ἐύθρονος, ἣ μιν ἔγειρε  
Ναυσικάαν ἐύπεπλον· ἄφαρ δ’ ἀπεθαύμας’ ὄνειρον,  
βῆ δ’ ἰέναι διὰ δώμαθ’, ἵν’ ἀγγείλῃε τοκεῦσιν, 50

## THE ODYSSEY, VI. 23-50

age with Nausicaa, and was dear to her heart. Likening herself to her, the flashing-eyed Athene spoke and said :

“Nausicaa, how comes it that thy mother bore thee so heedless? Thy bright raiment is lying uncared for; yet thy marriage is near at hand, when thou must needs thyself be clad in fair garments, and give other such to those who escort thee. It is from things like these, thou knowest, that good report goeth up among men, and the father and honoured mother rejoice. Nay, come, let us go to wash them at break of day, for I will follow with thee to aid thee, that thou mayest with speed make thee ready; for thou shalt not long remain a maiden. Even now thou hast suitors in the land, the noblest of all the Phaeacians, from whom is thine own lineage. Nay, come, bestir thy noble father early this morning that he make ready mules and a waggon for thee, to bear the girdles and robes and bright coverlets. And for thyself, too, it is far more seemly to go thus than on foot, for the washing tanks are far from the city.”

So saying, the goddess, flashing-eyed Athene, departed to Olympus, where, they say, is the abode of the gods that stands fast forever. Neither is it shaken by winds nor ever wet with rain, nor does snow fall upon it, but the air is outspread clear and cloudless, and over it hovers a radiant whiteness. Therein the blessed gods are glad all their days, and thither went the flashing-eyed one, when she had spoken all her word to the maiden.

At once then came fair-throned Dawn and awakened Nausicaa of the beautiful robes, and straightway she marvelled at her dream, and went through the house

πατρὶ φίλῳ καὶ μητρί· κιχήσατο δ' ἔνδον ἑόντας·  
 ἢ μὲν ἐπ' ἐσχάρῃ ἦστο σὺν ἀμφιπόλοισι γυναιξίν  
 ἡλάκατα στρωφῶσ' ἀλιπόρφυρα· τῷ δὲ θύραζε  
 ἐρχομένῳ ξύμβλητο μετὰ κλειτοὺς βασιλῆας  
 ἐς βουλήν, ἵνα μιν κάλεον Φαίηκες ἀγαυοί.

55

ἢ δὲ μάλ' ἄγχι σταῖσα φίλον πατέρα προσέειπε·  
 “ Πάππα φίλ', οὐκ ἂν δὴ μοι ἐφοπλίσσειας ἀπήνην  
 ὑψηλὴν ἐύκυκλον, ἵνα κλυτὰ εἴματ' ἄγωμαι  
 ἐς ποταμὸν πλυνέουσα, τά μοι ῥερυπωμένα κεῖται;  
 καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρῶτοισιν ἑόντα  
 βουλὰς βουλεύειν καθαρὰ χροῖ εἴματ' ἔχοντα.  
 πέντε δέ τοι φίλοι νῆες ἐνὶ μεγάροις γεγάασιν,  
 οἱ δὲ ὀπυῖοντες, τρεῖς δ' ἡἴθεοι θαλέθοντες·  
 οἱ δ' αἰεὶ ἐθέλουσι νεόπλυτα εἴματ' ἔχοντες  
 ἐς χορὸν ἔρχεσθαι· τὰ δ' ἐμῇ φρενὶ πάντα μέμηλεν.”

60

65

“Ὡς ἔφατ'· αἶδετο γὰρ θαλερὸν γάμον ἐξονομῆναι  
 πατρὶ φίλῳ. ὁ δὲ πάντα νόει καὶ ἀμείβετο μύθῳ·  
 “ Οὔτε τοι ἡμίονων φθονέω, τέκος, οὔτε τευ ἄλλου.  
 ἔρχευ· ἀτάρ τοι δμῶες ἐφοπλίσσουσιν ἀπήνην  
 ὑψηλὴν ἐύκυκλον, ὑπερτερὴν ἀραρυῖαν.”

70

“Ὡς εἰπὼν δμῶεσσιν ἐκέκλετο, τοὶ δ' ἐπίθοντο.  
 οἱ μὲν ἄρ' ἐκτὸς ἄμαξαν ἐύτροχον ἡμιονεῖην  
 ὦπλεον, ἡμίονους θ' ὕπαγον ζευξάν θ' ὑπ' ἀπήνη·  
 κούρη δ' ἐκ θαλάμοιο φέρεν ἐσθῆτα φαεινήν.  
 καὶ τὴν μὲν κατέθηκεν ἐυξέστῳ ἐπ' ἀπήνην,  
 μήτηρ δ' ἐν κίστῃ ἐτίθει μενοεικέ' ἐδωδὴν

75

to tell her parents, her father dear and her mother; and she found them both within. The mother sat at the hearth with her handmaidens, spinning the yarn of purple dye, and her father she met as he was going forth to join the glorious kings in the place of council, to which the lordly Phaeacians called him. But she came up close to her dear father, and said:

"Papa dear, wilt thou not make ready for me a waggon, high and stout of wheel, that I may take to the river for washing the goodly raiment of mine which is lying here soiled? Moreover for thyself it is seemly that when thou art at council with the princes thou shouldst have clean raiment upon thee; and thou hast five sons living in thy halls—two are wedded, but three are sturdy bachelors—and these ever wish to put on them freshly-washed raiment, when they go to the dance. Of all this must I take thought."

So she spoke, for she was ashamed to name glad-some<sup>1</sup> marriage to her father; but he understood all, and answered, saying: "Neither the mules do I begrudge thee, my child, nor aught beside. Go thy way; the slaves shall make ready for thee the waggon, high and stout of wheel and fitted with a box above."<sup>2</sup>

With this he called to the slaves, and they hearkened. Outside the palace they made ready the light-running mule waggon, and led up the mules and yoked them to it; and the maiden brought from her chamber the bright raiment, and placed it upon the polished car, while her mother put in a chest food of

<sup>1</sup> Possibly "fruitful"; cf. xx. 74; *Il.* ii. 53.

<sup>2</sup> Presumably with a body above the running-gear, not a mere *δίφρος*. Others assume that *ὑπερσπίνη* denotes an "awning."



# HOMER

παντοίην, ἐν δ' ὄψα τίθει, ἐν δ' οἶνον ἔχευεν  
 ἀσκῶ ἐν αἰγείῳ· κούρη δ' ἐπεβήσετ' ἀπήνης.  
 δῶκεν δὲ χρυσέῃ ἐν ληκύθῳ ὑγρὸν ἔλαιον,  
 ἦος χυτλώσαιτο σὺν ἀμφιπόλοισι γυναιξίν. 80  
 ἥ δ' ἔλαβεν μάστιγα καὶ ἡνία σιγαλόεντα,  
 μάστιξεν δ' ἐλάαν· καναχὴ δ' ἦν ἡμιόνοιιν.  
 αἰ δ' ἄμοτον τανύοντο, φέρον δ' ἐσθήτα καὶ αὐτήν,  
 οὐκ οἶν, ἅμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι.  
 Αἰ δ' ὅτε δὴ ποταμοῖο ῥόον περικαλλέ' ἴκοντο, 85  
 ἔνθ' ἦ τοι πλυνοὶ ἦσαν ἐπηετανοί, πολὺ δ' ὕδωρ  
 καλὸν ὑπεκπρόρεεν<sup>1</sup> μάλα περ ῥυπόωντα καθῆραι,  
 ἔνθ' αἶ γ' ἡμιόνους μὲν ὑπεκπροέλυσαν ἀπήνης.  
 καὶ τὰς μὲν σεῦαν ποταμὸν πάρα δινήεντα  
 τρώγειν ἄγρωστιν μελιηδέα· ταὶ δ' ἀπ' ἀπήνης 90  
 εἴματα χερσὶν ἔλοντο καὶ ἐσφόρεον μέλαν ὕδωρ,  
 στεῖβον δ' ἐν βόθροισι θοῶς ἔριδα προφέρουσαι.  
 αὐτὰρ ἐπεὶ πλυνάν τε κάθηράν τε ῥύπα πάντα,  
 ἐξείης πέτασαν παρὰ θῖν' ἄλός, ἥχι μάλιστα  
 λάιγγας ποτὶ χέρσον ἀποπλύνεσκε<sup>2</sup> θάλασσα. 95  
 αἰ δὲ λοεσσάμεναι καὶ χρισάμεναι λίπ' ἐλαίῳ  
 δεῖπνον ἔπειθ' εἶλοντο παρ' ὄχθησιν ποταμοῖο,  
 εἴματα δ' ἡελίοιο μένον τερσήμεναι αὐγῇ.  
 αὐτὰρ ἐπεὶ σίτου τάρφθεν δμῳαί τε καὶ αὐτή,  
 σφαίρῃ ταὶ δ' ἄρ' ἔπαιζον, ἀπὸ κρήδεμνα βαλοῦσαι· 100  
 τῇσι δὲ Ναυσικᾶα λευκώλενος ἤρχετο μολπῆς.  
 οἷη δ' Ἀρτεμις εἴσι κατ' οὔρεα<sup>3</sup> ἰοχέαιρα,  
 ἥ κατὰ Τηϋέγον περιμήκετον ἥ Ἐρύμανθον,  
 τερπομένη κάπροισι καὶ ὠκείης ἐλάφοισι·

<sup>1</sup> ὑπεκπρόρεεν : ὑπεκπρορρέει MSS.

<sup>2</sup> ἀποπλύνεσκε : ἀποπτύεσκε.

<sup>3</sup> οὔρεα : οὔρεος.

all sorts to satisfy the heart. Therein she put dainties, and poured wine in a goat-skin flask; and the maiden mounted upon the waggon. Her mother gave her also soft olive oil in a flask of gold, that she and her maidens might have it for the bath. Then Nausicaa took the whip and the bright reins, and smote the mules to start them; and there was a clatter of the mules as they sped on amain, bearing the raiment and the maiden; neither went she alone, for with her went her handmaids as well.

Now when they came to the beautiful streams of the river, where were the washing tanks that never failed—for abundant clear water welled up from beneath and flowed over, to cleanse garments however soiled—there they loosed the mules from under the waggon and drove them along the eddying river to graze on the honey-sweet water-grass, and themselves took in their arms the raiment from the waggon, and bore it into the dark water, and trampled it in the trenches, busily vying each with each. Now when they had washed the garments, and had cleansed them of all the stains, they spread them out in rows on the shore of the sea where the waves dashing against the land washed the pebbles cleanest; and they, after they had bathed and anointed themselves richly with oil, took their meal on the river's banks, and waited for the clothing to dry in the bright sunshine. Then when they had had their joy of food, she and her handmaids, they threw off their head-gear and fell to playing at ball, and white-armed Nausicaa was leader in the song.<sup>1</sup> And even as Artemis, the archer, roves over the mountains, along the ridges of lofty Taygetus or Erymanthus, joying in the pursuit of boars and

<sup>1</sup> They sing while tossing the ball to one another.

τῇ δέ θ' ἅμα νύμφαι, κοῦραι Διὸς αἰγιόχοιο, 105  
 ἀγρονόμοι παῖζουσι, γέγηθε δέ τε φρένα Λητώ·  
 πασάων δ' ὑπὲρ ἧ γε κάρη ἔχει ἡδὲ μέτωπα,  
 ῥεῖά τ' ἀριγνώτη πέλεται, καλαὶ δέ τε πᾶσαι·  
 ὥς ἡ γ' ἀμφιπόλοισι μετέπρεπε παρθένος ἀδμῆς.

Ἄλλ' ὅτε δὴ ἄρ' ἔμελλε πάλιν οἰκόνδε νέεσθαι 110  
 ζεύξασ' ἡμιόνους πτύξασά τε εἵματα καλά,  
 ἔνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη,  
 ὥς Ὀδυσσεὺς ἔγροιτο, ἴδοι τ' ἐνώπιδα κούρην,  
 ἧ οἱ Φαιήκων ἀνδρῶν πόλιν ἡγήσαιο.

σφαῖραν ἔπειτ' ἔρριψε μετ' ἀμφίπολον βασιλεια· 115  
 ἀμφιπόλου μὲν ἅμαρτε, βαθείῃ δ' ἔμβαλε δῖνῃ·  
 αἰ δ' ἐπὶ μακρὸν ἄυσαν· ὁ δ' ἔγρετο δῖος Ὀδυσσεύς,  
 ἐξόμενος δ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν·

“ὦ μοι ἐγὼ, τέων αὖτε βροτῶν ἐς γαῖαν ἰκάνω;  
 ἦ ῥ' οἷ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 120  
 ἦε φιλόξεينوι καὶ σφιν νόος ἐστὶ θεουδής;  
 ὥς τέ με κουράων ἀμφήλυθε θῆλυς αὐτή·  
 νυμφάων, αἱ ἔχουσ' ὀρέων αἰπεινὰ κάρηνα  
 καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήεντα.  
 ἦ νύ που ἀνθρώπων εἰμὶ σχεδὸν αὐδηέντων; 125  
 ἀλλ' ἄγ' ἐγὼν αὐτὸς πειρήσομαι ἡδὲ ἰδωμαι.”

Ὡς εἰπὼν θάμνων ὑπεδύσετο δῖος Ὀδυσσεύς,  
 ἐκ πυκινῆς δ' ὕλης πτόρθον κλάσε χειρὶ παχείῃ  
 φύλλων, ὥς ῥύσαιο περὶ χροῖ μήδεα φωτός.  
 βῆ δ' ἵμεν ὥς τε λέων ὀρεσίτροφος ἀλκὶ πεποιθώς, 130  
 ὅς τ' εἶσ' ὕομενος καὶ ἀήμενος, ἐν δέ οἱ ὅσσε  
 daίεται· αὐτὰρ ὁ βουστὶ μετέρχεται ἢ οἶεσσι  
 ἢ μετ' ἀγροτέρας ἐλάφους· κέλεται δέ ἐ γαστήρ

swift deer, and with her sport the wood-nymphs, the daughters of Zeus who bears the aegis, and Leto is glad at heart—high above them all Artemis holds her head and brows, and easily may she be known, though all are fair—so amid her handmaidens shone the maid unwed.

But when she was about to yoke the mules, and fold the fair raiment, in order to return homeward, then the goddess, flashing-eyed Athene, took other counsel, that Odysseus might awake and see the fair-faced maid, who should lead him to the city of the Phaeacians. So then the princess tossed the ball to one of her maidens; the maiden indeed she missed, but cast it into a deep eddy, and thereat they cried aloud, and goodly Odysseus awoke, and sat up, and thus he pondered in mind and heart:

“Woe is me! to the land of what mortals am I now come? Are they cruel, and wild, and unjust? or do they love strangers and fear the gods in their thoughts? There rang in my ears a cry as of maidens, of nymphs who haunt the towering peaks of the mountains, the springs that feed the rivers, and the grassy meadows! Can it be that I am somewhere near men of human speech? Nay, I will myself make trial and see.”

So saying the goodly Odysseus came forth from beneath the bushes, and with his stout hand he broke from the thick wood a leafy branch, that he might hold it about him and hide therewith his nakedness. Forth he came like a mountain-nurtured lion trusting in his might, who goes forth, beaten with rain and wind, but his two eyes are ablaze: into the midst of the kine he goes, or of the sheep, or on the track of the wild deer, and his belly bids

μήλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·  
 ὥς Ὀδυσσεὺς κούρησιν ἐνπλοκάμοισιν ἔμελλε 135  
 μίξεσθαι, γυμνὸς περ ἑὼν· χρεῖῳ γὰρ ἵκανε.  
 σμερδαλέος δ' αὐτῇσι φάνη κεκακωμένος ἄλμη,  
 τρέσσαν δ' ἄλλυδις ἄλλη ἐπ' ἠϊόνας προὔχουσας·  
 οἷη δ' Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη 140  
 θάρσος ἐνὶ φρεσὶ θῆκε καὶ ἐκ δέος εἴλετο γυίων.  
 στῇ δ' ἄντα σχομένη· ὁ δὲ μερμήριξεν Ὀδυσσεύς,  
 ἥ γούνων λίσσοιτο λαβὼν ἐνώπιδα κούρην,  
 ἥ αὐτως ἐπέεσσιν ἀποσταδὰ μειλιχίοισι  
 λίσσοιτ', εἰ δείξειε πόλιν καὶ εἴματα δοίη.  
 ὥς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι, 145  
 λίσσεσθαι ἐπέεσσιν ἀποσταδὰ μειλιχίοισι,  
 μή οἱ γούνα λαβόντι χολώσαιο φρένα κούρη.  
 αὐτίκα μειλίχιον καὶ κερδαλέον φάτο μῦθον.

— “Γουνουμαί σε, ἄνασσα· θεὸς νύ τις, ἢ βροτὸς ἐσσι;  
 εἰ μὲν τις θεὸς ἐσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν, 150  
 Ἀρτέμιδί σε ἐγὼ γε, Διὸς κούρη μέγαλοιο,  
 εἰδὸς τε μέγεθός τε φυὴν τ' ἄγχιστα εἴσκω·  
 εἰ δέ τίς ἐσσι βροτῶν, τοὶ ἐπὶ χθονὶ ναιετάουσιν,  
 τρὶς μάκαρες μὲν σοί γε πατὴρ καὶ πότνια μήτηρ,  
 τρὶς μάκαρες δὲ κασίγνητοι· μάλα πού σφισι θυμὸς 155  
 αἰὲν ἐνφροσύνησιν ἰαίνεται εἵνεκα σείο,  
 λευσσόντων τοιόνδε θάλος χορὸν εἰσοιχνεῦσαν.  
 κεῖνος δ' αὖ περὶ κῆρι μακάρτατος ἔξοχον ἄλλων,  
 ὅς κέ σ' ἐέδνοισι βρίσας οἰκόνδ' ἀγάγεται.

<sup>1</sup> This metaphorical use of *θάλος* and, e.g., *ἔργος* is very common : see *Il.* xxii. 87 ; xviii. 56, and cf. *Psalms* cxliv. 12.

him go even into the close-built fold, to make an attack upon the flocks. Even so Odysseus was about to enter the company of the fair-tressed maidens, naked though he was, for need had come upon him. But terrible did he seem to them, all befouled with brine, and they shrank in fear, one here, one there, along the jutting sand-spits. Alone the daughter of Alcinous kept her place, for in her heart Athene put courage, and took fear from her limbs. She fled not, but stood and faced him; and Odysseus pondered whether he should clasp the knees of the fair-faced maid, and make his prayer, or whether, standing apart as he was, he should beseech her with gentle words, in hope that she might show him the city and give him raiment. And, as he pondered, it seemed to him better to stand apart and beseech her with gentle words, lest the maiden's heart should be wroth with him if he clasped her knees; so straight-way he spoke a gentle word and crafty:

"I beseech thee, O queen,—a goddess art thou, or art thou mortal? If thou art a goddess, one of those who hold broad heaven, to Artemis, the daughter of great Zeus, do I liken thee most nearly in comeliness and in stature and in form. But if thou art one of mortals who dwell upon the earth, thrice-blessed then are thy father and thy honoured mother, and thrice-blessed thy brethren. Full well, I ween, are their hearts ever warmed with joy because of thee, as they see thee entering the dance, a plant<sup>1</sup> so fair. But he again is blessed in heart above all others, who shall prevail with his gifts of wooing and lead thee to his home. For "That our sons may be as plants"; and *Isaiah* v. 7, "For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant."

# HOMER

οὐ γάρ πω τοιοῦτον ἴδον βροτὸν<sup>1</sup> ὀφθαλμοῖσιν, 160  
 οὔτ' ἄνδρ' οὔτε γυναῖκα· σέβας μ' ἔχει εἰσορόωντα.  
 Δήλῳ δὴ ποτε τοῖον Ἀπόλλωνος παρὰ βωμῷ  
 φοῖνικος νέον ἔρνος ἀνερχόμενον ἐνόησα·  
 ἦλθον γὰρ καὶ κεῖσε, πολὺς δέ μοι ἔσπετο λαός,  
 τὴν ὁδὸν ἧ δὴ μέλλεν ἐμοὶ κακὰ κηδε' ἔσεσθαι. 165  
 ὥς δ' αὐτως καὶ κεῖνο ἰδὼν ἐτεθήπεα θυμῷ  
 δῆν, ἐπεὶ οὐ πω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης,  
 ὥς σέ, γύναι, ἄγαμαί τε τέθηπά τε, δαίδια δ' αἰνῶς  
 γούνων ἄψασθαι· χαλεπὸν δέ με πένθος ἰκάνει.  
 χθιζὸς ἐεικοστῷ φύγον ἡματι οἶνοπα πόντον· 170  
 τόφρα δέ μ' αἰεὶ κῦμ' ἐφόρει κραιπναί τε θύελλαι  
 νήσου ἀπ' Ὀγυγίης. νῦν δ' ἐνθάδε κάββαλε δαιμων,  
 ὄφρ' ἔτι πον καὶ τῇδε πάθω κακόν· οὐ γὰρ οἶω  
 παύσεσθ', ἀλλ' ἔτι πολλὰ θεοὶ τελέουσι πάροιθεν.  
 ἀλλὰ, ἄνασσ', ἐλέαιρε· σέ γὰρ κακὰ πολλὰ μογήσας 175  
 ἐς πρώτην ἰκόμην, τῶν δ' ἄλλων οὐ τινα οἶδα  
 ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαῖαν ἔχουσιν.  
 ἄστυ δέ μοι δεῖξον, δὸς δέ ράκος ἀμφιβαλέσθαι,  
 εἴ τί πον εἴλυμα σπείρων ἔχες ἐνθάδ' ἰοῦσα.  
 σοὶ δέ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῇσι μενοινᾶς, 180  
 ἄνδρα τε καὶ οἶκον, καὶ ὁμοφροσύνην ὀπάσειαν  
 ἐσθλήν· οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον,  
 ἧ ὄθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον  
 ἀνὴρ ἠδὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσι,  
 χάρματα δ' εὐμενέτησι, μάλιστα δέ τ' ἐκλυνον αὐτοί." 185

<sup>1</sup> ἴδον βροτὸν : ἐγὼν ἴδον.

never yet have mine eyes looked upon a mortal such as thou, whether man or woman; amazement holds me as I look on thee. Of a truth in Delos once I saw such a thing, a young shoot of a palm springing up beside the altar of Apollo—for thither, too, I went, and much people followed with me, on that journey on which evil woes were to be my portion;—even so, when I saw that, I marvelled long at heart, for never yet did such a tree spring up from the earth. And in like manner, lady, do I marvel at thee, and am amazed, and fear greatly to touch thy knees; but sore grief has come upon me. Yesterday, on the twentieth day, I escaped from the wine-dark sea, but ever until then the wave and the swift winds bore me from the island of Ogygia; and now fate has cast me ashore here, that here too, haply, I may suffer some ill. For not yet, methinks, will my troubles cease, but the gods ere that will bring many to pass. Nay, O queen, have pity; for it is to thee first that I am come after many grievous toils, and of the others who possess this city and land I know not one. Shew me the city, and give me some rag to throw about me, if thou hadst any wrapping for the clothes when thou camest hither. And for thyself, may the gods grant thee all that thy heart desires; a husband and a home may they grant thee, and oneness of heart—a goodly gift. For nothing is greater or better than this, when man and wife dwell in a home in one accord, a great grief to their foes and a joy to their friends; but they know it<sup>1</sup> best themselves.”

<sup>1</sup> Lit. “they hear.” This use of κλύω is quite without parallel.



# HOMER

Τὸν δ' αὖ Ναυσικάα λευκώλενος ἀντίον ἤυδα·  
 “Ξεῖν’, ἐπεὶ οὔτε κακῶ οὔτ’ ἄφρονι φωτὶ ἔοικας·  
 Ζεὺς δ’ αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν,  
 ἐσθλοῖς ἡδὲ κακοῖσιν, ὅπως ἐθέλησιν, ἐκάστω·  
 καὶ που σοὶ τάδ’ ἔδωκε, σὲ δὲ χρὴ τετλάμεν ἔμπης. 190  
 νῦν δ’, ἐπεὶ ἡμετέρην τε πόλιν καὶ γαῖαν ἱκάνεις,  
 οὔτ’ οὖν ἐσθῆτος δευήσσαι οὔτε τευ ἄλλου,  
 ὦν ἐπέοιχ’ ἱκέτην ταλαπείριον ἀντιάσαντα.  
 ἄστυ δέ τοι δείξω, ἐρέω δέ τοι οὔνομα λαῶν.  
 Φαίηκες μὲν τήνδε πόλιν καὶ γαῖαν ἔχουσιν, 195  
 εἰμὶ δ’ ἐγὼ θυγάτηρ μεγαλήτορος Ἀλκινόοιο,  
 τοῦ δ’ ἐκ Φαιήκων ἔχεται κάρτος τε βίη τε.”

Ἡ ῥα καὶ ἀμφιπόλοισιν ἐνπλοκάμοισι κέλευσε·  
 “Στῆτέ μοι, ἀμφίπολοι· πόσε φεύγετε φῶτα ἰδοῦσαι;  
 ἢ μή πού τινα δυσμενέων φάσθ’ ἔμμεναι ἀνδρῶν; 200  
 οὐκ ἔσθ’ οὗτος ἀνὴρ διερὸς βροτὸς οὐδὲ γένηται,  
 ὃς κεν Φαιήκων ἀνδρῶν ἐς γαῖαν ἵκηται  
 δημοτῆτα φέρων· μάλα γὰρ φίλοι ἀθανάτοισιν.  
 οἰκέομεν δ’ ἀπάνευθε πολυκλύστῳ ἐνὶ πόντῳ,  
 ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος. 205  
 ἀλλ’ ὅδε τις δύστηνος ἀλώμενος ἐνθάδ’ ἱκάνει,  
 τὸν νῦν χρὴ κομέειν· πρὸς γὰρ Διὸς εἰσιν ἅπαντες  
 ξεῖνοί τε πτωχοί τε, δόσις δ’ ὀλίγη τε φίλη τε.  
 ἀλλὰ δότ’, ἀμφίπολοι, ξείνῳ βρῶσίν τε πόσιν τε,  
 λούσατέ τ’ ἐν ποταμῷ, ὅθ’ ἐπὶ σκέπας ἔστ’ ἀνέμοιο.” 210

Ὡς ἔφαθ’, αἱ δ’ ἔσταν τε καὶ ἀλλήλησι κέλευσαν,  
 καδ δ’ ἄρ’ Ὀδυσσῆ’ εἶσαν ἐπὶ σκέπας, ὥς ἐκέλευσεν

Then white-armed Nausicaa answered him : "Stranger, since thou seemest to be neither an evil man nor a witless, and it is Zeus himself, the Olympian, that gives happy fortune to men, both to the good and the evil, to each man as he will ; so to thee, I ween, he has given this lot, and thou must in any case endure it. But now, since thou hast come to our city and land, thou shalt not lack clothing or aught else of those things which befit a sore-tried suppliant when he cometh in the way. The city will I shew thee, and will tell thee the name of the people. The Phaeacians possess this city and land, and I am the daughter of great-hearted Alcinous, upon whom depend the might and power of the Phaeacians."

She spoke, and called to her fair-tressed hand-maids : "Stand, my maidens. Whither do ye flee at the sight of a man? Ye do not think, surely, that he is an enemy? That mortal man lives not, or exists<sup>1</sup> nor shall ever be born who shall come to the land of the Phaeacians as a foeman, for we are very dear to the immortals. Far off we dwell in the surging sea, the furthestmost of men, and no other mortals have dealings with us. Nay, this is some hapless wanderer that has come hither. Him must we now tend ; for from Zeus are all strangers and beggars, and a gift, though small, is welcome. Come, then, my maidens, give to the stranger food and drink, and bathe him in the river in a spot where there is shelter from the wind."

So she spoke, and they halted and called to each other. Then they set Odysseus in a sheltered

<sup>1</sup> The doubtful word *δῆρός* is here taken to mean "living" (Aristarchus, *δ ζῶν*). In ix. 43 *δῆρῳ* must be a different word.

Ναυσικάα θυγάτηρ μεγαλήτορος Ἀλκινόοιο·  
 παρ δ' ἄρα οἱ φᾶρός τε χιτῶνά τε εἴματ' ἔθηκαν,  
 δῶκαν δὲ χρυσῆν ἐν ληκύθῳ ὑγρὸν ἔλαιον, 215  
 ἥνωγον δ' ἄρα μιν λοῦσθαι ποταμοῖο ῥοῇσιν.  
 δὴ ῥα τότε ἀμφιπόλοισι μετηύδα διὸς Ὀδυσσεύς·  
 “ Ἀμφίπολοι, στήθ' οὕτω ἀπόπροθεν, ὅφρ' ἐγὼ αὐτὸς  
 ἄλμην ὥμοιιν ἀπολούσομαι, ἀμφὶ δ' ἐλαίῳ  
 χρίσομαι· ἥ γὰρ δηρὸν ἀπὸ χροός ἐστιν ἀλοιφή. 220  
 ἄντην δ' οὐκ ἂν ἐγὼ γε λοέσσομαι· αἰδέομαι γὰρ  
 γυμνοῦσθαι κούρησιν ἐυπλοκάμοισι μετελθών.”

“Ὡς ἔφαθ', αἱ δ' ἀπάνευθεν ἴσαν, εἶπον δ' ἄρα κούρη.  
 αὐτὰρ ὁ ἐκ ποταμοῦ χροά νίζετο διὸς Ὀδυσσεύς  
 ἄλμην, ἥ οἱ νῶτα καὶ εὐρέας ἄμπεχεν ὥμους, 225  
 ἐκ κεφαλῆς δ' ἔσμηχεν ἄλὸς χνόον ἀτρυγέτοιο.  
 αὐτὰρ ἐπεὶ δὴ πάντα λοέσσατο καὶ λίπ' ἄλειψεν,  
 ἀμφὶ δὲ εἴματα ἔσσαθ' ἃ οἱ πόρε παρθένος ἀδμῆς,  
 τὸν μὲν Ἀθηναίη θῆκεν Διὸς ἐκγεγαυῖα  
 μείζονά τ' εἰσιδέειν καὶ πάσσονα, καδ δὲ κάρητος 230  
 οὔλας ἤκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίας.  
 ὥς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνὴρ  
 ἴδρις, ὃν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη  
 τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει,  
 ὥς ἄρα τῷ κατέχευε χάριν κεφαλῇ τε καὶ ὥμοις. 235  
 ἔζेत' ἔπειτ' ἀπάνευθε κιῶν ἐπὶ θῖνα θαλάσσης,  
 κάλλει καὶ χάρισι στίλβων· θηεῖτο δὲ κούρη.  
 δὴ ῥα τότε ἀμφιπόλοισιν ἐυπλοκάμοισι μετηύδα·  
 “ Κλυτέ μεν, ἀμφίπολοι λευκώλενοι, ὅφρα τι εἴπω.  
 οὐ πάντων ἀέκητι θεῶν, οἳ Ὀλυμπον ἔχουσιν, 240

## THE ODYSSEY, VI. 213-240

place, as Nausicaa, the daughter of great-hearted Alcinous, bade, and beside him they put a cloak and a tunic for raiment, and gave him soft olive oil in the flask of gold, and bade him bathe in the streams of the river. Then among the maidens spoke goodly Odysseus: "Maidens, stand yonder apart, that by myself I may wash the brine from my shoulders, and anoint myself with olive oil; for of a truth it is long since oil came near my skin. But in your presence will I not bathe, for I am ashamed to make me naked in the midst of fair-tressed maidens."

So he said, and they went apart and told the princess. But with water from the river goodly Odysseus washed from his skin the brine which clothed his back and broad shoulders, and from his head he wiped the scurf of the unresting sea. But when he had washed his whole body and anointed himself with oil, and had put on him the raiment which the unwedded maid had given him, then Athene, the daughter of Zeus, made him taller to look upon and mightier, and from his head she made the locks to flow in curls like unto the hyacinth flower. And as when a man overlays silver with gold, a cunning workman whom Hephaestus and Pallas Athene have taught all manner of craft, and full of grace is the work he produces, even so the goddess shed grace upon his head and shoulders. Then he went apart and sat down on the shore of the sea, gleaming with beauty and grace; and the damsel marvelled at him, and spoke to her fair-tressed handmaids, saying:

"Listen, white-armed maidens, that I may say somewhat. Not without the will of all the gods who hold Olympus does this man come among the

# HOMER

Φαιήκεσσ' ὅδ' ἀνὴρ ἐπιμίσγεται ἀντιθέοισι·  
 πρόσθεν μὲν γὰρ δὴ μοι ἀεικέλιος δέατ' εἶναι,  
 νῦν δὲ θεοῖσιν ἔοικε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.  
 αἱ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἴη  
 ἐνθάδε ναιετάων, καὶ οἱ ἄδοι αὐτόθι μίμνειν. 245  
 ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρῶσιν τε πόσιν τε."  
 Ὡς ἔφαθ', αἱ δ' ἄρα τῆς μάλα μὲν κλύουν ἡδ' ἐπίθοντο,  
 παρ δ' ἄρ' Ὀδυσσῆϊ ἔθεσαν βρῶσιν τε πόσιν τε.  
 ἦ τοι ὁ πῖνε καὶ ἦσθε πολὺτλας δῖος Ὀδυσσεὺς  
 ἀρπαλέως· δηρὸν γὰρ ἐδητύος ἦεν ἄπαστος. 250  
 Αὐτὰρ Ναυσικάα λευκώλενος ἄλλ' ἐνόησεν  
 εἶματ' ἄρα πτύξασα τίθει καλῆς ἐπ' ἀπήνης,  
 ζεῦξεν δ' ἡμιόνους κρατερώνυχας, ἀν δ' ἔβη αὐτή,  
 ὠτρυνεν δ' Ὀδυσῆα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·  
 "Ὅρσεο δὴ νῦν, ξεῖνε, πόλινδ' ἵμεν, ὅφρα σε πέμψω  
 πατρὸς ἐμοῦ πρὸς δῶμα δαΐφρονος, ἔνθα σέ φημι 256  
 πάντων Φαιήκων εἰδΗΣέμεν ὅσσοι ἄριστοι.  
 ἀλλὰ μάλ' ὧδ' ἔρδειν, δοκέεις δέ μοι οὐκ ἀπινύσσειν·  
 ὅφρ' ἂν μὲν κ' ἀγροὺς ἴομεν καὶ ἔργ' ἀνθρώπων,  
 τόφρα σὺν ἀμφιπόλοισι μεθ' ἡμιόνους καὶ ἄμαξαν 260  
 καρπαλίμως ἔρχεσθαι· ἐγὼ δ' ὁδὸν ἡγεμονεύσω.  
 αὐτὰρ ἐπὴν πόλιος ἐπιβήομεν, ἦν πέρι πύργος  
 ὑψηλός, καλὸς δὲ λιμὴν ἐκάτερθε πόλης,  
 λεπτή δ' εἰσίστημι· νῆες δ' ὁδὸν ἀμφιέλισσαι  
 εἰρύαται· πᾶσιν γὰρ ἐπίστιόν ἐστιν ἐκάστω. 265  
 ἔνθα δέ τέ σφ' ἀγορὴ καλὸν Ποσιδήϊον ἀμφίς,  
 ῥυτοῖσιν λάεσσι κατωρυχέεσσ' ἀραρυῖα.  
 ἔνθα δὲ νηῶν ὅπλα μελαινάων ἀλέγουσι,

## THE ODYSSEY, VI. 241-268

godlike Phaeacians. Before he seemed to me uncouth, but now he is like the gods, who hold broad heaven. Would that a man such as he might be called my husband, dwelling here, and that it might please him here to remain. But come, my maidens; give to the stranger food and drink."

So she spoke, and they readily hearkened and obeyed, and set before Odysseus food and drink. Then verily did the much-enduring goodly Odysseus drink and eat, ravenously; for long had he been without taste of food.

But the white-armed Nausicaa took other counsel. She folded the raiment and put it in the fair waggon, and yoked the stout-hoofed mules, and mounted the car herself. Then she hailed Odysseus, and spoke and addressed him: "Rouse thee now, stranger, to go to the city, that I may escort thee to the house of my wise father, where, I tell thee, thou shalt come to know all the noblest of the Phaeacians. Only do thou thus, and, methinks, thou dost not lack understanding: so long as we are passing through the country and the tilled fields of men go thou quickly with the handmaids behind the mules and the waggon, and I will lead the way. But when we are about to enter the city, around which runs a lofty wall,—a fair harbour lies on either side of the city and the entrance is narrow, and curved ships are drawn up along the road, for they all have stations for their ships, each man one for himself. There, too, is their place of assembly about the fair temple of Poseidon, fitted with huge<sup>1</sup> stones set deep in the earth. Here the men are busied

<sup>1</sup> Lit. "drawn thither," or, according to others, "quarried." cf. xiv. 10.

πείσματα καὶ σπείρα, καὶ ἀποξύνουσιν ἔρετμά.  
 οὐ γὰρ Φαιήκεσσι μέλει βιὸς οὐδὲ φάρετρη, 270  
 ἀλλ' ἴστοι καὶ ἔρετμὰ νεῶν καὶ νῆες εἴσαι,  
 ἦσιν ἀγαλλόμενοι πολιὴν περόωσι θάλασσαν.  
 τῶν ἀλεείνω φῆμιν ἀδευκέα, μή τις ὀπίσσω  
 μωμεύῃ· μάλα δ' εἰσὶν ὑπερφίαλοι κατὰ δῆμον·  
 καὶ νύ τις ὦδ' εἴπησι κακώτερος ἀντιβολήσας· 275  
 'Τίς δ' ὅδε Ναυσικάα ἔπεται καλός τε μέγας τε  
 ξεῖνος; ποῦ δέ μιν εὔρε; πόσις νύ οἱ ἔσσεται αὐτῇ.  
 ἦ τινά που πλαγχθέντα κομίσσατο ἥς ἀπὸ νηὸς  
 ἀνδρῶν τηλεδαπῶν, ἐπεὶ οὐ τινες ἐγγύθεν εἰσὶν·  
 ἦ τίς οἱ εὐξαμένη πολυάρητος θεὸς ἦλθεν 280  
 οὐρανόθεν καταβάς, ἔξει δέ μιν ἥματα πάντα.  
 βέλτερον, εἰ καὐτῇ περ ἐποιχομένη πόσιν εὔρεν  
 ἄλλοθεν· ἦ γὰρ τούσδε γ' ἀτιμάζει κατὰ δῆμον  
 Φαίηκας, τοί μιν μνῶνται πολέες τε καὶ ἐσθλοί·'  
 ὥς ἐρέουσιν, ἐμοὶ δέ κ' ὀνειδέα ταῦτα γένοιτο. 285  
 καὶ δ' ἄλλη νεμεσῶ, ἦ τις τοιαῦτά γε ῥέζοι,  
 ἦ τ' ἀέκητι φίλων πατρὸς καὶ μητρὸς ἐόντων,  
 ἀνδράσι μίσσηται, πρίν γ' ἀμφάδιον γάμον ἐλθεῖν.  
 ξεῖνε, σὺ δ' ὦκ' <sup>1</sup> ἐμέθεν ξυνίει ἔπος, ὄφρα τάχιστα  
 πομπῆς καὶ νόστοιο τύχης παρὰ πατρὸς ἐμοῖο. 290  
 δῆεις ἀγλαδὸν ἄλσος Ἀθήνης ἄγχι κελεύθου  
 αἰγείρων· ἐν δὲ κρήνῃ νάει, ἀμφὶ δὲ λειμών·  
 ἔνθα δὲ πατρὸς ἐμοῦ τέμενος τεθαλυῖά τ' ἀλωή,  
 τόσσον ἀπὸ πτόλιος, ὅσσον τε γέγωνε βοήσας.  
 ἔνθα καθεζόμενος μέναι χρόνον, εἰς ὃ κεν ἡμεῖς 295

<sup>1</sup> ὦκ' Aristarchus: ὦδ' MSS.

## THE ODYSSEY, VI. 269-295

with the tackle of their black ships, with cables and sails, and here they shape the thin oar-blades. For the Phaeacians care not for bow or quiver, but for masts and oars of ships, and for the shapely ships, rejoicing in which they cross over the grey sea. It is their ungentle speech that I shun, lest hereafter some man should taunt me, for indeed there are insolent folk in the land, and thus might some baser fellow say, should he meet us: 'Who is this that follows Nausicaa, a comely man and tall, a stranger? Where did she find him? He will doubtless be a husband for her. Haply she has brought from his ship some wanderer of a folk that dwell afar—for none are near us—or some god, long prayed-for, has come down from heaven in answer to her prayers, and she will have him as her husband all her days. Better so, even if she has herself gone forth and found a husband from another people; for of a truth she scorns the Phaeacians here in the land, where she has wooers many and noble!' So will they say, and this would become a reproach to me. Yea, I would myself blame another maiden who should do such thing, and in despite of her dear father and mother, while yet they live, should consort with men before the day of open marriage. Nay, stranger, do thou quickly hearken to my words, that with all speed thou mayest win from my father an escort and a return to thy land. Thou wilt find a goodly grove of Athene hard by the road, a grove of poplar trees. In it a spring wells up, and round about is a meadow. There is my father's park and fruitful vineyard, as far from the city as a man's voice carries when he shouts. Sit thou down there, and wait for a time, until we come to the city and



ἄστυδε ἔλθωμεν καὶ ἰκώμεθα δώματα πατρός.  
 αὐτὰρ ἐπὴν ἡμέας ἔλπη ποτὶ δώματ' ἀφίχθαι,  
 καὶ τότε Φαιήκων ἵμεν ἐς πόλιν ἥδ' ἐρέεσθαι  
 δώματα πατρός ἐμοῦ μεγαλήτορος Ἀλκινόοιο.  
 ρεία δ' ἀρίγνωτ' ἐστί, καὶ ἂν πάις ἡγήσαιτο 300  
 νήπιος· οὐ μὲν γάρ τι εἰκότα τοῖσι τέτυκται  
 δώματα Φαιήκων, οἷος δόμος Ἀλκινόοιο  
 ἥρωος. ἀλλ' ὅπότ' ἂν σε δόμοι κεκύθωσι καὶ αὐλή,  
 ὦκα μάλα μεγάροιο διελθέμεν, ὄφρ' ἂν ἵκηαι  
 μητέρ' ἐμήν· ἥ δ' ἦσται ἐπ' ἐσχάρῃ ἐν πυρὸς ἀνγῇ, 305  
 ἡλάκατα στρωφῶσ' ἀλιπόρφυρα, θαῦμα ἰδέσθαι,  
 κίονι κεκλιμένη· δμῳαὶ δέ οἱ εἴατ' ὀπισθεν.  
 ἔνθα δὲ πατρός ἐμοῖο θρόνος ποτικέκλιται αὐτῇ,  
 τῷ ὃ γε οἶνοποτάζει ἐφήμενος ἀθάνατος ὤς.  
 τὸν παραμειψάμενος μητρὸς περὶ γούνασι χεῖρας 310  
 βάλλειν ἡμετέρης, ἵνα νόστιμον ἡμαρ ἴδῃαι  
 χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐσσί.  
 εἴ κέν τοι κείνη γε φίλα φρονέῃσ' ἐνὶ θυμῷ,  
 ἐλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἰκέσθαι  
 οἶκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν.”<sup>1</sup> 315  
 ὣς ἄρα φωνήσας ἵμασεν μᾶστιγι φαεινῇ  
 ἡμιόγους· αἱ δ' ὦκα λίπον ποταμοῖο ῥέεθρα.  
 αἱ δ' ἐὺ μὲν τρώχων, ἐὺ δὲ πλίσσοντο πόδεσσιν·  
 ἡ δὲ μάλ' ἡνιόχευεν, ὅπως ἄμ' ἐποίατο πεζοῖ  
 ἀμφίπολοί τ' Ὀδυσσεύς τε, νόφ' δ' ἐπέβαλλεν ἱμάσθλην.  
 δύσετό τ' ἥελιος καὶ τοὶ κλυτὸν ἄλσος ἵκοντο 321  
 ἱρὸν Ἀθηναίης, ἵν' ἄρ' ἔξετο δῖος Ὀδυσσεύς.  
 αὐτίκ' ἔπειτ' ἡρᾶτο Διὸς κούρη μέγαλοιο·  
 “Κλυθί μεν, αἰγιόχοιο Διὸς τέκος, ἀτρυνώνη·  
 νῦν δὴ πέρ μεν ἄκουσον, ἐπεὶ πάρος οὐ ποτ' ἄκουσας 325

<sup>1</sup> Lines 313-5 are omitted in many MSS.; cf. vii. 75-7.

## THE ODYSSEY, VI. 296-325

reach the house of my father. But when thou thinkest that we have reached the house, then do thou go to the city of the Phaeacians and ask for the house of my father, great-hearted Alcinous. Easily may it be known, and a child could guide thee, a mere babe; for the houses of the Phaeacians are no wise built of such sort as is the palace of the lord Alcinous. But when the house and the court enclose thee, pass quickly through the great hall, till thou comest to my mother, who sits at the hearth in the light of the fire, spinning the purple yarn, a wonder to behold, leaning against a pillar, and her handmaids sit behind her. There, too, leaning against the selfsame pillar, is set the throne of my father, whereon he sits and quaffs his wine, like unto an immortal. Him pass thou by, and cast thy hands about my mother's knees, that thou mayest quickly see with rejoicing the day of thy return, though thou art come from never so far. If in her sight thou dost win favour, then there is hope that thou wilt see thy friends, and return to thy well-built house and unto thy native land."

So saying, she smote the mules with the shining whip, and they quickly left the streams of the river. Well did they trot, well did they ply their ambling feet,<sup>1</sup> and she drove with care that the maidens and Odysseus might follow on foot, and with judgment did she ply the lash. Then the sun set, and they came to the glorious grove, sacred to Athene. There Odysseus sat him down, and straightway prayed to the daughter of great Zeus: "Hear me, child of aegis-bearing Zeus, unwearied one. Hearken now to my prayer, since aforetime thou didst not hearken when

<sup>1</sup> The word *πλίσσοντο* is doubtless connected with *πλέκω*, but the rendering should not be made too specific.

## HOMER

ῥαιομένον, ὅτε μ' ἔρραιε κλυτὸς ἐννοσίγαιος.  
δός μ' ἐς Φαίηκας φίλον ἐλθεῖν ἢ δ' ἐλεεινόν.”

“Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη.  
αὐτῷ δ' οὐ πω φαίνεται ἐναντίη· αἶδετο γάρ ῥα  
πατροκασίγνητον· ὁ δ' ἐπιζαφελῶς μενέαινε  
ἀντιθέφ' Ὀδυσῇ πάρος ἦν γαῖαν ἰκέσθαι.

330

## THE ODYSSEY, VI. 326-331

I was smitten, what time the glorious Earth-shaker smote me. Grant that I may come to the Phaeacians as one to be welcomed and to be pitied."

So he spoke in prayer, and Pallas Athene heard him; but she did not yet appear to him face to face, for she feared her father's brother; but he furiously raged against godlike Odysseus, until at length he reached his own land.

## Η

Ὡς ὁ μὲν ἔνθ' ἡρᾶτο πολύτλας δῖος Ὀδυσσεύς,  
 κούρην δὲ προτὶ ἄστυ φέρειν μένος ἡμιόνουιν.  
 ἢ δ' ὅτε δὴ οὐ πατρὸς ἀγακλυτὰ δῶμαθ' ἵκανε,  
 στῆσεν ἄρ' ἐν προθύροισι, κασίγνητοι δέ μιν ἀμφὶς  
 ἴσταντ' ἀθανάτοις ἐναλίγκιοι, οἳ ῥ' ὑπ' ἀπήνης  
 ἡμιόνους ἔλυνον ἐσθῆτά τε ἔσφερον εἴσω.  
 αὐτὴ δ' ἐς θάλαμον ἐὼν ἦε· δαΐε δέ οἱ πῦρ  
 γρήυς Ἀπειραΐη, θαλαμηπόλος Εὐρυμέδουσα,  
 τήν ποτ' Ἀπείρηθεν νέες ἤγαγον ἀμφιέλισσαι·  
 Ἀλκινόω δ' αὐτὴν γέρας ἔξελον, οὐνεκα πᾶσιν  
 Φαιήκεσσιν ἄνασσε, θεοῦ δ' ὥς δῆμος ἄκουεν·  
 ἣ τρέφε Ναυσικάαν λευκώλενον ἐν μεγάροισιν.  
 ἦ οἱ πῦρ ἀνέκαιε καὶ εἴσω δόρπον ἐκόσμιε.

Καὶ τότε Ὀδυσσεύς ὦρτο πόλινδ' ἵμεν· ἀμφὶ δ' Ἀθήνη  
 πολλὴν ἡέρα χεῦε φίλα φρονέουσ' Ὀδυσῆι,  
 μή τις Φαιήκων μεγαθύμων ἀντιβολήσας  
 κερτομέοι τ' ἐπέεσσι καὶ ἐξερέοιθ' ὅτις εἴη.  
 ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πόλιν δύσεσθαι ἐραννὴν,  
 ἔνθα οἱ ἀντεβόλησε θεά, γλαυκῶπις Ἀθήνη,  
 παρθενικῇ ἐικυῖα νεήνιδι, κάλπιν ἐχούση.  
 στῆ δὲ πρόσθ' αὐτοῦ, ὁ δ' ἀνείρετο δῖος Ὀδυσσεύς·

## BOOK VII

So he prayed there, the much-enduring goodly Odysseus, while the two strong mules bore the maiden to the city. But when she had come to the glorious palace of her father, she halted the mules at the outer gate, and her brothers thronged about her, men like the immortals, and loosed the mules from the waggon, and bore the raiment within; and she herself went to her chamber. There a fire was kindled for her by her waiting-woman, Eurymedusa, an aged dame from Apeirê. Long ago the curved ships had brought her from Apeirê, and men had chosen her from the spoil as a gift of honour for Alcinous, for that he was king over all the Phaeacians, and the people hearkened to him as to a god. She it was who had reared the white-armed Nausicaa in the palace, and she it was who kindled the fire for her, and made ready her supper in the chamber.

Then Odysseus roused himself to go to the city, and Athene, with kindly purpose, cast about him a thick mist, that no one of the great-hearted Phaeacians, meeting him, should speak mockingly to him, and ask him who he was. But when he was about to enter the lovely city, then the goddess, flashing-eyed Athene, met him in the guise of a young maiden carrying a pitcher, and she stood before him; and goodly Odysseus questioned her, saying :

“ὦ τέκος, οὐκ ἄν μοι δόμον ἀνέρος ἡγήσαιο  
 Ἀλκινόου, ὃς τοῖσδε μετ’ ἀνθρώποισι ἀνάσσει;  
 καὶ γὰρ ἐγὼ ξεῖνος ταλαπείριος ἐνθάδ’ ἰκάνω  
 τηλόθεν ἐξ ἀπῆς γαίης· τῷ οὐ τινα οἶδα  
 ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαῖαν ἔχουσιν.”<sup>1</sup>

25

Τὸν δ’ αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·  
 “Τοιγὰρ ἐγὼ τοι, ξεῖνε πάτερ, δόμον, ὃν με κελεύεις,  
 δείξω, ἐπεὶ μοι πατρὸς ἀμύμονος ἐγγύθι ναίει.  
 ἀλλ’ ἴθι σιγῇ τοῖον, ἐγὼ δ’ ὁδὸν ἡγεμονεύσω,  
 μηδέ τιν’ ἀνθρώπων προτιόσσεο μηδ’ ἐρέεινε.  
 οὐ γὰρ ξείνους οἶδε μάλ’ ἀνθρώπους ἀνέχονται,  
 οὐδ’ ἀγαπαζόμενοι φιλέουσ’ ὅς κ’ ἄλλοθεν ἔλθῃ.  
 νηυσὶ θοῇσιν τοί γε πεποιοθότες ὠκείησι  
 λαῖτμα μέγ’ ἐκπερώωσιν, ἐπεὶ σφισι δῶκ’ ἐνοσίχθων·  
 τῶν νέες ὠκεῖαι ὥς εἰ πτερὸν ἥε νόημα.”

30

35

“Ὡς ἄρα φωνήσας ἡγήσατο Παλλὰς Ἀθήνη  
 καρπαλίμως· ὁ δ’ ἔπειτα μετ’ ἵχνια βαῖνε θεοῖο.  
 τὸν δ’ ἄρα Φαίηκες ναυσικλυτοὶ οὐκ ἐνόησαν  
 ἐρχόμενον κατὰ ἄστνυ διὰ σφέας· οὐ γὰρ Ἀθήνη  
 εἶα ἐυπλόκαμος, δεινὴ θεός, ἥ ῥά οἱ ἀχλὺν  
 θεσπεσίην κατέχευε φίλα φρονέουσ’ ἐνὶ θυμῷ.  
 θαύμαζεν δ’ Ὀδυσσεὺς λιμένας καὶ νῆας εἰσας  
 αὐτῶν θ’ ἡρώων ἀγορὰς καὶ τείχεα μακρὰ  
 ὑψηλά, σκολόπεσσιν ἀρηρότα, θαῦμα ἰδέσθαι.  
 ἀλλ’ ὅτε δὴ βασιλῆος ἀγακλυτὰ δώμαθ’ ἴκοντο,  
 τοῖσι δὲ μύθων ἦρχε θεά, γλαυκῶπις Ἀθήνη·

40

45

“Οὗτος δὴ τοι, ξεῖνε πάτερ, δόμος, ὃν με κελεύεις

<sup>1</sup> γαῖαν ἔχουσιν : ἔργα νέμονται.

"My child, couldst thou not guide me to the house of him they call Alcinous, who is lord among the people here? For I am come hither a stranger sore-tried from afar, from a distant country; wherefore I know no one of the people who possess this city and land."

Then the goddess, flashing-eyed Athene, answered him: "Then verily, Sir stranger, I will shew thee the palace as thou dost bid me, for it lies hard by the house of my own noble father. Only go thou quietly, and I will lead the way. But turn not thine eyes upon any man nor question any, for the men here endure not stranger-folk, nor do they give kindly welcome to him who comes from another land. They, indeed, trusting in the speed of their swift ships, cross over the great gulf of the sea, for this the Earth-shaker has granted them; and their ships are swift as a bird on the wing or as a thought."

So speaking, Pallas Athene led the way quickly, and he followed in the footsteps of the goddess. And as he went through the city in the midst of them, the Phaeacians, famed for their ships, took no heed of him, for fair-tressed Athene, the dread goddess, would not suffer it, but shed about him a wondrous mist, for her heart was kind toward him. And Odysseus marvelled at the harbours and the stately ships, at the meeting-places where the heroes themselves gathered, and the walls, long and high and crowned with palisades, a wonder to behold. But when they had come to the glorious palace of the king, the goddess, flashing-eyed Athene, was the first to speak, saying:

"Here, Sir stranger, is the house which thou



# HOMER

πεφραδόμεν· δῆεις δὲ διοτρεφέας βασιλῆας  
 δαίτην δαινυμένους· σὺ δ' ἔσω κίε, μηδέ τι θυμῷ 50  
 τάρβει· θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων  
 ἔργοισιν τελέθει, εἰ καὶ ποθεν ἄλλοθεν ἔλθοι.  
 δέσποιναν μὲν πρῶτα κιχήσσαι ἐν μεγάροισιν·  
 Ἀρήτη δ' ὄνομ' ἐστὶν ἐπώνυμον, ἐκ δὲ τοκῆων 55  
 τῶν αὐτῶν οἷ περ τέκον Ἀλκίνοον βασιλῆα.  
 Ναυσίθοον μὲν πρῶτα Ποσειδάων ἐνοσίχθων  
 γείνατο καὶ Περίβοια, γυναικῶν εἶδος ἀρίστη,  
 ὀπλοτάτη θυγάτηρ μεγαλήτορος Εὐρυμέδοντος,  
 ὃς ποθ' ὑπερθύμοισι Γιγάντεσσιν βασίλευεν.  
 ἀλλ' ὁ μὲν ὤλεσε λαὸν ἀτάσθαλον, ὤλετο δ' αὐτός· 60  
 τῇ δὲ Ποσειδάων ἐμίγη καὶ ἐγείνατο παῖδα  
 Ναυσίθοον μεγάλθυμον, ὃς ἐν Φαίηξιν ἄνασσε·  
 Ναυσίθοος δ' ἔτεκεν Ῥηξήνορά τ' Ἀλκινόον τε.  
 τὸν μὲν ἄκουρον ἐόντα βάλ' ἀργυρότοξος Ἀπόλλων  
 νυμφίον ἐν μεγάρῳ, μίαν οἴην παῖδα λιπόντα 65  
 Ἀρήτην· τὴν δ' Ἀλκίνοος ποιήσατ' ἄκοιτιν,  
 καὶ μιν ἔτισ', ὥς οὐ τις ἐπὶ χθονὶ τίεται ἄλλη,  
 ὅσσαι νῦν γε γυναῖκες ὑπ' ἀνδράσιν οἶκον ἔχουσιν.  
 ὥς κείνη περὶ κῆρι τετίμηταί τε καὶ ἔστιν  
 ἐκ τε φίλων παίδων ἐκ τ' αὐτοῦ Ἀλκινόοιο 70  
 καὶ λαῶν, οἳ μὲν ῥα θεὸν ὥς εἰσορόωντες  
 δειδέχεται μύθοισιν, ὅτε στείχῃσ' ἀνὰ ἄστυ.  
 οὐ μὲν γάρ τι νόου γε καὶ αὐτῇ δεύεται ἐσθλοῦ·  
 ἦσιν τ' <sup>1</sup> ἐν φρονέσιν καὶ ἀνδράσι νείκεα λύει.  
 εἴ κέν τοι κείνη γε φίλα φρονέησ' ἐνὶ θυμῷ, 75  
 ἐλπωρὴ τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἰκέσθαι  
 οἶκον ἐς ὑψόροφον καὶ σὴν ἐς πατρίδα γαίαν."

<sup>1</sup> ἦσιν τ' : οἷσιν(ν) τ'.

didst bid me shew to thee, and thou wilt find the kings, fostered of Zeus, feasting at the banquet. Go thou within, and let thy heart fear nothing; for a bold man is better in all things, though he be a stranger from another land. The queen shalt thou approach first in the palace; Arete is the name by which she is called, and she is sprung from the same line as is the king Alcinous. Nausithous at the first was born from the earth-shaker Poseidon and Periboea, the comeliest of women, youngest daughter of great-hearted Eurymedon, who once was king over the insolent Giants. But he brought destruction on his froward people, and was himself destroyed. But with Periboea lay Poseidon and begat a son, great-hearted Nausithous, who ruled over the Phaeacians; and Nausithous begat Rhexenor and Alcinous. Rhexenor, when as yet he had no son, Apollo of the silver bow smote in his hall, a bridegroom though he was, and he left only one daughter, Arete. Her Alcinous made his wife, and honoured her as no other woman on earth is honoured, of all those who in these days direct their households in subjection to their husbands; so heartily is she honoured, and has ever been, by her children and by Alcinous himself and by the people, who look upon her as upon a goddess, and greet her as she goes through the city. For she of herself is no wise lacking in good understanding, and for the women<sup>1</sup> to whom she has good will she makes an end of strife even among their husbands. If in her sight thou dost win favour, then there is hope that thou wilt see thy friends, and return to thy high-roofed house and unto thy native land."

<sup>1</sup> Or, reading *οἱσι*, "settles the quarrels of those to whom she has good will, even though they be men."

# HOMER

Ὡς ἄρα φωνήσας' ἀπέβη γλαυκῶπις Ἀθήνη  
 πόντον ἐπ' ἀτρύγετον, λίπε δὲ Σχερίην ἐρατεινήν, 80  
 ἵκετο δ' ἐς Μαραθῶνα καὶ εὐρυάγυιαν Ἀθήνην,  
 δύνε δ' Ἐρεχθίδος πυκινὸν δόμον. αὐτὰρ Ὀδυσσεὺς  
 Ἀλκινόου πρὸς δῶματ' ἔε κλυτά· πολλὰ δέ οἱ κῆρ  
 ὥρμαιν' ἰσταμένῳ, πρὶν χάλκεον οὐδὸν ἰκέσθαι.  
 ὥς τε γὰρ ἡελίου αἵγλη πέλεν ἢ σελήνης  
 δῶμα καθ' ὑψερεφές μεγαλήτορος Ἀλκινόοιο. 85  
 χάλκεοι μὲν γὰρ τοῖχοι ἐληλέδατ' ἔνθα καὶ ἔνθα,  
 ἐς μυχὸν ἐξ οὐδοῦ, περὶ δὲ θριγκὸς κυάνοιο·  
 χρύσειαι δὲ θύραι πυκινὸν δόμον ἐντὸς ἔεργον·  
 σταθμοὶ δ' ἀργύρεοι ἐν χαλκῷ ἕστασαν οὐδῶ,  
 ἀργύρεον δ' ἐφ' ὑπερθύριον, χρυσῇ δὲ κορώνῃ. 90  
 χρύσειοι δ' ἐκάτερθε καὶ ἀργύρεοι κύνες ἦσαν,  
 οὓς Ἡφαιστος ἔτευξεν ἰδυίῃσι πραπίδεσσι  
 δῶμα φυλασσέμεναι μεγαλήτορος Ἀλκινόοιο,  
 ἀθανάτους ὄντας καὶ ἀγήρωσ ἤματα πάντα.  
 ἐν δὲ θρόνοι περὶ τοῖχον ἐρηρέδατ' ἔνθα καὶ ἔνθα, 95  
 ἐς μυχὸν ἐξ οὐδοῖο διαμπερές, ἐνθ' ἐνὶ πέπλοι  
 λεπτοὶ ἐνύνητοι βεβλήατο, ἔργα γυναικῶν.  
 ἔνθα δὲ Φαιήκων ἡγήτορες ἐδριόωντο  
 πίνοντες καὶ ἔδοντες· ἐπηετανὸν γὰρ ἔχεσκον.  
 χρύσειοι δ' ἄρα κούροι ἐνδμήτων ἐπὶ βωμῶν 100  
 ἕστασαν αἰθομένας δαΐδας μετὰ χερσὶν ἔχοντες,  
 φαίνοντες νύκτας κατὰ δῶματα δαιτυμόνεσσι.  
 πεντήκοντα δέ οἱ δμῳαὶ κατὰ δῶμα γυναῖκες  
 αἱ μὲν ἀλετρεύουσι μύλης ἐπὶ μῆλοπα καρπὸν,  
 αἱ δ' ἰστοὺς ὑφώσι καὶ ἡλάκατα στρωφῶσιν 105

<sup>1</sup> There stood upon the Acropolis of Athens in very ancient days a temple dedicated jointly to Athene and Erechtheus.

<sup>2</sup> A blue enamel, or glass paste, imitating *lapis lazuli*. Fragments of this have been found at Tiryns.

## THE ODYSSEY, VII. 78-105

So saying, flashing-eyed Athene departed over the unresting sea, and left lovely Scheria. She came to Marathon and broad-wayed Athens, and entered the well-built house of Erectheus;<sup>1</sup> but Odysseus went to the glorious palace of Alcinous. There he stood, and his heart pondered much before he reached the threshold of bronze; for there was a gleam as of sun or moon over the high-roofed house of great-hearted Alcinous. Of bronze were the walls that stretched this way and that from the threshold to the innermost chamber, and around was a cornice of cyanus.<sup>2</sup> Golden were the doors that shut in the well-built house, and doorposts of silver were set in a threshold of bronze. Of silver was the lintel above, and of gold the handle. On either side of the door there stood gold and silver dogs, which Hephaestus had fashioned with cunning skill to guard the palace of great-hearted Alcinous; immortal were they and ageless all their days.<sup>3</sup> Within, seats were fixed along the wall on either hand, from the threshold to the innermost chamber, and on them were thrown robes of soft fabric, cunningly woven, the handiwork of women. On these the leaders of the Phaeacians were wont to sit drinking and eating, for they had unfailing store. And golden youths stood on well-built pedestals, holding lighted torches in their hands to give light by night to the banqueters in the hall. And fifty slave-women he had in the house, of whom some grind the yellow grain on the mill-stone, and others weave webs, or, as they sit, twirl

<sup>1</sup> The dogs, though wrought of gold and silver, are thought of as alive. The Phaeacians dwell in fairy-land.

# HOMER

ἥμεναι, οἷά τε φύλλα μακεδνῆς αἰγείροιο·  
 καιρουσσέων δ' ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον.  
 ὅσσον Φαίηκες περὶ πάντων ἰδριες ἀνδρῶν  
 νῆα θοὴν ἐνὶ πόντῳ ἐλαυνέμεν, ὥς δὲ γυναῖκες  
 ἰστῶν τεχνῆσαι· πέρι γάρ σφισι δῶκεν Ἀθήνη 110  
 ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς.  
 ἔκτοσθεν δ' αὐλῆς μέγας ὄρχατος ἄγχι θυράων  
 τετράγυος· περὶ δ' ἔρκος ἐλήλαται ἀμφοτέρωθεν.  
 ἔνθα δὲ δένδρεα μακρὰ πεφύκασι τηλεθώοντα,  
 ὄγχυαι καὶ ῥοιαί καὶ μηλέαι ἀγλαόκαρποι 115  
 συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθώουσαι.  
 τάων οὐ ποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει  
 χείματος οὐδὲ θέρευς, ἐπετήσιος· ἀλλὰ μάλ' αἰεὶ  
 Ζεφυρίῃ πνεύουσα τὰ μὲν φύει, ἄλλα δὲ πέσσει.  
 ὄγχυη ἐπ' ὄγχυη γηράσκει, μῆλον δ' ἐπὶ μῆλῳ, 120  
 αὐτὰρ ἐπὶ σταφυλῇ σταφυλῇ, σῦκον δ' ἐπὶ σύκῳ.  
 ἔνθα δέ οἱ πολύκαρπος ἄλωῇ ἐρρίζωται,  
 τῆς ἕτερον μὲν θειλόπεδον λευρῷ ἐνὶ χώρῳ  
 τέρσεται ἡελίῳ, ἐτέρας δ' ἄρα τε τρυγώουσιν,  
 ἄλλας δὲ τραπέουσιν· πάροιθε δέ τ' ὄμφακές εἰσιν 125  
 ἄνθος ἀφιεῖσαι, ἕτεραι δ' ὑποπερκάζουσιν.  
 ἔνθα δὲ κοσμηταὶ πρασιαὶ παρὰ νείατον ὄρχον  
 παντοῖαι πεφύασιν, ἐπηετανὸν γανόουσαι·  
 ἐν δὲ δύῳ κρῆναι ἢ μὲν τ' ἀνὰ κῆπον ἅπαντα  
 σκίδναται, ἢ δ' ἐτέρωθεν ὑπ' αὐλῆς οὐδὸν ἵησι 130  
 πρὸς δόμον ὑψηλόν, ὅθεν ὑδρεύοντο πολῖται.  
 τοῖ' ἄρ' ἐν Ἀλκινόοιο θεῶν ἔσαν ἀγλαὰ δῶρα.

<sup>1</sup> Said with reference to their restless activity.

<sup>2</sup> The reference is probably to the use of a wash to give a

the yarn, like unto the leaves<sup>1</sup> of a tall poplar tree; and from the closely-woven linen the soft olive oil drips down.<sup>2</sup> For as the Phaeacian men are skilled above all others in speeding a swift ship upon the sea, so are the women cunning workers at the loom, for Athene has given to them above all others skill in fair handiwork, and an understanding heart. But without the courtyard, hard by the door, is a great orchard of four acres,<sup>3</sup> and a hedge runs about it on either side. Therein grow trees, tall and luxuriant, pears and pomegranates and apple-trees with their bright fruit, and sweet figs, and luxuriant olives. Of these the fruit perishes not nor fails in winter or in summer, but lasts throughout the year; and ever does the west wind, as it blows, quicken to life some fruits, and ripen others; pear upon pear waxes ripe, apple upon apple, cluster upon cluster, and fig upon fig. There, too, is his fruitful vineyard planted, one part of which, a warm spot on level ground, is being dried in the sun, while other grapes men are gathering, and others, too, they are treading; but in front are unripe grapes that are shedding the blossom, and others that are turning purple. There again, by the last row of the vines, grow trim garden beds of every sort, blooming the year through, and therein are two springs, one of which sends its water throughout all the garden, while the other, over against it, flows beneath the threshold of the court toward the high house; from this the townsfolk drew their water. Such were the glorious gifts of the gods in the palace of Alcinous.

gloss to the linen. Others assume the meaning to be that the linen is so closely woven that oil will not soak through it.

<sup>3</sup> The word appears to mean a stretch of four days' (mornings') ploughing.

Ἐνθα στὰς θηεῖτο πολύτλας δῖος Ὀδυσσεύς.  
 αὐτὰρ ἐπεὶ δὴ πάντα ἑὸν θηήσατο θυμῷ,  
 καρπαλίμως ὑπὲρ οὐδὸν ἐβήσετο δώματος εἴσω. 135  
 εὔρε δὲ Φαιήκων ἡγήτορας ἠδὲ μέδοντας  
 σπένδοντας δεπᾶεσσιν ἐνσκόπῳ ἀργεῖφόντῃ,  
 ᾧ πυμάτῳ σπένδεσκον, ὅτε μνησαίατο κοίτου.  
 αὐτὰρ ὁ βῆ διὰ δῶμα πολύτλας δῖος Ὀδυσσεύς  
 πολλὴν ἡέρ' ἔχων, ἣν οἱ περίχευεν Ἀθήνη, 140  
 ὄφρ' ἔκετ' Ἀρήτην τε καὶ Ἀλκίνοον βασιλῆα.  
 ἀμφὶ δ' ἄρ' Ἀρήτης βάλε γούνασι χεῖρας Ὀδυσσεύς,  
 καὶ τότε δὴ ῥ' αὐτοῖο πάλιν χύτο θέσφατος ἀήρ.  
 οἱ δ' ἄνεψ' ἐγένοντο, δόμον κάτα φῶτα ἰδόντες·  
 θαύμαζον δ' ὁρόωντες. ὁ δὲ λιτάνευεν Ὀδυσσεύς· 145

“Ἀρήτη, θύγατερ Ῥηξήνορος ἀντιθέοιο,  
 σὸν τε πόσιν σά τε γούναθ' ἰκάνω πολλὰ μογήσας  
 τούσδε τε δαιτυμόνας· τοῖσιν θεοὶ ὄλβια δοῖεν  
 ζώμεναι, καὶ παισὶν ἐπιτρέψειεν ἕκαστος  
 κτήματ' ἐνὶ μεγάροισι γέρας θ' ὃ τι δῆμος ἔδωκεν· 150  
 αὐτὰρ ἐμοὶ πομπὴν ὀτρύνετε πατρίδ' ἰκέσθαι  
 θᾶσσον, ἐπεὶ δὴ δηθὰ φίλων ἄπο πῆματα πάσχω.”

Ὡς εἰπὼν κατ' ἄρ' ἔζετ' ἐπ' ἐσχάρῃ ἐν κονίῃσιν  
 παρ πυρί· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.  
 ὁψὲ δὲ δὴ μετέειπε γέρων ἥρως Ἐχένηος, 155  
 ὃς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν  
 καὶ μύθοισι κέκαστο, παλαιά τε πολλά τε εἰδώς·  
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·  
 “Ἀλκίνο', οὐ μὲν τοι τόδε κάλλιον, οὐδὲ ἔοικε,

There the much-enduring goodly Odysseus stood and gazed. But when he had marvelled in his heart at all things, he passed quickly over the threshold into the house. There he found the leaders and counsellors of the Phaeacians pouring libations from their cups to the keen-sighted Argeiphontes, to whom they were wont to pour the wine last of all, when they were minded to go to their rest. But the much-enduring goodly Odysseus went through the hall, wrapped in the thick mist which Athene had shed about him, till he came to Arete and to Alcinous the king. About the knees of Arete Odysseus cast his hands, and straightway the wondrous mist melted from him, and a hush fell upon all that were in the room at sight of the man, and they marvelled as they looked upon him. But Odysseus made his prayer:

"Arete, daughter of godlike Rhexenor, to thy husband and to thy knees am I come after many toils,—aye and to these banqueters, to whom may the gods grant happiness in life, and may each of them hand down to his children the wealth in his halls, and the dues of honour which the people have given him. But for me do ye speed my sending, that I may come to my native land, and that quickly; for long time have I been suffering woes far from my friends."

So saying he sat down on the hearth in the ashes by the fire, and they were all hushed in silence. But at length there spoke among them the old lord Echeneüs, who was an elder among the Phaeacians, well skilled in speech, and understanding all the wisdom of old. He with good intent addressed the assembly, and said: "Alcinous, lo, this is not the



ξείνον μὲν χαμαὶ ἥσθαι ἐπ' ἐσχάρῃ ἐν κονίῃσιν, 160  
 οἶδε δὲ σὸν μῦθον ποτιδέγμενοι ἰσχανόωνται.  
 ἄλλ' ἄγε δὴ ξείνον μὲν ἐπὶ θρόνου ἀργυροήλου  
 εἰσον ἀναστήσας, σὺ δὲ κηρύκεσσι κέλευσον  
 οἶνον ἐπικρῆσαι, ἵνα καὶ Διὶ τερπικεραύνῳ  
 σπείσομεν, ὅς θ' ἰκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ· 165  
 δόρπον δὲ ξείνῳ ταμὴν δότῳ ἔνδον ἐόντων."

Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἱερὸν μένος Ἀλκινόοιο,  
 χειρὸς ἐλὼν Ὀδυσῆα δαΐφρονα ποικιλομήτην  
 ὥρσεν ἀπ' ἐσχαρόφιν καὶ ἐπὶ θρόνου εἶσε φαεινοῦ,  
 υἱὸν ἀναστήσας ἀγαπήνορα Λαοδάμαντα, 170  
 ὅς οἱ πλησίον ἴξε, μάλιστα δέ μιν φιλέεσκεν.  
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα  
 καλῇ χρυσεῖῃ ὑπὲρ ἀργυρέοιο λέβητος,  
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.  
 σῖτον δ' αἰδοίῃ ταμὴν παρέθηκε φέρουσα, 175  
 εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων.  
 αὐτὰρ ὁ πῖνε καὶ ἦσθε πολύτλας διὸς Ὀδυσσεύς.  
 καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο·

“ Ποντόνοε, κρητῆρα κερασσάμενος μέθυ νεῖμον  
 πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Διὶ τερπικεραύνῳ 180  
 σπείσομεν, ὅς θ' ἰκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ."

ὧς φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα,  
 νώμησεν δ' ἄρα πᾶσιν ἐπαρξάμενος δεπάεσσιν.  
 αὐτὰρ ἐπεὶ σπείσάν τ' ἔπιόν θ', ὅσον ἤθελε θυμός,  
 τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε· 185

better way, nor is it seemly, that a stranger should sit upon the ground on the hearth in the ashes; but these others hold back waiting for thy word. Come, make the stranger to arise, and set him upon a silver-studded chair, and bid the heralds mix wine, that we may pour libations also to Zeus, who hurls the thunderbolt; for he ever attends upon reverend suppliants. And let the housewife give supper to the stranger of the store that is in the house."

When the strong and mighty Alcinous heard this, he took by the hand Odysseus, the wise and crafty-minded, and raised him from the hearth, and set him upon a bright chair from which he bade his son, the kindly<sup>1</sup> Laodamas, to rise; for he sat next to him, and was his best beloved. Then a handmaid brought water for the hands in a fair pitcher of gold, and poured it over a silver basin, for him to wash, and beside him drew up a polished table. And the grave housewife brought and set before him bread, and therewith dainties in abundance, giving freely of her store. So the much-enduring goodly Odysseus drank and ate; and then the mighty Alcinous spoke to the herald, and said:

"Pontonous, mix the bowl, and serve wine to all in the hall, that we may pour libations also to Zeus, who hurls the thunderbolt; for he ever attends upon reverend suppliants."

He spoke, and Pontonous mixed the honey-hearted wine, and served out to all, pouring first drops for libation into the cups. But when they had poured libations, and had drunk to their heart's content, Alcinous addressed the assembly, and spoke among them:

<sup>1</sup> The word is commonly rendered "valiant."

“ Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες,  
 ὄφρ’ εἴπω τὰ με θυμὸς ἐνὶ στήθεσσι κελεύει.  
 νῦν μὲν δαισάμενοι κατακείμετε οἴκαδ’ ἰόντες·  
 ἡῶθεν δὲ γέροντας ἐπὶ πλέονας καλέσαντες  
 190 ξεῖνον ἐνὶ μεγάροις ξεινίσσομεν ἡδὲ θεοῖσιν  
 ῥέξομεν ἱερὰ καλά, ἔπειτα δὲ καὶ περὶ πομπῆς  
 μνησόμεθ’, ὥς χ’ ὁ ξεῖνος ἄνευθε πόνου καὶ ἀνίης  
 πομπῇ ὑφ’ ἡμετέρῃ ἦν πατρίδα γαῖαν ἵκηται  
 χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστί,  
 195 μηδέ τι μεσσηγὺς γε κακὸν καὶ πῆμα πάθῃσι,  
 πρὶν γε τὸν ἥς γαίης ἐπιβήμεναι· ἔνθα δ’ ἔπειτα  
 πείσεται, ἄσσα οἱ αἶσα κατὰ κλῶθές τε βαρεῖαι  
 γιγνομένῳ νήσαντο λίνῳ, ὅτε μιν τέκε μήτηρ.  
 εἰ δέ τις ἀθανάτων γε κατ’ οὐρανοῦ εἰλήλουθεν,  
 200 ἄλλο τι δὴ τόδ’ ἔπειτα θεοὶ περιμηχανόωνται.  
 αἰεὶ γὰρ τὸ πάρος γε θεοὶ φαίνονται ἐναργεῖς  
 ἡμῖν, εὖτ’ ἔρδωμεν ἀγακλειτὰς ἐκατόμβας,  
 δαίνυνται τε παρ’ ἄμμι καθήμενοι ἔνθα περ ἡμεῖς.  
 εἰ δ’ ἄρα τις καὶ μῦθος ἰὼν ξύμβληται ὀδίτης,  
 205 οὐ τι κατακρύπτουσιν, ἐπεὶ σφισιν ἐγγύθεν εἰμέν,  
 ὥς περ Κύκλωπές τε καὶ ἄγρια φύλα Γιγάντων.”  
 Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “ Ἄλκίνο’, ἄλλο τί τοι μελέτω φρεσίν· οὐ γὰρ ἐγὼ γε  
 ἀθανάτοισιν ἔοικα, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,  
 210 οὐ δέμας οὐδὲ φυήν, ἀλλὰ θνητοῖσι βροτοῖσιν.  
 οὓς τινας ὑμεῖς ἴστε μάλιστ’ ὀχέοντας οἰζὺν  
 ἀνθρώπων, τοῖσιν κεν ἐν ἄλγεσιν ἰσωσαίμην.  
 καὶ δ’ ἔτι κεν καὶ μᾶλλον<sup>1</sup> ἐγὼ κακὰ μυθησαίμην,  
 ὅσσα γε δὴ ξύμπαντα θεῶν ἰότητι μόγησα.  
 215 ἀλλ’ ἐμὲ μὲν δορπῆσαι ἐάσατε κηδόμενόν περ·  
 οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο

<sup>1</sup> μᾶλλον ; πλείον’.

"Hearken to me, leaders and counsellors of the Phaeacians, that I may say what the heart in my breast bids me. Now that ye have finished your feast, go each of you to his house to rest. But in the morning we will call more of the elders together, and will entertain the stranger in our halls and offer goodly victims to the gods. After that we will take thought also of his sending, that without toil or pain yon stranger may under our sending, come to his native land speedily and with rejoicing, though he come from never so far. Nor shall he meanwhile suffer any evil or harm, until he sets foot upon his own land; but thereafter he shall suffer whatever Fate and the dread Spinners spun with their thread for him at his birth, when his mother bore him. But if he is one of the immortals come down from heaven, then is this some new thing which the gods are planning; for ever heretofore have they been wont to appear to us in manifest form, when we sacrifice to them glorious hecatombs, and they feast among us, sitting even where we sit. Aye, and if one of us as a lone wayfarer meets them, they use no concealment, for we are of near kin to them, as are the Cyclopes and the wild tribes of the Giants."

Then Odysseus of many wiles answered him, and said: "Alcinous, far from thee be that thought; for I am not like the immortals, who hold broad heaven, either in stature or in form, but like mortal men. Whomsoever ye know among men who bear greatest burden of woe, to them might I liken myself in my sorrows. Yea, and I could tell a yet longer tale of all the evils which I have endured by the will of the gods. But as for me, suffer me now to eat, despite my grief; for there is nothing more

# HOMER

ἔπλετο, ἥ τ' ἐκέλευσεν ἔο μνήσασθαι ἀνάγκη  
καὶ μάλα τειρόμενον καὶ ἐνὶ φρεσὶ πένθος ἔχοντα,  
ὥς καὶ ἐγὼ πένθος μὲν ἔχω φρεσίν, ἡ δὲ μάλ' αἰεὶ  
ἐσθέμεναι κέλεται καὶ πινέμεν, ἐκ δέ με πάντων 220  
ληθάνει ὅσσ' ἔπαθον, καὶ ἐνιπλησθῆναι ἀνώγει.

ὕμεῖς δ' ὀτρύνεσθαι ἄμ' ἡοὶ φαινομένηφιν,  
ὥς κ' ἐμὲ τὸν δύστηνον ἐμῆς ἐπιβήσετε πάτρης  
καὶ περ πολλὰ παθόντα· ἰδόντα με καὶ λίποι αἰὼν  
κτῆσιν ἐμὴν, δμῳάς τε καὶ ὑψερεφὲς μέγα δῶμα.” 225

“Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἡδ' ἐκέλευον  
πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ἔειπεν.  
αὐτὰρ ἐπεὶ σπεῖσάν τ' ἔπιον θ' ὅσον ἤθελε θυμός,  
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,  
αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεύς, 230  
πὰρ δέ οἱ Ἀρήτη τε καὶ Ἀλκίνοος θεοειδῆς  
ἦσθην· ἀμφίπολοι δ' ἀπεκόσμεον ἔντα δαιτός.  
τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων·  
ἔγνω γὰρ φᾶρός τε χιτῶνά τε εἵματ' ἰδοῦσα  
καλά, τά ρ' αὐτὴ τεύξε σὺν ἀμφιπόλοισι γυναιξί· 235  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“Ξεῖνε, τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή·  
[τίς, πόθεν εἰς ἀνδρῶν; τίς τοι τάδε εἵματ' ἔδωκεν;  
οὐ δὴ φῆς ἐπὶ πόντον ἀλώμενος ἐνθάδ' ἰκέσθαι;”

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
“Ἀργαλέον, βασίλεια, διηνεκέως ἀγορεύσαι 241  
κῆδε', ἐπεὶ μοι πολλὰ δόσαν θεοὶ Οὐρανίωνες·  
τοῦτο δέ τοι ἐρέω ὃ μ' ἀνείρεια ἡδὲ μεταλλᾶς.

## THE ODYSSEY, VII. 217-243

<sup>degg</sup> <sup>upon</sup> <sup>(let me)</sup> <sup>order</sup>  
 shameless than a hateful belly, which bids a man  
 perforce take thought thereof, be he never so sore  
 distressed and laden with grief at heart, even as  
 I, too, am laden with grief at heart, yet ever does  
 my belly bid me eat and drink, and makes me forget  
 all that I have suffered, and commands me to eat  
 my fill. But do ye make haste at break of day,  
 that ye may set me, hapless one, on the soil of my  
 native land, even after my many woes. Yea, let  
 life leave me, when I have seen once more my  
 possessions, my slaves, and my great high-roofed  
 house."

So he spoke, and they all praised his words, and  
 bade send the stranger on his way, since he had  
 spoken fittingly. Then when they had poured  
 libations, and had drunk to their heart's content,  
 they went each man to his home, to take their rest,  
 and goodly Odysseus was left behind in the hall,  
 and beside him sat Arete and godlike Alcinous; and  
 the handmaids cleared away the dishes of the feast.  
 Then white-armed Arete was the first to speak; for,  
 as she saw it, she knew his fair raiment, the mantle  
 and tunic, which she herself had wrought with her  
 handmaids. And she spoke, and addressed him  
 with winged words:

"Stranger, this question will I myself ask thee  
 first. Who art thou among men, and from whence?  
 Who gave thee this raiment? Didst thou not say  
 that thou camest hither wandering over the sea?"

Then Odysseus of many wiles answered her, and  
 said: "Hard were it, O queen, to tell to the end  
 the tale of my woes, since full many have the  
 heavenly gods given me. But this will I tell thee,  
 of which thou dost ask and enquire. There is an

Ὀγυγίη τις νῆσος ἀπόπροθεν εἰν ἀλλ' κείται·  
 ἔνθα μὲν Ἀτλαντος θυγάτηρ, δολόεσσα Καλυψώ 245  
 ναίει ἐνπλόκαμος, δεινὴ θεός· οὐδέ τις αὐτῇ  
 μίσγεται οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων.  
 ἀλλ' ἐμὲ τὸν δύστηνον ἐφέστιον ἤγαγε δαίμων  
 οἶον, ἐπεὶ μοι νῆα θοὴν ἀργῇτι κεραυνῷ  
 Ζεὺς ἔλσας<sup>1</sup> ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ. 250  
 ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,  
 αὐτὰρ ἐγὼ τρόπιν ἀγκὰς ἐλὼν νεὸς ἀμφιελίσσης  
 ἐννῆμαρ φερόμην· δεκάτῃ δέ με νυκτὶ μελαίνῃ  
 νῆσον ἐς Ὀγυγίην πέλασαν θεοί, ἔνθα Καλυψώ 255  
 ναίει ἐνπλόκαμος, δεινὴ θεός, ἣ με λαβοῦσα  
 ἐνδυκέως ἐφίλει τε καὶ ἔτρεφεν ἡδὲ ἔφασκε  
 θῆσειν ἀθάνατον καὶ ἀγήραον ἡματα πάντα·  
 ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθεν.<sup>2</sup>  
 ἔνθα μὲν ἐπτάετες μένον ἔμπεδον, εἴματα δ' αἰεὶ  
 δάκρυσι δεύεσκον, τά μοι ἄμβροτα δῶκε Καλυψώ· 260  
 ἀλλ' ὅτε δὴ ὀγδόατόν μοι ἐπιπλόμενον ἔτος ἦλθεν,  
 καὶ τότε δὴ μ' ἐκέλευσεν ἐποτρύνουσα νέεσθαι  
 Ζηνὸς ὑπ' ἀγγελίης, ἣ καὶ νόος ἐτράπετ' αὐτῆς.  
 πέμπε δ' ἐπὶ σχεδὴς πολυδέσμοι, πολλὰ δ' ἔδωκε, 265  
 σῖτον καὶ μέθυ ἡδύ, καὶ ἄμβροτα εἴματα ἔσσειν,  
 οὖρον δὲ προέηκεν ἀπήμονά τε λιάρων τε.  
 ἐπτά δὲ καὶ δέκα μὲν πλέον ἡματα ποντοπορεύων,  
 ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιοέοντα  
 γαίης ὑμετέρης, γήθησε δέ μοι φίλον ἦτορ  
 δυσμόρῳ· ἥ γὰρ ἔμελλον ἔτι ξυνέσεσθαι οἰζυῖ 270  
 πολλῇ, τήν μοι ἐπῶρσε Ποσειδάων ἐνοσίχθων,  
 ὅς μοι ἐφορμήσας ἀνέμους κατέδησε κέλευθον,  
 ὥρινεν δὲ θάλασσαν ἀθέσφατον, οὐδέ τι κῦμα

<sup>1</sup> ἔλσας: ἐλάσας; cf. v. 132.

<sup>2</sup> Lines 251-8 were rejected by Aristarchus.

## THE ODYSSEY, VII. 244-273

isle, Ogygia, which lies far off in the sea. Therein dwells the fair-tressed daughter of Atlas, guileful Calypso, a dread goddess, and with her no one either of gods or mortals hath aught to do; but me in my wretchedness did fate bring to her hearth alone, for Zeus had smitten my swift ship with his bright thunderbolt, and had shattered it in the midst of the wine-dark sea. There all the rest of my trusty comrades perished, but I clasped in my arms the keel of my curved ship and was borne drifting for nine days, and on the tenth black night the gods brought me to the isle, Ogygia, where the fair-tressed Calypso dwells, a dread goddess. She took me to her home with kindly welcome, and gave me food, and said that she would make me immortal and ageless all my days; but she could never persuade the heart in my breast. There for seven years' space I remained continually, and ever with my tears would I wet the immortal raiment which Calypso gave me. But when the eighth year came in circling course, then she roused me and bade me go, either because of some message from Zeus, or because her own mind was turned. And she sent me on my way on a raft, stoutly bound, and gave me abundant store of bread and sweet wine, and clad me in immortal raiment, and sent forth a gentle wind and warm. So for seventeen days I sailed over the sea, and on the eighteenth appeared the shadowy mountains of your land; and my heart was glad, ill-starred that I was; for verily I was yet to have fellowship with great woe, which Poseidon, the earth-shaker, sent upon me. For he stirred up the winds against me and stayed my course, and wondrously roused the sea,



εἶα ἐπὶ σχεδίας ἀδινὰ στενάχοντα φέρεσθαι.  
 τὴν μὲν ἔπειτα θύελλα διεσκέδασ'· αὐτὰρ ἐγὼ γε 275  
 νηχόμενος τόδε λαῖτμα διέτμαγον, ὄφρα με γαίῃ  
 ὑμετέρῃ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ.  
 ἔνθα κέ μ' ἐκβαίνοντα βιήσατο κῦμ' ἐπὶ χέρσου,  
 πέτρης πρὸς μεγάλῃσι βαλὼν καὶ ἀτερπεί χώρῳ·  
 ἀλλ' ἀναχασσάμενος νῆχον πάλιν, ἦος ἐπήλθον 280  
 ἐς ποταμόν, τῇ δὴ μοι εἰείσατο χῶρος ἄριστος,  
 λείος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.  
 ἐκ δ' ἔπεσον θυμηγερέων, ἐπὶ δ' ἀμβροσίῃ νύξ 285  
 ἦλυθ'. ἐγὼ δ' ἀπάνευθε διυπετέος ποταμοῖο  
 ἐκβὰς ἐν θάμνοισι κατέδραθον, ἀμφὶ δὲ φύλλα 290  
 ἠφυσάμην· ὕπνου δὲ θεὸς κατ' ἀπείρονα χεῦεν.  
 ἔνθα μὲν ἐν φύλλοισι φίλον τετιημένος ἦτορ  
 εὖδον παρνύχιος καὶ ἐπ' ἡῶ καὶ μέσον ἡμαρ.  
 δείλετό <sup>1</sup> τ' ἡέλιος καὶ με γλυκὺς ὕπνος ἀνῆκεν.  
 ἀπφιπόλους δ' ἐπὶ θινὶ τεῆς ἐνόησα θυγατρὸς 295  
 παιζούσας, ἐν δ' αὐτῇ ἔην εἰκυῖα θεῇσι·  
 τὴν ἰκέτευσ'· ἡ δ' οὐ τι νοήματος ἡμβροτεν ἐσθλοῦ,  
 ὥς οὐκ ἂν ἔλποιο νεώτερον ἀντιάσαντα  
 ἐρξέμεν· αἰεὶ γάρ τε νεώτεροι ἀφραδέουσιν.  
 ἥ μοι σῖτον ἔδωκεν ἄλις ἡδ' αἰθοπα οἶνον 298  
 καὶ λούσ' ἐν ποταμῷ καὶ μοι τάδε εἴματ' ἔδωκε.  
 ταῦτά τοι ἀχνύμενός περ ἀληθείην κατέλεξα.”

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·  
 “Ξεῖν', ἡ τοι μὲν τοῦτό γ' ἐναίσιμον οὐκ ἐνόησε

<sup>1</sup> δείλετο Aristarchus : δύσετο.

nor would the wave suffer me to be borne upon my raft, as I groaned ceaselessly. My raft indeed the storm shattered, but by swimming I clove my way through yon gulf of the sea, until the wind and the waves, as they bore me, brought me to your shores. There, had I sought to land, the waves would have hurled me upon the shore, and dashed me against the great crags and a cheerless place, but I gave way, and swam back until I came to a river, where seemed to me the best place, since it was smooth of rocks, and besides there was shelter from the wind. Forth then I staggered, and sank down, gasping for breath, and immortal night came on. Then I went forth from the heaven-fed river, and lay down to sleep in the bushes, gathering leaves about me; and a god shed over me infinite sleep. So there among the leaves I slept, my heart sore stricken, the whole night through, until the morning and until midday; and the sun turned to his setting<sup>1</sup> ere sweet sleep released me. Then I saw the handmaids of thy daughter on the shore at play, and amid them was she, fair as the goddesses. To her I made my prayer; and she in no wise failed in good understanding, to do as thou wouldst not deem that one of younger years would do on meeting thee; for younger folk are ever thoughtless. She gave bread in plenty and flaming wine, and bathed me in the river, and gave me this raiment. In this, for all my sorrows, have I told thee the truth."

Then in turn Alcinous answered him, and said: "Stranger, verily my daughter was not minded

<sup>1</sup> In thus rendering *δεῖλετο* I have attempted to meet the difficulty that most of the events recorded in Book VI. occur in the interval between the waking of Odysseus and the actual setting of the sun. Hence *δύσετο* is impossible.

παῖς ἐμή, οὐνεκά σ' οὐ τι μετ' ἀμφιπόλοισι γυναιξίν 300  
ἦγεν ἐς ἡμέτερον, σὺ δ' ἄρα πρώτην ἰκέτευσας."

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς  
"Ἥρως, μή τοι τούνεκ' ἀμύμονα νείκεε κούρην  
ἢ μὲν γάρ μ' ἐκέλευε σὺν ἀμφιπόλοισιν ἔπεσθαι,  
ἀλλ' ἐγὼ οὐκ ἔθελον δείσας αἰσχυνόμενός τε, 305  
μή πως καὶ σοὶ θυμὸς ἐπισκύσσαιτο ἰδόντι·  
δύσζηλοι γάρ τ' εἰμὲν ἐπὶ χθονὶ φῦλ' ἀνθρώπων."

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·  
"Ξεῖν', οὐ μοι τοιοῦτον ἐνὶ στήθεσσι φίλον κῆρ  
μαψιδίως κεχολῶσθαι· ἀμείνω δ' αἴσιμα πάντα. 310  
αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,  
τοῖος ἐὼν οἷός ἐσσι, τά τε φρονέων ἅ τ' ἐγὼ περ,  
παῖδά τ' ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλέεσθαι  
αὐθι μένων· οἶκον δέ κ' ἐγὼ καὶ κτήματα δόϊν,  
εἴ κ' ἐθέλων γε μένοις· ἀέκοντα δέ σ' οὐ τις ἐρύξει 315  
Φαιήκων· μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο.  
πομπὴν δ' ἐς τόδ' ἐγὼ τεκμαίρομαι, ὅφρ' ἐν εἰδῆς,  
αὔριον ἔς· τῆμος δὲ σὺ μὲν δεδμημένος ὕπνῳ  
λέξῃαι, οἱ δ' ἐλώωσι γαλήνην, ὅφρ' ἂν ἴκηαι  
πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἐστίν, 320  
εἴ περ καὶ μάλα πολλὸν ἐκαστέρῳ ἔστ' Ἑυβοίης,  
τὴν περ τηλοτάτῳ φάσ' ἔμμεναι, οἳ μιν ἴδοντο  
λαῶν ἡμετέρων, ὅτε τε ξανθὸν Ῥαδάμανθυν  
ἦγον ἐποψόμενον Τιτυδὸν Γαίηϊον υἱόν.  
καὶ μὲν οἱ ἔνθ' ἦλθον καὶ ἄτερ καμάτοιο τέλεσαν 325  
ἡματι τῷ αὐτῷ καὶ ἀπήνυσαν οἴκαδ' ὀπίσσω.  
εἰδήσεις δὲ καὶ αὐτὸς ἐνὶ φρεσὶν ὅσσον ἄρισται  
νῆες ἐμαὶ καὶ κούροι ἀναρρίπτειν ἄλα πηδῶ."

aright in this, that she did not bring thee to our house with her maidens. Yet it was to her first that thou didst make thy prayer."

Then Odysseus of many wiles answered him, and said: "Prince, rebuke not for this, I pray thee, thy blameless daughter. She did indeed bid me follow with her maidens, but I would not for fear and shame, lest haply thy heart should darken with wrath as thou sawest it; for we are quick to anger, we tribes of men upon the earth."

And again Alcinous answered him, and said: "Stranger, not such is the heart in my breast, to be filled with wrath without a cause. Better is due measure in all things. I would, O father Zeus, and Athene and Apollo, that thou, so goodly a man, and like-minded with me, wouldst have my daughter to wife, and be called my son, and abide here; a house and possessions would I give thee, if thou shouldst choose to remain, but against thy will shall no one of the Phaeacians keep thee; let not that be the will of father Zeus. But as for thy sending, that thou mayest know it surely, I appoint a time thereto, even the morrow. Then shalt thou lie down, overcome by sleep, and they shall row thee over the calm sea until thou comest to thy country and thy house, or to whatsoever place thou wilt, aye though it be even far beyond Euboea, which those of our people who saw it, when they carried fair-haired Rhadamanthus to visit Tityus, the son of Gaea, say is the furthest of lands. Thither they went, and without toil accomplished their journey, and on the selfsame day came back home. So shalt thou, too, know for thyself how far my ships are the best, and my youths at tossing the brine with the oar-blade."

“Ὡς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς,  
 εὐχόμενος δ' ἄρα εἶπεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.<sup>1</sup> 33  
 “Ζεῦ πάτερ, αἶθ' ὅσα εἶπε τελευτήσειεν ἅπαντα  
 Ἀλκίνοος· τοῦ μὲν κεν ἐπὶ ζεῖδωρον ἄρουραν  
 ἄσβεστον κλέος εἴη, ἐγὼ δέ κε πατρίδ' ἰκοίμην.”

“Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·  
 κέκλετο δ' Ἀρήτη λευκώλενος ἀμφιπόλοισιν 33  
 δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ  
 πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας  
 χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.  
 αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι· 34  
 αὐτὰρ ἐπεὶ στόρεσαν πυκινὸν λέχος ἐγκονέουσai,  
 ὤτρυνον δ' Ὀδυσῆα παριστάμεναι ἐπέεσσιν·  
 “Ὅρσο κέων, ὦ ξεῖνε· πεποίηται δέ τοι εὐνή.”

“Ὡς φάν, τῷ δ' ἀσπαστὸν εἰείσατο κοιμηθῆναι.  
 ὧς ὁ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεύς  
 τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ· 34  
 Ἀλκίνοος δ' ἄρα λέκτο μυχρῷ δόμου ὑψηλοῖο,  
 παρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὐνήν.

<sup>1</sup> ἔπος . . . ὀνόμαζεν : πρὸς τὸν μεγαλήτορα θυμὸν.

## THE ODYSSEY, VII, 329-347

So said he, and the much-enduring goodly Odysseus was glad; and he spoke in prayer, and said: "Father Zeus, grant that Alcinous may bring to pass all that he has said. So shall his fame be unquenchable over the earth, the giver of grain, and I shall reach my native land."

Thus they spoke to one another, and white-armed Arete bade her maidens place a bedstead under cover of the portico, and to lay on it fair blankets of purple, and to spread thereover coverlets, and on these to put fleecy cloaks for clothing. So they went forth from the hall with torches in their hands. But when they had busily spread the stout-built bedstead, they came to Odysseus, and called to him, and said: "Rouse thee now, stranger, to go to thy rest; thy bed is made."

Thus they spoke, and welcome did it seem to him to lay him down to sleep. So there he slept, the much-enduring goodly Odysseus, on the corded bedstead under the echoing portico. But Alcinous lay down in the inmost chamber of the lofty house, and beside him lay the lady his wife, who had strewn the couch.

Ἦμος δ' ἠριγένεια φάνη ρόδοδάκτυλος Ἠώς,  
 ὦρνυτ' ἄρ' ἐξ εὐνῆς ἱερὸν μένος Ἀλκινόοιο,  
 ἂν δ' ἄρα διογενὴς ὦρτο πτολίπορθος Ὀδυσσεύς.  
 τοῖσιν δ' ἠγεμόνευ' ἱερὸν μένος Ἀλκινόοιο  
 Φαιήκων ἀγορήνδ', ἣ σφιν παρὰ νηυσὶ τέτυκτο. 5  
 ἐλθόντες δὲ καθίζον ἐπὶ ξεστοῖσι λίθοισι  
 πλησίον. ἡ δ' ἀνὰ ἄστρῳ μετώχετο Παλλὰς Ἀθήνη  
 εἰδομένη κήρυκι δαΐφρονος Ἀλκινόοιο,  
 νόστον Ὀδυσσῇ μεγαλήτορι μητιόωσα,  
 καὶ ῥα ἐκάστω φωτὶ παρισταμένη φάτο μῦθον· 10  
 “Δεῦτ' ἄγε, Φαιήκων ἠγήτορες ἠδὲ μέδοντες,  
 εἰς ἀγορὴν ἵεναι, ὅφρα ξείνοιο πύθῃσθε,  
 ὃς νέον Ἀλκινόοιο δαΐφρονος ἵκετο δῶμα  
 πόντον ἐπιπλαγχθεῖς, δέμας ἀθανάτοισιν ὁμοῖος.”  
 “Ὡς εἰποῦς' ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 15  
 καρπαλίμως δ' ἔμπληντο βροτῶν ἀγοραί τε καὶ ἔδραι  
 ἀγρομένων· πολλοὶ δ' ἄρ' ἐθηήσαντο ἰδόντες  
 υἷδν Λαέρταο δαΐφρονα· τῷ δ' ἄρ' Ἀθήνη  
 θεσπεσίην κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις  
 καὶ μιν μακρότερον καὶ πάσσονα θῆκεν ἰδέσθαι, 20  
 ὥς κεν Φαιήκεσσι φίλος πάντεσσι γένοιτο  
 δεινός τ' αἰδοῖός τε καὶ ἐκτελέσειεν ἀέθλους  
 πολλούς, τοὺς Φαίηκες ἐπειρήσαντ' Ὀδυσῆος.  
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## BOOK VIII

As soon as early Dawn appeared, the rosy-fingered, the strong and mighty Alcinous rose from his couch, and up rose also Zeus-born Odysseus, the sacker of cities. And the strong and mighty Alcinous led the way to the place of assembly of the Phaeacians, which was builded for them hard by their ships. Thither they came and sat down on the polished stones close by one another; and Pallas Athene went throughout the city, in the likeness of the herald of wise Alcinous, devising a return for great-hearted Odysseus. To each man's side she came, and spoke and said:

"Hither now, leaders and counsellors of the Phaeacians, come to the place of assembly, that you may learn of the stranger who has newly come to the palace of wise Alcinous after his wanderings over the sea, and in form is like unto the immortals."

So saying she roused the spirit and heart of each man, and speedily the place of assembly and the seats were filled with men that gathered. And many marvelled at the sight of the wise son of Laertes, for wondrous was the grace that Athene shed upon his head and shoulders; and she made him taller and sturdier to behold, that he might be welcomed by all the Phaeacians, and win awe and reverence, and might accomplish the many feats wherein the Phaeacians made trial of Odysseus. Now when they were



αὐτὰρ ἐπεὶ ῥ' ἤγερθεν ὀμηγερέες τ' ἐγένοντο,  
τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε·

“ Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,  
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
ξείνος ὄδ', οὐκ οἶδ' ὅς τις, ἀλώμενος ἵκετ' ἐμὸν δῶ,  
ἥ ἐπρὸς ἠοίων ἢ ἐσπερίων ἀνθρώπων·  
πομπὴν δ' ὀτρύνει, καὶ λίσσεται ἔμπεδον εἶναι.  
ἡμεῖς δ', ὥς τὸ πάρος περ, ἐποτρυνώμεθα πομπήν.  
οὐδὲ γὰρ οὐδέ τις ἄλλος, ὅτις κ' ἐμὰ δῶμαθ' ἵκηται,  
ἐνθάδ' ὀδυρόμενος δηρὸν μένει εἵνεκα πομπῆς.  
ἀλλ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν  
πρωτόπλοον, κούρω δὲ δύω καὶ πεντήκοντα  
κρινάσθων κατὰ δῆμον, ὅσοι πάρος εἰσὶν ἄριστοι.  
δησάμενοι δ' ἐν πάντες ἐπὶ κληῖσιν ἐρετμὰ  
ἔκβητ'· αὐτὰρ ἔπειτα θοὴν ἀλεγύνετε δαῖτα  
ἡμετερόνδ' ἐλθόντες· ἐγὼ δ' ἐν πᾶσι παρέξω.  
κούροισιν μὲν ταυτ' ἐπιτέλλομαι· αὐτὰρ οἱ ἄλλοι  
σκηπτοῦχοι βασιλῆες ἐμὰ πρὸς δῶματα καλὰ  
ἔρχεσθ', ὄφρα ξείνον ἐνὶ μεγάροισι φιλέωμεν,  
μηδέ τις ἀρνεῖσθω. καλέσασθε δὲ θεῖον ἀοιδὸν  
Δημόδοκον· τῷ γάρ ῥα θεὸς πέρι δῶκεν ἀοιδὴν  
τέρπειν, ὅππῃ θυμὸς ἐποτρύνῃσιν αἰεῖδεν.”

“Ὡς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο  
σκηπτοῦχοι· κῆρυξ δὲ μετώχετο θεῖον ἀοιδόν.  
κούρω δὲ κρινθέντε δύω καὶ πεντήκοντα  
βήτην, ὥς ἐκέλευσ', ἐπὶ θῖν' ἀλὸς ἀτρυγέτοιο.  
αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,  
νῆα μὲν οἷ γε μέλαιναν ἀλὸς βένθοσδε ἔρυσσαν,  
ἐν δ' ἰστόν τ' ἐτίθεντο καὶ ἰστία νηὶ μελαίνῃ,

assembled and met together, Alcinous addressed their assembly and spoke among them :

“Hearken to me, leaders and counsellors of the Phaeacians, that I may speak what the heart in my breast bids me. This stranger—I know not who he is—has come to my house in his wanderings, whether from men of the east or of the west. He urges that he be sent on his way, and prays for assurance, and let us on our part, as of old we were wont, speed on his sending; for verily no man soever who comes to my house, abides here long in sorrow for lack of sending. Nay come, let us draw a black ship down to the bright sea for her first voyage, and let men choose two and fifty youths from out the people, even those that have heretofore been the best. And when you have all duly lashed the oars to the thole-pins,<sup>1</sup> go ashore, and then go your way to my house, and prepare a feast with speed; and I will provide bountifully for all. To the youths this is my command, but do you others, the sceptred kings, come to my fair palace, that we may entertain yon stranger in the halls; and let no man say me nay. And summon hither the divine minstrel, Demodocus; for to him above all others has the god granted skill in song, to give delight in whatever way his spirit prompts him to sing.”

So saying, he led the way, and the sceptred kings followed him, while a herald went for the divine minstrel. And chosen youths, two and fifty, went, as he bade, to the shore of the unresting sea. And when they had come down to the ship and to the sea, they drew the black ship down to the deep water, and placed the mast and sail in the black

<sup>1</sup> Or “rowing-benches,” as commonly.

ἡρτύναντο δ' ἑρετμὰ τροποῖς ἐν δερματίνοισι,  
 πάντα κατὰ μοῖραν, ἀνά θ' ἰστία λευκὰ πέτασσαν.  
 ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν· αὐτὰρ ἔπειτα  
 βάν ῥ' ἱμεν Ἀλκινόοιο δαΐφρονος ἐς μέγα δῶμα.  
 πλῆντο δ' ἄρ' αἴθουσαί τε καὶ ἔρκεα καὶ δόμοι ἀνδρῶν  
 ἀγρομένων· πολλοὶ δ' ἄρ' ἔσαν, νέοι ἠδὲ παλαιοί.<sup>1</sup>  
 τοῖσιν δ' Ἀλκίνοος δυοκαῖδεκα μῆλ' ἰέρευσεν,  
 ὀκτὼ δ' ἀργιόδοντας ὕας, δύο δ' εἰλίποδας βοῦς·  
 τοὺς δέρον ἀμφί θ' ἔπον, τετύκοντό τε δαῖτ' ἐρατεινήν.

Κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρήρον ἀοιδόν,  
 τὸν πέρι μοῦσ' ἐφίλησε, δίδου δ' ἀγαθόν τε κακόν τε·  
 ὀφθαλμῶν μὲν ἄμερσε, δίδου δ' ἠδεῖαν ἀοιδήν.  
 τῷ δ' ἄρα Ποντόνοος θῆκε θρόνον ἀργυρόηλον  
 μέσσω δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας·  
 καδ δ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λίγειαν  
 αὐτοῦ ὑπὲρ κεφαλῆς καὶ ἐπέφραδε χερσὶν ἐλέσθαι  
 κῆρυξ· παρ δ' ἐτίθει κάνεον καλήν τε τράπεζαν,  
 παρ δὲ δέπας οἴνοιο, πιεῖν ὅτε θυμὸς ἀνώγοι.  
 οἱ δ' ἐπ' ὀνειάθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 μοῦσ' ἄρ' ἀοιδὸν ἀνῆκεν ἀειδέμεναι κλέα ἀνδρῶν,  
 οἴμης τῆς τότ' ἄρα κλέος οὐρανὸν εὐρὺν ἵκανε,  
 νεῖκος Ὀδυσσῆος καὶ Πηλεΐδew Ἀχιλλῆος,  
 ὥς ποτε δηρίσαντο θεῶν ἐν δαιτὶ θαλεῖῃ  
 ἐκπάγλοις ἐπέεσσιν, ἀναξ δ' ἀνδρῶν Ἀγαμέμνων  
 χαῖρε νόῳ, ὃ τ' ἄριστοι Ἀχαιῶν δηριόωντο.  
 ὥς γάρ οἱ χρεῖων μυθήσατο Φοῖβος Ἀπόλλων  
 Πυθοῖ ἐν ἡγαθέῃ, ὅθ' ὑπέρβη λάινον οὐδὸν

<sup>1</sup> Line 58 is omitted in most MSS.

ship, and fitted the oars in the leathern thole-straps, all in due order, and spread the white sail. Well out in the roadstead they moored the ship, and then went their way to the great palace of the wise Alcinous. Filled were the porticoes and courts and rooms with the men that gathered, for many there were, both young and old. For them Alcinous slaughtered twelve sheep, and eight white-tusked boars, and two oxen of shambling gait. These they flayed and dressed, and made ready a goodly feast.

Then the herald drew near, leading the good minstrel, whom the Muse loved above all other men, and gave him both good and evil; of his sight she deprived him, but gave him the gift of sweet song. For him Pontonous, the herald, set a silver-studded chair in the midst of the banqueters, leaning it against a tall pillar, and he hung the clear-toned lyre from a peg close above his head, and showed him how to reach it with his hands. And beside him he placed a basket and a beautiful table, and a cup of wine, to drink when his heart should bid him. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, the Muse moved the minstrel to sing of the glorious deeds of warriors, from that lay the fame whereof had then reached broad heaven, even the quarrel of Odysseus and Achilles, son of Peleus, how once they strove with furious words at a rich feast of the gods, and Agamemnon, king of men, was glad at heart that the best of the Achaeans were quarrelling; for thus Phoebus Apollo, in giving his response, had told him that it should be, in sacred Pytho, when he passed over the threshold of stone to enquire of the oracle.

χρησόμενος· τότε γάρ ῥα κυλίνδετο πήματος ἀρχὴν  
Τρωσὶ τε καὶ Δαναοῖσι Διὸς μεγάλου διὰ βουλὰς.

Ταῦτ' ἄρ' αἰοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς  
πορφύρεον μέγα φᾶρος ἑλὼν χερσὶ στιβαρῇσι  
κακ κεφαλῆς εἵρυσσε, κάλυψε δὲ καλὰ πρόσωπα· 85  
αἶδετο γὰρ Φαίηκας ὑπ' ὀφρύσι δάκρυα λείβων.  
ἦ τοι ὅτε λήξειεν αἰείδων θεῖος αἰοιδός,  
δάκρυ ὁμορξάμενος κεφαλῆς ἅπο φᾶρος ἔλεσκε  
καὶ δέπας ἀμφικύπελλον ἑλὼν σπείσασκε θεοῖσιν·  
αὐτὰρ ὅτ' ἄψ' ἄρχοιτο καὶ ὀτρύνειαν αἰείδειν 90  
Φαιήκων οἱ ἄριστοι, ἐπεὶ τέρποντ' ἐπέεσσιν,  
ἄψ' Ὀδυσσεὺς κατὰ κρᾶτα καλυψάμενος γοάσκειν.  
ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,  
'Αλκίνοος δέ μιν οἶος ἐπεφράσατ' ἠδ' ἐνόησεν  
ἦμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν. 95  
αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·

“Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες.  
ἤδη μὲν δαιτὸς κεκορήμεθα θυμὸν εἴσης  
φόρμιγγός θ', ἣ δαιτὶ συνήροός ἐστι θαλείη·  
νῦν δ' ἐξέλθωμεν καὶ ἀέθλων πειρηθῶμεν 100  
πάντων, ὥς χ' ὁ ξείνος ἐνίσπη οἷσι φίλοισιν  
οἴκαδε νοστήσας, ὅσσον περιγιγνόμεθ' ἄλλων  
πύξ τε παλαιμοσύνη τε καὶ ἄλμασιν ἠδὲ πόδεσσιν.”

“Ὡς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο.  
καδ' δ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λίγειαν, 105  
Δημοδόκου δ' ἔλε χεῖρα καὶ ἔξαγεν ἐκ μεγάροιο  
κῆρυξ· ἦρχε δὲ τῷ αὐτὴν ὁδὸν ἣν περ οἱ ἄλλοι  
Φαιήκων οἱ ἄριστοι, ἀέθλια θαυμανέοντες.  
βὰν δ' ἴμεν εἰς ἀγορὴν, ἅμα δ' ἔσπετο πουλὺς ὄμιλος,

## THE ODYSSEY, VIII. 81-109

For then the beginning of woe was rolling upon Trojans and Danaans through the will of great Zeus.

This song the famous minstrel sang; but Odysseus grasped his great purple cloak with his stout hands, and drew it down over his head, and hid his comely face; for he had shame of the Phaeacians as he let fall tears from beneath his eyebrows. Yea, and as often as the divine minstrel ceased his singing, Odysseus would wipe away his tears and draw the cloak from off his head, and taking the two-handled cup would pour libations to the gods. But as often as he began again, and the nobles of the Phaeacians bade him sing, because they took pleasure in his lay, Odysseus would again cover his head and moan. Now from all the rest he concealed the tears that he shed, but Alcinous alone marked him and took heed, for he sat by him, and heard him groaning heavily. And straightway he spoke among the Phaeacians, lovers of the oar:

“Hear me, ye leaders and counsellors of the Phaeacians, already have we satisfied our hearts with the equal banquet and with the lyre, which is the companion of the rich feast. But now let us go forth, and make trial of all manner of games, that yon stranger may tell his friends, when he returns home, how far we excel other men in boxing and wrestling and leaping and in speed of foot.”

So saying, he led the way, and they followed him. From the peg the herald hung the clear-toned lyre, and took Demodocus by the hand, and led him forth from the hall, guiding him by the self-same road by which the others, the nobles of the Phaeacians, had gone to gaze upon the games. They went their way to the place of assembly, and with them went a

μυρίοι· ἂν δ' ἴσταντο νέοι πολλοί τε καὶ ἐσθλοί. 110  
 ὦρτο μὲν Ἀκρόνεώς τε καὶ Ὠκύαλος καὶ Ἐλατρεὺς,  
 Ναυτεὺς τε Πρυμνεὺς τε καὶ Ἀγχίαλος καὶ Ἐρετμεύς,  
 Ποντεὺς τε Πρωρεὺς τε, Θόων Ἀναβησίνεώς τε  
 Ἀμφιάλος θ', υἱὸς Πολυνήου Τεκτονίδαο·  
 ἂν δὲ καὶ Εὐρύαλος, βροτολοιγῶ ἴσος Ἄρηι, 115  
 Ναυβολίδης, ὃς ἄριστος ἔην εἰδὸς τε δέμας τε  
 πάντων Φαιήκων μετ' ἀμύμονα Λαοδάμαντα.  
 ἂν δ' ἔσταν τρεῖς παῖδες ἀμύμονος Ἀλκινόοιο,  
 Λαοδάμας θ' Ἀλῖός τε καὶ ἀντίθεος Κλυτόνης.  
 οἱ δ' ἦ τοι πρῶτον μὲν ἐπειρήσαντο πόδεσσι. 120  
 τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· οἱ δ' ἅμα πάντες  
 καρπαλίμως ἐπέτουντο κονίοντες πεδίοιο·  
 τῶν δὲ θέειν ὄχ' ἄριστος ἔην Κλυτόνης ἀμύμων·  
 ὅσσον τ' ἐν νειῶ οὖρον πέλει ἡμιόνοιν,  
 τόσσον ὑπεκπροθέων λαοὺς ἴκεθ', οἱ δ' ἐλίποντο. 125  
 οἱ δὲ παλαιμοσύνης ἀλεγεινῆς πειρήσαντο·  
 τῇ δ' αὖτ' Εὐρύαλος ἀπεκαίνυτο πάντας ἀρίστους.  
 ἄλματι δ' Ἀμφιάλος πάντων προφερέστατος ἦεν·  
 δίσκῳ δ' αὖ πάντων πολὺν φέρτατος ἦεν Ἐλατρεὺς,  
 πύξ δ' αὖ Λαοδάμας, ἀγαθὸς πάις Ἀλκινόοιο. 130  
 αὐτὰρ ἐπεὶ δὴ πάντες ἐτέρφθησαν φρέν' ἀέθλοις,  
 τοῖς ἄρα Λαοδάμας μετέφη πάις Ἀλκινόοιο·  
 “Δεῦτε, φίλοι, τὸν ξεῖνον ἐρώμεθα εἴ τιν' ἄεθλον  
 οἰδέ τε καὶ δεδάηκε. φυὴν γε μὲν οὐ κακὸς ἐστι,  
 μηρούς τε κνήμας τε καὶ ἄμφω χεῖρας ὑπερθεν 135  
 αὐχένα τε στιβαρὸν μέγα τε σθένος· οὐδέ τι ἥβης  
 δεύεται, ἀλλὰ κακοῖσι συνέρρηκται πολέεσσιν·

<sup>1</sup> This rendering of *νύσσα* is given by Agar (*Homericæ*, pp. 115 ff.). The word is generally taken to denote the “scratch,” not the turning-point, and the line is then rendered: “The course was stretched (laid out) from the

great throng, past counting ; and up rose many noble youths. There rose Acroneüs, and Ocyalus, and Elatreus, and Nauteus, and Prymneus, and Anchialus, and Eretmeus, and Ponteus, and Proreus, Thoon and Anabesineüs, and Amphialus, son of Polyneüs, son of Tecton ; and up rose also Euryalus, the peer of man-destroying Ares, the son of Naubolus, who in comeliness and form was the best of all the Phaeacians after peerless Laodamas ; and up rose the three sons of noble Alcinous, Laodamas, and Halius, and god-like Clytoneüs. These then first made trial in the foot-race : a course was marked out for them from the turning point,<sup>1</sup> and they all sped swiftly, raising the dust of the plain ; but among them noble Clytoneüs was far the best at running, and by as far as is the range<sup>2</sup> of a team of mules in fallow land, by so far he shot to the front and reached the host, and the others were left behind. Then they made trial of toilsome wrestling, and here in turn Euryalus excelled all the princes. And in leaping Amphialus was best of all, and with the discus again far the best of all was Elatreus, and in boxing Laodamas, the good son of Alcinous. But when the hearts of all had taken pleasure in the contests, Laodamas, the son of Alcinous, spoke among them :

“Come, friends, let us ask yon stranger whether he knows and has learned any contests. In build, surely, he is no mean man, in thighs and calves, and in his two arms above, his stout neck, and his great might. In no wise does he lack aught of the strength of youth, but he has been broken by many starting-point,” or “From the start their running was strained to the utmost.”

<sup>2</sup> The word probably denotes the length of the furrow cut before a turn was made.



# HOMER

οὐ γὰρ ἐγὼ γέ τί φημι κακώτερον ἄλλο θαλάσσης  
ἄνδρα γε συγχεῦναι, εἰ καὶ μάλα καρτερὸς εἴη.”

Τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε· 140  
“ Λαοδάμα, μάλα τοῦτο ἔπος κατὰ μοῖραν ἔειπες.  
αὐτὸς νῦν προκάλεσσαι ἰὼν καὶ πέφραδε μῦθον.”<sup>1</sup>

Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἀγαθὸς πάις Ἀλκινόοιο,  
στῇ ῥ' ἐς μέσσον ἰὼν καὶ Ὀδυσσῆα προσέειπε·  
“ Δεῦρ' ἄγε καὶ σύ, ξεῖνε πάτερ, πείρησαι ἀέθλων, 145  
εἴ τινά που δεδάηκας· ἔοικε δέ σ' ἴδμεν ἀέθλους·  
οὐ μὲν γὰρ μείζον κλέος ἀνέρος ὄφρα κ' ἔησιν,  
ἢ ὃ τι ποσσὶν τε ῥέξῃ καὶ χερσὶν ἔῃσιν.  
ἀλλ' ἄγε πείρησαι, σκέδασον δ' ἀπὸ κήδεα θυμοῦ.  
σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται, ἀλλὰ τοι ἦδη 150  
νηὺς τε κατείρυσται καὶ ἐπαρτέες εἰσὶν ἑταῖροι.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
“ Λαοδάμα, τί με ταῦτα κελεύετε κερτομέοντες;  
κήδεά μοι καὶ μᾶλλον ἐνὶ φρεσὶν ἢ περ ἄεθλοι,  
ὅς πρὶν μὲν μάλα πολλὰ πάθον καὶ πολλὰ μόγησα, 155  
νῦν δὲ μεθ' ὑμετέρῃ ἀγορῇ νόστοιο χατίζων  
ἦμαι, λισσόμενος βασιλῆά τε πάντα τε δῆμον.”

Τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο νείκεσέ τ' αὐτην·  
“ Οὐ γάρ σ' οὐδέ, ξεῖνε, δαήμονι φωτὶ εἴσκω  
ἄθλων, οἷά τε πολλὰ μετ' ἀνθρώποισι πέλονται, 160  
ἀλλὰ τῷ, ὅς θ' ἅμα νηὶ πολυκλήιδι θαμίζων,  
ἄρχὸς ναυτῶν οἷ τε πρηκτῆρες ἔασιν,  
φόρτου τε μνήμων καὶ ἐπίσκοπος ἦσιν ὁδαίων  
κερδέων θ' ἀρπαλέων· οὐδ' ἀθλητῆρι ἔοικας.”

<sup>1</sup> Line 142 was unknown to Alexandrian critics.

## THE ODYSSEY, VIII. 138-164

troubles. For to my mind there is naught worse than the sea to confound a man, be he never so strong."

And Euryalus in turn answered him, and said: "Laodamas, this word of thine is right fitly spoken. Go now thyself and challenge him, and make known thy word."

Now when the good son of Alcinous heard this he came and took his stand in the midst and spoke to Odysseus: "Come, Sir stranger, do thou, too, make trial of the contests, if thou knowest any; and it must be that thou knowest contests, for there is no greater glory for a man so long as he lives than that which he achieves by his own hands and his feet. Nay, come, make trial, and cast away care from thy heart. Thy journey shall no more be long delayed, nay, even now thy ship is launched and the crew is ready."

Then Odysseus of many wiles answered him, and said: "Laodamas, why do ye mock me with this challenge? Sorrow is in my mind far more than contests, seeing that in time past I have suffered much and toiled much, and now I sit in the midst of your assembly, longing for my return home, and making my prayer to the king and to all the people."

Then again Euryalus made answer and taunted him to his face: "Nay verily, stranger, for I do not liken thee to a man that is skilled in contests, such as abound among men, but to one who, faring to and fro with his benched ship, is a captain of sailors who are merchantmen, one who is mindful of his freight, and has charge of a home-borne cargo, and the gains of his greed. Thou dost not look like an athlete."

# HOMER

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·  
 “Ξεῖν’, οὐ καλὸν ἔειπες· ἀτασθάλῳ ἀνδρὶ ἔοικας. 166  
 οὕτως οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν  
 ἀνδράσιν, οὔτε φυὴν οὔτ’ ἄρ φρένας οὔτ’ ἀγορητύν.  
 ἄλλος μὲν γάρ τ’ εἶδος ἀκιδνότερος πέλει ἀνὴρ,  
 ἀλλὰ θεὸς μορφὴν ἔπεισι στέφει, οἱ δέ τ’ ἐς αὐτὸν 170  
 τερπόμενοι λεύσσουσιν· ὁ δ’ ἀσφαλέως ἀγορεύει  
 αἰδοῖ μειλιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισιν,  
 ἐρχόμενον δ’ ἀνὰ ἄστυ θεὸν ὥς εἰσορώωσιν.  
 ἄλλος δ’ αὖ εἶδος μὲν ἀλίγκιος ἀθανάτοισιν,  
 ἀλλ’ οὐ οἱ χάρις ἀμφιπεριστέφεται ἐπέεσσιν, 175  
 ὥς καὶ σοὶ εἶδος μὲν ἀριπρεπές, οὐδέ κεν ἄλλως  
 οὐδὲ θεὸς τεύξειε, νόον δ’ ἀποφώλιός ἐσσι.  
 ὦρινάς μοι θυμὸν ἐνὶ στήθεσσι φίλοισιν  
 εἰπὼν οὐ κατὰ κόσμον. ἐγὼ δ’ οὐ νῆις ἀέθλων,  
 ὥς σύ γε μυθεῖαι, ἀλλ’ ἐν πρώτοισιν οἴω 180  
 ἔμμεναι, ὅφρ’ ἦβῃ τε πεποιθέα χερσὶ τ’ ἐμῇσι.  
 νῦν δ’ ἔχομαι κακότητι καὶ ἄλγεσι· πολλὰ γὰρ ἔτλην  
 ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων.  
 ἀλλὰ καὶ ὧς, κακὰ πολλὰ παθὼν, πειρήσομ’ ἀέθλων·  
 θυμοδακῆς γὰρ μῦθος, ἐπώτρυνας δέ με εἰπών.” 185  
 Ἦ ῥα καὶ αὐτῷ φάροι ἀναΐξας λάβε δίσκον  
 μείζονα καὶ πάχετον, στιβαρώτερον οὐκ ὀλίγον περ  
 ἢ οἷφ’ Φαίηκες ἐδίσκεον ἀλλήλοισι.  
 τὸν ῥα περιστρέψας ἤκε στιβαρῆς ἀπὸ χειρός,  
 βόμβησεν δὲ λίθος· κατὰ δ’ ἔπηξαν ποτὶ γαίῃ 190

## THE ODYSSEY, VIII. 165-190

Then with an angry glance from beneath his brows Odysseus of many wiles answered him: "Stranger, thou hast not spoken well; thou art as one blind with folly. So true is it that the gods do not give gracious gifts to all alike, not form nor mind nor eloquence. For one man is inferior in comeliness, but the god sets a crown<sup>1</sup> of beauty upon his words, and men look upon him with delight, and he speaks on unfalteringly with sweet modesty, and is conspicuous among the gathered people, and as he goes through the city men gaze upon him as upon a god. Another again is in comeliness like the immortals, but no crown of grace is set about his words. So, in thy case, thy comeliness is preëminent, nor could a god himself mend it, but in mind thou art stunted. Thou hast stirred the spirit in my breast by speaking thus unmannerly. I am not unskilled in sports as thou pratest, nay, methinks I was among the first so long as I trusted in my youth and in my hands. But now I am bound by suffering and pains; for much have I endured in passing through wars of men and the grievous waves. But even so, though I have suffered much, I will make trial of the contests, for thy word has stung me to the heart, and thou hast provoked me with thy speech."

He spoke, and, leaping up with his cloak about him as it was, seized a discus larger than the rest and thick, no little heavier than those with which the Phaeacians were wont to contend one with another. This with a whirl he sent from his stout hand, and the stone hummed as it flew; and down they crouched to the earth, the Phaeacians of the

<sup>1</sup> *στέφω* does not of itself mean "crown," but the meaning here is fixed by vs. 175.

# HOMER

Φαίηκες δολιχέρητμοι, ναυσίκλυτοι ἄνδρες,  
 λαὸς ὑπὸ ῥιπῆς· ὁ δ' ὑπέρπτατο σήματα πάντων  
 ῥίμφα θεῶν ἀπὸ χειρός. ἔθηκε δὲ τέρματ' Ἀθήνη  
 ἀνδρὶ δέμας εἰκυῖα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

“Καί κ' ἀλαός τοι, ξεῖνε, διακρίνειε τὸ σῆμα 195  
 ἀμφαφῶων, ἐπεὶ οὐ τι μεμιγμένον ἐστὶν ὁμίλῳ,  
 ἀλλὰ πολὺ πρῶτον. σὺ δὲ θάρσει τόνδε γ' ἄεθλον·  
 οὐ τις Φαιήκων τόδε γ' ἵξεται, οὐδ' ὑπερήσει.”

Ὡς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς,  
 χαίρων, οὐνεχ' ἐταῖρον ἐνηέα λεῦσσ' ἐν ἀγῶνι. 200  
 καὶ τότε κουφότερον μετεφώνεε Φαιήκεσσιν·

“Τοῦτον νῦν ἀφίκεσθε, νέοι. τάχα δ' ὕστερον ἄλλον  
 ἦσιν ἢ τοσσοῦτον ὀίομαι ἢ ἔτι μᾶσσον.

τῶν δ' ἄλλων ὅτινα κραδίη θυμός τε κελεύει,  
 δεῦρ' ἄγε πειρηθῆτω, ἐπεὶ μ' ἐχολώσατε λῆν, 205  
 ἢ πύξ ἢ ἐπάλῃ ἢ καὶ ποσίν, οὐ τι μεγαίρω,  
 πάντων Φαιήκων, πλήν γ' αὐτοῦ Λαοδάμαντος.

ξεῖνος γάρ μοι ὄδ' ἐστί· τίς ἂν φιλέοντι μάχοιτο;  
 ἄφρων δὴ κείνός γε καὶ οὐτιδανὸς πέλει ἀνὴρ,  
 ὃς τις ξεινοδόκῳ ἔριδα προφέρηται ἀέθλων 210  
 δῆμῳ ἐν ἀλλοδαπῷ· ἔο δ' αὐτοῦ πάντα κολούει.

τῶν δ' ἄλλων οὐ πέρ τιν' ἀναίνομαι οὐδ' ἀθερίζω,  
 ἀλλ' ἐθέλω ἰδμεν καὶ πειρηθῆμεναι ἄντην.

πάντα γὰρ οὐ κακός εἰμι, μετ' ἀνδράσιν ὅσσοι ἄεθλοι·  
 εὖ μὲν τόξον οἶδα ἐύξοον ἀμφαφάασθαι· 215

πρῶτός κ' ἄνδρα βάλοιμι ὀιστεύσας ἐν ὁμίλῳ  
 ἀνδρῶν δυσμενέων, εἰ καὶ μάλα πολλοὶ ἐταῖροι  
 ἄγχι παρασταῖεν καὶ τοξαζοίατο φωτῶν.

long oars, men famed for their ships, beneath the rush of the stone. Past the marks of all it flew, speeding lightly from his hand, and Athene, in the likeness of a man, set the mark, and she spoke and addressed him :

“Even a blind man, stranger, could distinguish this mark, groping for it with his hands, for it is in no wise confused with the throng of the others, but is far the first. Be thou of good cheer for this bout at least : no one of the Phaeacians will reach this, or cast beyond it.”

So she spoke, and the much-enduring goodly Odysseus was glad, rejoicing that he saw a true friend in the lists. Then with a lighter heart he spoke among the Phaeacians :

“Reach this now, young men ; and presently, methinks, I will send another after it, as far or even further. Of the rest, if any man’s heart and spirit bid him, let him come hither and make trial—for ye have greatly angered me—be it in boxing or in wrestling, aye, or in running, I care not ; let any one come of all the Phaeacians, save Laodamas alone. For he is my host, and who would quarrel with one that entertains him ? Foolish is that man and worthless, who challenges to a contest the host who receives him in a strange land ; he does but mar his own fortunes. But of all the rest I refuse none, and make light of none, but am fain to know them, and make trial of them man to man. For in all things I am no weakling, even in all the contests that are practised among men. Well do I know how to handle the polished bow, and ever would I be the first to shoot and smite my man in the throng of the foe, even though many comrades stood by me and

# HOMER

οἷος δὴ με Φιλοκτῆτης ἀπεκαίνυτο τόξω  
 δῆμῳ ἐνὶ Τρώων, ὅτε τοξαζοίμεθ' Ἀχαιοί. 220  
 τῶν δ' ἄλλων ἐμέ φημι πολὺ προφερέστερον εἶναι,  
 ὅσσοι νῦν βροτοὶ εἰσιν ἐπὶ χθονὶ σῖτον ἔδοντες.  
 ἀνδράσι δὲ προτέροισιν ἐριζέμεν οὐκ ἔβελήσω,  
 οὔθ' Ἡρακλῇ οὔτ' Εὐρύτῳ Οἰχαλιῇ,  
 οἷ ῥα καὶ ἀθανάτοισιν ἐρίζεσκον περὶ τόξων. 225  
 τῷ ῥα καὶ αἰψ' ἔθανεν μέγας Εὐρυτος, οὐδ' ἐπὶ γῆρας  
 ἵκετ' ἐνὶ μεγάροισιν· χολωσάμενος γὰρ Ἀπόλλων  
 ἔκτανεν, οὐνεκά μιν προκαλίζετο τοξάζεσθαι.  
 δουρὶ δ' ἀκοντίζω ὅσον οὐκ ἄλλος τις οἰστῶ.  
 οἷοισιν δεῖδοικα ποσὶν μή τίς με παρέλθῃ 230  
 Φαιήκων· λίην γὰρ ἀεικελίως ἔδαμάσθην  
 κύμασιν ἐν πολλοῖς, ἐπεὶ οὐ κοιμῖδῃ κατὰ νῆα  
 ἦεν ἐπηετανός· τῷ μοι φίλα γυῖα λέλυνται."  
 "Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.  
 Ἀλκίνοος δέ μιν οἷος ἀμειβόμενος προσέειπεν· 235  
 "Ξεῖν', ἐπεὶ οὐκ ἀχάριστα μεθ' ἡμῖν ταῦτ' ἀγορεύεις,  
 ἀλλ' ἐθέλεις ἀρετὴν σὴν φαίνεμεν, ἣ τοι ὀπηδεῖ,  
 χωόμενος ὅτι σ' οὗτος ἀνὴρ ἐν ἀγῶνι παραστάς  
 νείκεσεν, ὥς ἂν σὴν ἀρετὴν βροτὸς οὐ τις ὄνοιτο,  
 ὅς τις ἐπίσταιτο ἥσι φρεσὶν ἄρτια βάζειν· 240  
 ἀλλ' ἄγε νῦν ἐμέθεν ξυνίει ἔπος, ὄφρα καὶ ἄλλῳ  
 εἵπῃς ἡρώων, ὅτε κεν σοῖς ἐν μεγάροισιν  
 δαινύῃ παρὰ σῇ τ' ἀλόχῳ καὶ σοῖσι τέκεσσιν,  
 ἡμετέρης ἀρετῆς μεμνημένος, οἷα καὶ ἡμῖν  
 Ζεὺς ἐπὶ ἔργα τίθῃσι διαμπερές ἐξ ἔτι πατρῶν. 245  
 οὐ γὰρ πυγμαῖοι εἰμὲν ἀμύμονες οὐδὲ παλαισταί,  
 ἀλλὰ ποσὶ κραιπνῶς θέομεν καὶ νηυσὶν ἄριστοι,  
 αἰεὶ δ' ἡμιν δαῖς τε φίλη κίθαρίς τε χοροὶ τε  
 εἴματά τ' ἐξημοιβὰ λοετρά τε θερμὰ καὶ εὐναί.

were shooting at the men. Only Philoctetes excelled me with the bow in the land of the Trojans, when we Achaeans shot. But of all others I declare that I am best by far, of all mortals that are now upon the earth and eat bread. Yet with men of former days I will not seek to vie, with Heracles or with Eurytus of Oechalia, who strove even with the immortals in archery. Wherefore great Eurytus died soon, nor did old age come upon him in his halls, for Apollo waxed wroth and slew him, because he had challenged him to a contest with the bow. And with the spear I throw farther than any other man can shoot with an arrow. In the foot race alone I fear that someone of the Phaeacians may outstrip me, for cruelly have I been broken amid the many waves, since there was in my ship no lasting store of provisions; therefore my limbs are loosened."

So he spoke and they were all hushed in silence; but Alcinous alone answered him and said:

"Stranger, since not ungraciously dost thou speak thus in our midst, but art minded to shew forth the prowess which waits upon thee, in anger that yonder man came up to thee in the lists and taunted thee in a way in which no mortal would make light of thy prowess, who knew in his heart how to speak fitly; come, now, hearken to my words, that thou mayest tell to another hero, when in thy halls thou art feasting with thy wife and children, and rememberest our skill, what feats Zeus has vouchsafed to us from our fathers' days even until now. For we are not faultless boxers or wrestlers, but in the foot race we run swiftly, and we are the best seamen; and ever to us is the banquet dear, and the lyre, and the dance, and changes of raiment, and warm baths, and the couch.



# HOMER

ἀλλ' ἄγε, Φαιήκων βητάρμονες ὅσσοι ἄριστοι, 250  
 παίσατε, ὥς χ' ὁ ξείνος ἐνίσπη οἷσι φίλοισιν  
 οἴκαδε νοστήσας, ὅσπον περιγινόμεθ' ἄλλων  
 ναυτιλίῃ καὶ ποσσὶ καὶ ὀρχηστυῖ καὶ ἀοιδῇ.  
 Δημοδόκῳ δέ τις αἶψα κιὼν φόρμιγγα λίγειαν  
 οἰσέτω, ἣ πού κεῖται ἐν ἡμετέροισι δόμοισιν." 255

Ὡς ἔφατ' Ἀλκίνοος θεοείκελος, ὦρτο δὲ κῆρυξ  
 οἷσων φόρμιγγα γλαφυρὴν δόμου ἐκ βασιλῆος.  
 αἰσυνμνήται δὲ κριτοὶ ἐννέα πάντες ἀνέστην  
 δῆμιοι, οἳ κατ' ἀγῶνας ἐν πρήσσεσκον ἕκαστα, 260  
 λείηναν δὲ χορόν, καλὸν δ' εὖρυναν ἀγῶνα.  
 κῆρυξ δ' ἐγγύθεν ἦλθε φέρων φόρμιγγα λίγειαν  
 Δημοδόκῳ· ὁ δ' ἔπειτα κί' ἐς μέσον· ἀμφὶ δὲ κούροι  
 πρωθῆβαι ἴσταντο, δαήμονες ὀρχηθμοῖο,  
 πέπληγον δὲ χορὸν θεῖον ποσίν. αὐτὰρ Ὀδυσσεὺς  
 μαρμαρυγὰς θηεῖτο ποδῶν, θαύμαζε δὲ θυμῷ. 265

Αὐτὰρ<sup>1</sup> ὁ φορμίζων ἀνεβάλλετο καλὸν ἀείδειν  
 ἀμφ' Ἀρεος φιλότῃτος εὐστεφάνου τ' Ἀφροδίτης,  
 ὥς τὰ πρῶτα μίγησαν ἐν Ἡφαίστοιο δόμοισι  
 λάθρῃ, πολλὰ δ' ἔδωκε, λέχος δ' ἥσχυνε καὶ εὐνὴν  
 Ἡφαίστοιο ἀνακτος. ἄφαρ δέ οἱ ἄγγελος ἦλθεν 270  
 Ἥλιος, ὃ σφ' ἐνόησε μιγαζομένους φιλότῃτι.  
 Ἡφαιστος δ' ὥς οὖν θυμαλγέα μῦθον ἄκουσε,  
 βῆ ῥ' ἵμεν ἐς χαλκεῶνα κακὰ φρεσὶ βυσσοδομεύων,  
 ἐν δ' ἔθετ' ἀκμοθέτῳ μέγαν ἄκμονα, κόπτε δὲ δεσμοὺς  
 ἀρρήκτους ἀλύτους, ὅφρ' ἔμπεδον αὖθι μένοιεν. 275  
 αὐτὰρ ἐπεὶ δὴ τεύξε δόλον κεχολωμένος Ἀρεῖ,

<sup>1</sup> The whole passage 266–369 (or 267–366) was on moral grounds rejected by some ancient critics.

## THE ODYSSEY, VIII. 250-276

But come now, all ye that are the best dancers of the Phaeacians, make sport, that the stranger may tell his friends on reaching home how far we surpass others in seamanship and in fleetness of foot, and in the dance and in song. And let one go straightway and fetch for Demodocus the clear-toned lyre which lies somewhere in our halls."

So spoke Alcinous the godlike, and the herald rose to fetch the hollow lyre from the palace of the king. Then stood up masters of the lists, nine in all, men chosen from out the people, who in their gatherings were wont to order all things aright. They levelled a place for the dance, and marked out a fair wide ring, and the herald came near, bearing the clear-toned lyre for Demodocus. He then moved into the midst, and around him stood boys in the first bloom of youth, well skilled in the dance, and they smote the goodly dancing floor with their feet. And Odysseus gazed at the twinklings of their feet and marvelled in spirit.

But the minstrel struck the chords in prelude to his sweet lay and sang of the love of Ares and Aphrodite of the fair crown, how first they lay together in the house of Hephaestus secretly; and Ares gave her many gifts, and shamed the bed of the lord Hephaestus. But straightway one came to him with tidings, even Helius, who had marked them as they lay together in love. And when Hephaestus heard the grievous tale, he went his way to his smithy, pondering evil in the deep of his heart, and set on the anvil block the great anvil and forged bonds which might not be broken or loosed, that the lovers<sup>1</sup> might bide fast where they were. But when he had fashioned the snare in his wrath against Ares, he

<sup>1</sup> Or the subject of *μένοιον* may be the bonds.<sup>1</sup>

βῆ ῥ' ἴμεν ἐς θάλαμον, ὅθι οἱ φίλα δέμνι' ἔκειτο,  
 ἀμφὶ δ' ἄρ' ἐρμίσιν χέε δέσματα κύκλω ἀπάντη·  
 πολλὰ δὲ καὶ καθύπερθε μελαθρόφιν ἐξεκέχυντο,  
 ἡύτ' ἀράχνια λεπτά, τά γ' οὐ κέ τις οὐδὲ ἴδοιτο,  
 οὐδὲ θεῶν μακάρων· πέρι γὰρ δολόεντα τέτυκτο.  
 αὐτὰρ ἐπεὶ δὴ πάντα δόλον περὶ δέμνια χεῦεν,  
 εἷσατ' ἴμεν ἐς Λῆμνον, ἐκτίμενον πτολίεθρον,  
 ἧ οἱ γαῖάων πολὺ φιλτάτη ἐστὶν ἀπασέων.

οὐδ' ἀλαοσκοπιὴν εἶχε χρυσήνιος Ἄρης,  
 ὥς ἴδεν Ἥφαιστον κλυτοτέχνην νόσφι κιόντα·  
 βῆ δ' ἰέναι πρὸς δῶμα περικλυτοῦ Ἥφαιστοιο  
 ἰσχανόων φιλότητος ἐυστεφάνου Κυθερείης.  
 ἧ δὲ νέον παρὰ πατρὸς ἐρισθενέος Κρονίωνος  
 ἐρχομένη κατ' ἄρ' ἔξεθ'· ὁ δ' εἶσω δώματος ἦει,  
 ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

“Δεῦρο, φίλη, λέκτρονδε τραπέομεν εὐνηθέντες·  
 οὐ γὰρ ἔθ' Ἥφαιστος μεταδήμιος, ἀλλὰ που ἤδη  
 οἴχεται ἐς Λῆμνον μετὰ Σίντιας ἀγριοφώνους.”

“Ὡς φάτο, τῇ δ' ἀσπαστὸν εἰείσατο κοιμηθῆναι.  
 τῷ δ' ἐς δέμνια βάντε κατέδραθον· ἀμφὶ δὲ δεσμοὶ  
 τεχνήεντες ἔχυντο πολύφρονος Ἥφαιστοιο,  
 οὐδέ τι κινῆσαι μελέων ἦν οὐδ' ἀναεῖραι.  
 καὶ τότε δὴ γίγνωσκον, ὃ τ' οὐκέτι φυκτὰ πέλοντο.  
 ἀγχίμολον δέ σφ' ἦλθε περικλυτὸς ἀμφιγυήεις,  
 αὐτὶς ὑποστρέψας πρὶν Λῆμνον γαῖαν ἰκέσθαι·  
 Ἥέλιος γάρ οἱ σκοπιὴν ἔχεν εἰπέ τε μῦθον.  
 βῆ δ' ἴμεναι πρὸς δῶμα φίλον τετιημένος ἦτορ.<sup>1</sup>

<sup>1</sup> Line 303 is omitted in most MSS.; cf. ii. 298.

went to his chamber where lay his bed, and everywhere round about the bed-posts he spread the bonds, and many too were hung from above, from the roof-beams, fine as spiders' webs, so that no one even of the blessed gods could see them, so exceeding craftily were they fashioned. But when he had spread all his snare about the couch, he made as though he would go to Lemnos, that well-built citadel, which is in his eyes far the dearest of all lands. And no blind watch did Ares of the golden rein keep, when he saw Hephaestus, famed for his handicraft, departing, but he went his way to the house of famous Hephaestus, eager for the love of Cytherea of the fair crown. Now she had but newly come from the presence of her father, the mighty son of Cronos, and had sat her down. And Ares came into the house and clasped her hand and spoke and addressed her:

"Come, love, let us to bed and take our joy, couched together. For Hephaestus is no longer here in the land, but has now gone, I ween, to Lemnos, to visit the Sintians of savage speech."

So he spoke, and a welcome thing it seemed to her to lie with him. So they two went to the couch, and lay them down to sleep, and about them clung the cunning bonds of the wise Hephaestus, nor could they in any wise stir their limbs or raise them up. Then at length they learned that there was no more escaping. And near to them came the famous god of the two strong arms,<sup>1</sup> having turned back before he reached the land of Lemnos; for Helios had kept watch for him and had brought him word. So he went to his house with a heavy heart, and stood at

<sup>1</sup> Others render "lame in both limbs."

ἔσθη δ' ἐν προθύροισι, χόλος δέ μιν ἄγριος ἦρει·  
 σμερδαλέον δ' ἐβόησε, γέγωνέ τε πᾶσι θεοῖσιν· 305

“Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,  
 δεῦθ', ἵνα ἔργα γελαστὰ καὶ οὐκ ἐπιεικτὰ ἴδῃσθε,  
 ὥς ἐμέ χωλὸν ἐόντα Διὸς θυγάτηρ Ἀφροδίτη  
 αἰὲν ἀτιμάζει, φιλέει δ' αἰδήλον Ἄρηα,  
 οὐνεχ' ὁ μὲν καλὸς τε καὶ ἀρτίπος, αὐτὰρ ἐγὼ γε 310  
 ἠπεδανὸς γενόμην· ἀτὰρ οὐ τί μοι αἴτιος ἄλλος,  
 ἀλλὰ τοκῆε δύω, τὼ μὴ γείνασθαι ὄφελλον.

ἀλλ' ὄψεσθ', ἵνα τὼ γε καθεύδεται ἐν φιλότῃ  
 εἰς ἐμὰ δέμνια βάντες, ἐγὼ δ' ὀρόων ἀκάχημαι.  
 οὐ μὲν σφεας ἔτ' ἔολπα μίνυνθά γε κειέμεν οὕτως 315  
 καὶ μάλα περ φιλέοντε· τάχ' οὐκ ἐβελήσετον ἄμφω  
 εὐδαιν· ἀλλὰ σφωε δόλος καὶ δεσμός ἐρύξει,  
 εἰς ὃ κέ μοι μάλα πάντα πατὴρ ὑποδῶσιν ἔεδνα,  
 ὅσσα οἱ ἐγγυάλιξα κυνώπιδος εἵνεκα κούρης,  
 οὐνεκά οἱ καλὴ θυγάτηρ, ἀτὰρ οὐκ ἐχέθυμος.” 320

Ὡς ἔφαθ', οἱ δ' ἀγέροντο θεοὶ ποτὶ χαλκοβατὲς δῶ·  
 ἦλθε Ποσειδάων γαίηοχος, ἦλθ' ἐριούνης  
 Ἑρμείας, ἦλθεν δὲ ἄναξ ἐκαέργος Ἀπόλλων.  
 θηλύτεραι δὲ θεαὶ μένον αἰδοῖ οἴκοι ἐκάστη.  
 ἔσταν δ' ἐν προθύροισι θεοί, δωτῆρες ἑάων· 325  
 ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσι  
 τέχνας εἰσορώσι πολύφρονος Ἑφαιστοιο.  
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

“Οὐκ ἀρετᾷ κακὰ ἔργα· κιχάνει τοι βραδὺς ὥκύν,  
 ὥς καὶ νῦν Ἑφαιστος ἐὼν βραδὺς εἶλεν Ἄρηα 330

the gateway, and fierce anger seized him. And terribly he cried out and called to all the gods:

"Father Zeus, and ye other blessed gods that are forever, come hither that ye may see a laughable matter and a monstrous,<sup>1</sup> even how Aphrodite, daughter of Zeus, scorns me for that I am lame and loves destructive Ares because he is comely and strong of limb, whereas I was born misshapen. Yet for this is none other to blame but my two parents—would they had never begotten me! But ye shall see where these two have gone up into my bed and sleep together in love; and I am troubled at the sight. Yet, methinks, they will not wish to lie longer thus, no, not for a moment, how loving soever they are. Soon shall both lose their desire to sleep; but the snare and the bonds shall hold them until her father pays back to me all the gifts of wooing that I gave him for the sake of his shameless girl; for his daughter is fair but bridles not her passion."<sup>2</sup>

So he spoke and the gods gathered to the house of the brazen floor.<sup>3</sup> Poseidon came, the earth-enfolder, and the helper Hermes came, and the lord Apollo, the archer god.<sup>4</sup> Now the goddesses abode for shame each in her own house, but the gods, the givers of good things, stood in the gateway; and unquenchable laughter arose among the blessed gods as they saw the craft of wise Hephaestus. And thus would one speak, with a glance at his neighbour:

"Ill deeds thrive not. The slow catches the swift; even as now Hephaestus, slow though he is, has out-

<sup>1</sup> Lit. "hard," "unyielding."

<sup>2</sup> Others render simply, "lacking in discretion."

<sup>3</sup> Or, "with threshold of brass."

<sup>4</sup> Or, possibly, "the averter of ills." The word means literally, "he who works afar."

ὠκύτατόν περ ἔοντα θεῶν οἱ Ὀλυμπον ἔχουσιν,  
χωλὸς ἐὼν τέχνησι· τὸ καὶ μοιχάγρι' ὀφέλλει."

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·  
Ἑρμῆν δὲ προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·

“Ἑρμεία, Διὸς υἱέ, διάκτορε, δῶτορ ἐάων, 335  
ἦ ῥά κεν ἐν δεσμοῖς ἐθέλοις κρατεροῖσι πιεσθεὶς  
εὖδειν ἐν λέκτροισι παρὰ χρυσέῃ Ἀφροδίτῃ;”

Τὸν δ' ἡμείβετ' ἔπειτα διάκτορος ἀργεῖφόντης·  
“Αἶ γὰρ τοῦτο γένοιτο, ἄναξ ἑκατηβόλ' Ἀπολλων· 340  
δεσμοὶ μὲν τρεῖς τόσσοι ἀπείρονες ἀμφὶς ἔχοιεν,  
ὕμεῖς δ' εἰσορόφτε θεοὶ πᾶσαί τε θέαιναι,  
αὐτὰρ ἐγὼν εὖδοιμι παρὰ χρυσέῃ Ἀφροδίτῃ.”

Ὡς ἔφατ', ἐν δὲ γέλωσ ὦρτ' ἀθανάτοισι θεοῖσιν.  
οὐδὲ Ποσειδάωνα γέλωσ ἔχε, λίσσετο δ' αἰεὶ 345  
Ἥφαιστον κλυτοεργὸν ὅπως λύσειεν Ἄρῃα.  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“Ἀῦσον· ἐγὼ δέ τοι αὐτὸν ὑπὶσχομαι, ὥς σὺ κελεύεις,  
τίσειν αἵσιμα πάντα μετ' ἀθανάτοισι θεοῖσιν.”

Τὸν δ' αὖτε προσέειπε περικλυτὸς ἀμφιγυήεις· 350  
“Μή με, Ποσείδαον γαιήοχε, ταῦτα κέλευε·  
δειλαί τοι δειλῶν γε καὶ ἐγγύαι ἐγγυάασθαι.  
πῶς ἂν ἐγὼ σε δέοιμι μετ' ἀθανάτοισι θεοῖσιν,  
εἴ κεν Ἄρης οἴχοιτο χρέος καὶ δεσμὸν ἀλύξας;”

Τὸν δ' αὖτε προσέειπε Ποσειδάων ἐνοσίχθων· 355  
“Ἥφαιστ', εἴ περ γάρ κεν Ἄρης χρεῖος ὑπαλύξας  
οἴχεται φεύγων, αὐτὸς τοι ἐγὼ τάδε τίσω.”

Τὸν δ' ἡμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·  
“Οὐκ ἔστ' οὐδὲ ἔοικε τεὸν ἔπος ἀρνήσασθαι.”

stripped Ares for all that he is the swiftest of the gods who hold Olympus. Lame though he is, he has caught him by craft, wherefore Ares owes the fine of the adulterer."

Thus they spoke to one another. But to Hermes the lord Apollo, son of Zeus, said :

"Hermes, son of Zeus, messenger, giver of good things, wouldst thou in sooth be willing, even though ensnared with strong bonds, to lie on a couch by the side of golden Aphrodite?"

Then the messenger, Argeiphontes, answered him : "Would that this might befall, lord Apollo, thou archer god—that thrice as many bonds inextricable might clasp me about and ye gods, aye, and all the goddesses too might be looking on, but that I might sleep by the side of golden Aphrodite."

So he spoke and laughter arose among the immortal gods. Yet Poseidon laughed not, but ever besought Hephaestus, the famous craftsman, to set Ares free ; and he spoke, and addressed him with winged words :

"Loose him, and I promise, as thou biddest me, that he shall himself pay thee all that is right in the presence of the immortal gods."

Then the famous god of the two strong arms answered him : "Ask not this of me, Poseidon, thou earth-enfolder. A sorry thing to be sure of is the surety for a sorry knave. How could I put thee in bonds among the immortal gods, if Ares should avoid both the debt and the bonds and depart?"

Then again Poseidon, the earth-shaker, answered him : "Hephaestus, even if Ares shall avoid the debt and flee away, I will myself pay thee this."

Then the famous god of the two strong arms answered him : "It may not be that I should say thee nay, nor were it seemly."



# HOMER

Ὡς εἰπὼν δεσμὸν ἀνίει μένος Ἥφαιστοιο.  
 τῷ δ' ἐπεὶ ἐκ δεσμοῖο λύθεν, κρατεροῦ περ ἐόντος, 360  
 αὐτίκ' ἀναΐξαντε ὁ μὲν Θρήκηνδε βεβήκει,  
 ἡ δ' ἄρα Κύπρον ἵκανε φιλομμειδῆς Ἀφροδίτη,  
 ἐς Πάφον· ἔνθα δέ οἱ τέμενος βωμός τε θυῆεις.  
 ἔνθα δέ μιν Χάριτες λούσαν καὶ χρῖσαν ἐλαίῳ  
 ἀμβρότῳ, οἷα θεοὺς ἐπενήνοθεν αἰὲν ἐόντας, 365  
 ἀμφὶ δὲ εἴματα ἔσσαν ἐπήρατα, θαῦμα ἰδέσθαι.

Ταῦτ' ἄρ' αἰοιδὸς ᾄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς  
 τέρπετ' ἐνὶ φρεσὶν ἧσιν ἀκούων ἡδὲ καὶ ἄλλοι  
 Φαίηκες δολιχέρετμοι, ναυσίκλυτοι ἄνδρες.

Ἀλκίνοος δ' Ἄλιον καὶ Λαοδάμαντα κέλευσεν 370  
 μουνᾶξ ὀρχήσασθαι, ἐπεὶ σφισιν οὐ τις ἔριζεν.  
 οἱ δ' ἐπεὶ οὖν σφαῖραν καλὴν μετὰ χερσὶν ἔλοντο,  
 πορφυρέην, τήν σφιν Πόλυβος ποίησε दाτφρων,  
 τὴν ἕτερος ῥίπτασκε ποτὶ νέφεα σκιόεντα  
 ἰδνωθεὶς ὀπίσω, ὁ δ' ἀπὸ χθονὸς ὑψόσ' ἀερθεὶς 375  
 ῥηιδίως μεθέλεσκε, πάρος ποσὶν οὐδας ἰκέσθαι.  
 αὐτὰρ ἐπεὶ δὴ σφαίρῃ ἀν' ἰθὺν πειρήσαντο,  
 ὠρχείσθην δὴ ἔπειτα ποτὶ χθονὶ πουλυβοτείρῃ  
 ταρφέ' ἀμειβομένῳ· κοῦροι δ' ἐπελήκεον ἄλλοι  
 ἐστεῶτες κατ' ἀγῶνα, πολὺς δ' ὑπὸ κόμπῳ ὀρώρει. 380

Δὴ τότε ἄρ' Ἀλκίνοον προσεφώνεε διὸς Ὀδυσσεύς·  
 “Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,  
 ἡμὲν ἀπείλησας βητάρμονας εἶναι ἀρίστους,  
 ἡδ' ἄρ' ἐτοῖμα τέτυκτο· σέβας μ' ἔχει εἰσορόωντα.”

Ὡς φάτο, γήθησεν δ' ἱερὸν μένος Ἀλκινόοιο, 385  
 αἰψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·

So saying the mighty Hephaestus loosed the bonds and the two, when they were freed from that bond so strong, sprang up straightway. And Ares departed to Thrace, but she, the laughter-loving Aphrodite, went to Cyprus, to Paphos, where is her demesne and fragrant altar. There the Graces bathed her and anointed her with immortal oil, such as gleams<sup>1</sup> upon the gods that are forever. And they clothed her in lovely raiment, a wonder to behold.

This song the famous minstrel sang; and Odysseus was glad at heart as he listened, and so too were the Phaeacians of the long oars, men famed for their ships.

Then Alcinous bade Halios and Laodamas dance alone, for no one could vie with them. And when they had taken in their hands the beautiful ball of purple, which wise Polybus had made for them, the one would lean backward and toss it toward the shadowy clouds, and the other would leap up from the earth and skilfully catch it before his feet touched the ground again. But when they had tried their skill in throwing the ball straight up, the two fell to dancing on the bounteous earth, ever tossing the ball to and fro, and the other youths stood in the lists and beat time, and thereat a great din arose.

Then to Alcinous spoke goodly Odysseus: "Lord Alcinous, renowned above all men,<sup>2</sup> thou didst boast that thy dancers were the best, and lo, thy words are made good; amazement holds me as I look on them."

So he spoke, and the strong and mighty Alcinous was glad; and straightway he spoke among the Phaeacians, lovers of the oar:

<sup>1</sup> Or, simply, "decks," "covers."

<sup>2</sup> Or, "above all the people."

# HOMER

“Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες.  
 ὁ ξεῖνος μάλα μοι δοκέει πεπνυμένος εἶναι.  
 ἀλλ’ ἄγε οἱ δῶμεν ξεινήιον, ὥς ἐπιεικές.  
 δώδεκα γὰρ κατὰ δῆμον ἀριπρεπέες βασιλῆες 390  
 ἀρχοὶ κραίνουσι, τρισκαιδέκατος δ’ ἐγὼ αὐτός·  
 τῶν οἱ ἕκαστος φᾶρος ἐνπλυνὲς ἡδὲ χιτῶνα  
 καὶ χρυσοῖο τάλαντον ἐνείκατε τιμήεντος.  
 αἶψα δὲ πάντα φέρωμεν ἀολλέα, ὅφρ’ ἐνὶ χερσὶν  
 ξεῖνος ἔχων ἐπὶ δόρπον ἦη χαίρων ἐνὶ θυμῷ. 395  
 Εὐρύαλος δέ ἐ αὐτὸν ἀρεσσάσθω ἐπέεσσι  
 καὶ δώρῳ, ἐπεὶ οὐ τι ἔπος κατὰ μοῖραν ἔειπεν.”  
 “Ὡς ἔφαθ’, οἱ δ’ ἄρα πάντες ἐπήνεον ἡδ’ ἐκέλευον,  
 δῶρα δ’ ἄρ’ οἰσέμεναι πρόεσαν κήρυκα ἕκαστος.  
 τὸν δ’ αὖτ’ Εὐρύαλος ἀπαμείβετο φώνησέν τε 400  
 “Ἀλκίνοε κρεῖιον, πάντων ἀριδείκετε λαῶν,  
 τοιγὰρ ἐγὼ τὸν ξεῖνον ἀρέσσομαι, ὥς σὺ κελεύεις.  
 δώσω οἱ τόδ’ ἄορ παγχάλκεον, ᾧ ἔπι κώπη  
 ἀργυρή, κολεὸν δὲ νεοπρίστου ἐλέφαντος  
 ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιον ἔσται.” 405  
 “Ὡς εἰπὼν ἐν χερσὶ τίθει ξίφος ἀργυρόηλον  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “Χαῖρε, πάτερ ᾧ ξεῖνε· ἔπος δ’ εἴ πέρ τι βέβακται  
 δεινόν, ἄφαρ τὸ φέροιν ἀναρπάξασαι ἄελλαι.  
 σοὶ δὲ θεοὶ ἄλοχόν τ’ ἰδέειν καὶ πατρίδ’ ἰκέσθαι 410  
 δοῖεν, ἐπεὶ δὴ δηθὰ φίλων ἄπο πήματα πάσχεις.”  
 Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “Καὶ σὺ φίλος μάλα χαῖρε, θεοὶ δέ τοι ὄλβια δοῖεν.

## THE ODYSSEY, VIII. 387-413

"Hear me, leaders and counsellors of the Phaeacians. This stranger verily seems to me a man of understanding. Come then, let us give him a gift of friendship, as is fitting; for twelve glorious kings bear sway in our land as rulers, and I myself am the thirteenth. Now do you, each of the twelve, bring a newly washed cloak and tunic, and a talent of precious gold, and let us straightway bring all together, that the stranger with our gifts in his hands may go to his supper glad at heart. And let Euryalus make amends to the stranger himself with words and with a gift, for the word that he spoke was in no wise seemly."

So he spoke, and they all praised his words and bade that so it should be, and sent forth every man a herald to fetch the gifts. And Euryalus in turn made answer, and said:

"Lord Alcinous, renowned above all men, I will indeed make amends to the stranger, as thou biddest me. I will give him this sword, all of bronze, whereon is a hilt of silver, and a scabbard of new-sawn ivory is wrought about it; and it shall be to him a thing of great worth."

So saying, he put into his hands the silver-studded sword, and spoke, and addressed him with winged words: "Hail, Sir stranger; but if any word has been spoken that was harsh, may the storm-winds straightway snatch it and bear it away. And for thyself, may the gods grant thee to see thy wife, and to come to thy native land, for long time hast thou been suffering woes far from thy friends."

And Odysseus of many wiles answered him: "All hail to thee, too, friend; and may the gods grant

## HOMER

μηδέ τι τοι ξίφεός γε ποθὴ μετόπισθε γένοιτο  
τούτου, ὃ δὴ μοι δῶκας ἀρεσσάμενος ἐπέεσσιν.” 4151

Ἦ ῥα καὶ ἀμφ’ ὤμοισι θέτο ξίφος ἀργυρόηλον.  
δύσετό τ’ ἥελιος, καὶ τῷ κλυτὰ δῶρα παρήεν.  
καὶ τὰ γ’ ἐς Ἀλκινόοιο φέρον κήρυκες ἀγαυοί·  
δεξάμενοι δ’ ἄρα παῖδες ἀμύμονος Ἀλκινόοιο  
μητρὶ παρ’ αἰδοίῃ ἔθεσαν περικαλλέα δῶρα. 420  
τοῖσιν δ’ ἠγεμόνευ’ ἱερὸν μένος Ἀλκινόοιο,  
ἐλθόντες δὲ καθίζον ἐν ὑψηλοῖσι θρόνοισι.  
δὴ ῥα τότε Ἀρήτην προσέφη μένος Ἀλκινόοιο·

“ Δεῦρο, γύναι, φέρε χηλὸν ἀριπρεπέ, ἣ τις ἀρίστη·  
ἐν δ’ αὐτῇ θεὸς φᾶρος ἐνπλυνὲς ἠδὲ χιτῶνα. 425  
ἀμφὶ δέ οἱ πυρὶ χαλκὸν ἰήνατε, θέρμετε δ’ ὕδωρ,  
ὄφρα λοεσσάμενός τε ἰδὼν τ’ ἐν κείμενα πάντα  
δῶρα, τὰ οἱ Φαίηκες ἀμύμονες ἐνθάδ’ ἔνεικαν,  
δαιτί τε τέρπηται καὶ αἰοιδῆς ὕμνον ἀκούων.  
καὶ οἱ ἐγὼ τόδ’ ἄλειςον ἐμὸν περικαλλὲς ὀπάσσω, 430  
chrύσειον, ὄφρ’ ἐμέθεν μεμνημένος ἤματα πάντα  
σπένδῃ ἐνὶ μεγάρῳ Δίί τ’ ἄλλοισίν τε θεοῖσιν.”

“Ὡς ἔφατ’, Ἀρήτη δὲ μετὰ δμῳῇσιν ἔειπεν  
ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν ὅττι τάχιστα.  
αἱ δὲ λοετροχόον τρίποδ’ ἵστασαν ἐν πυρὶ κηλέφ, 435  
ἐν δ’ ἄρ’ ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλούσαι.  
γᾶστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ’ ὕδωρ·  
τόφρα δ’ ἄρ’ Ἀρήτη ξείνῳ περικαλλέα χηλὸν  
ἐξέφερεν θαλάμοιο, τίθει δ’ ἐνὶ κάλλιμα δῶρα,  
ἐσθῆτα χρυσόν τε, τὰ οἱ Φαίηκες ἔδωκαν. 440

## THE ODYSSEY, VIII. 414-440

thee happiness, and mayest thou never hereafter miss this sword which thou hast given me, making amends with gentle speech."

He spoke, and about his shoulders hung the silver-studded sword. And the sun set, and the glorious gifts were brought him. These the lordly heralds bore to the palace of Alcinous, and the sons of peerless Alcinous took the beautiful gifts and set them before their honoured mother. And the strong and mighty Alcinous led the way, and they came in and sat down on the high seats. Then to Arete spoke the mighty Alcinous:

"Bring hither, wife, a goodly chest, the best thou hast, and thyself place in it a newly-washed cloak and tunic; and do ye heat for the stranger a cauldron on the fire, and warm water, that when he has bathed and has seen well bestowed all the gifts which the noble Phaeacians have brought hither, he may take pleasure in the feast, and in hearing the strains of the song. And I will give him this beautiful cup of mine, wrought of gold, that he may remember me all his days as he pours libations in his halls to Zeus and to the other gods."

So he spoke, and Arete bade her handmaids to set a great cauldron on the fire with all speed. And they set on the blazing fire the cauldron for filling the bath, and poured in water, and took billets of wood and kindled them beneath it. Then the fire played about the belly of the cauldron, and the water grew warm; but meanwhile Arete brought forth for the stranger a beautiful chest from the treasure chamber, and placed in it the goodly gifts, the raiment and the gold, which the Phaeacians

ἐν δ' αὐτὴ φᾶρος θῆκεν καλὸν τε χιτῶνα,  
καί μιν φωνήσας' ἔπεα πτερόεντα προσηύδα·

“Αὐτὸς νῦν ἴδε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἦλυν,  
μή τίς τοι καθ' ὁδὸν δηλήσεται, ὅππότε' ἂν αὐτε  
εὖδῃσθα γλυκὺν ὕπνον ἰὼν ἐν νηὶ μελαίνῃ.” 445

Αὐτὰρ ἐπεὶ τό γ' ἄκουσε πολύτλας δῖος Ὀδυσσεύς,  
αὐτίκ' ἐπήρτυε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἦλυν  
ποικίλον, ὃν ποτέ μιν δέδαε φρεσὶ πότνια Κίρκη.  
αὐτόδιον δ' ἄρα μιν ταμίη λούσασθαι ἀνώγει  
ἔς ῥ' ἀσάμινθον βάνθ'· ὁ δ' ἄρ' ἀσπασίως ἴδε θυμῷ 450  
θερμὰ λοέτρ', ἐπεὶ οὐ τι κομιζόμενός γε θάμιζεν,  
ἐπεὶ δὴ λίπε δῶμα Καλυψοῦς ἠυκόμοιο.  
τόφρα δέ οἱ κομιδὴ γε θεῷ ὥς ἔμπεδος ἦεν.

Τὸν δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ,  
ἀμφὶ δέ μιν χλαῖναν καλὴν βάλλον ἠδὲ χιτῶνα, 455  
ἔκ ῥ' ἀσαμίνθου βὰς ἄνδρας μέτα οἰνοποτήρας  
ἦι· Ναυσικαὰ δὲ θεῶν ἀπο κάλλος ἔχουσα  
στή ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,  
θαύμαζεν δ' Ὀδυσῆα ἐν ὀφθαλμοῖσιν ὀρώσα,  
καί μιν φωνήσας' ἔπεα πτερόεντα προσηύδα· 460

“Χαῖρε, ξεῖν', ἵνα καί ποτ' ἐὼν ἐν πατρίδι γαίῃ  
μνήσῃ ἐμεῦ, ὅτι μοι πρώτη ζῳάγρι' ὀφέλλεις.”

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
“Ναυσικαὰ θύγατερ μεγαλήτορος Ἀλκινόοιο,  
οὕτω νῦν Ζεὺς θείῃ, ἐρίγδουπος πόσις Ἥρης, 465  
οἵκαδὲ τ' ἐλθέμεναι καὶ νόστιμον ἡμᾶρ ἰδέσθαι·

## THE ODYSSEY, VIII. 441-466

gave. And therein she herself placed a cloak and a fair tunic; and she spoke and addressed Odysseus with winged words:

"Look now thyself to the lid, and quickly cast a cord upon it, lest some one despoil thee of thy goods on the way, when later on<sup>1</sup> thou art lying in sweet sleep, as thou farest in the black ship."

Now when the much-enduring goodly Odysseus heard these words, he straightway fitted on the lid, and quickly cast a cord upon it—a cunning knot, which queenly Circe once had taught him. Then forthwith the housewife bade him go to the bath and bathe; and his heart was glad when he saw the warm bath, for he had not been wont to have such tendance from the time that he left the house of faired-haired Calypso, but until then he had tendance continually as a god.

Now when the handmaids had bathed him and anointed him with oil, and had cast about him a fair cloak and a tunic, he came forth from the bath, and went to join the men at their wine. And Nausicaa, gifted with beauty by the gods, stood by the door-post of the well-built hall, and she marvelled at Odysseus, as her eyes beheld him, and she spoke, and addressed him with winged words:

"Farewell, stranger, and hereafter even in thy own native land mayest thou remember me, for to me first thou owest the price of thy life."

Then Odysseus of many wiles answered her: "Nausicaa, daughter of great-hearted Alcinous, so may Zeus grant, the loud-thundering lord of Here, that I may reach my home and see the day of

<sup>1</sup> See Merry and Riddell *ad loc.*



## HOMER

τῷ κέν τοι καὶ κείθι θεῶ ὧς εὐχετοφώμην  
αἰεὶ ἤματα πάντα· σὺ γάρ μ' ἐβίωσας, κούρη·”

Ἡ ῥα καὶ ἐς θρόνον ἴξε παρ' Ἀλκίνοον βασιλῆα·  
οἱ δ' ἤδη μοίρας τ' ἔνεμον κερῶντό τε οἶνον. 47  
κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρίηρον ἀοιδόν,  
Δημόδοκον λαοῖσι τετιμένον· εἶσε δ' ἄρ' αὐτὸν  
μέσσω δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.  
δὴ τότε κήρυκα προσέφη πολύμητις Ὀδυσσεύς,  
νῶτον ἀποπροταμών, ἐπὶ δὲ πλείον ἐλέλειπτο, 48  
ἀργιόδοντος ὕος, θαλερὴ δ' ἦν ἀμφὶς ἀλοιφή·

“Κῆρυξ, τῇ δῆ, τοῦτο πόρε κρέας, ὄφρα φάγησιν,  
Δημοδόκω· καί μιν προσπτύξομαι ἀχνύμενός περ·  
πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν ἀοιδοὶ  
τιμῆς ἔμμοροί εἰσι καὶ αἰδοῦς, οὐνεκ' ἄρα σφέας 49  
οἴμας μοῦσ' ἐδίδαξε, φίλησε δὲ φῦλον ἀοιδῶν·”

Ὡς ἄρ' ἔφη, κῆρυξ δὲ φέρων ἐν χερσὶν ἔθηκεν  
ἥρω Δημοδόκω· ὁ δ' ἐδέξατο, χαῖρε δὲ θυμῷ.  
οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.  
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, 48  
δὴ τότε Δημοδόκον προσέφη πολύμητις Ὀδυσσεύς·

“Δημόδοκ', ἔξοχα δῆ σε βροτῶν αἰνίζομ' ἀπάντων.  
ἦ σέ γε μοῦσ' ἐδίδαξε, Διὸς πάις, ἦ σέ γ' Ἀπόλλων·  
λίην γὰρ κατὰ κόσμον Ἀχαιῶν οἶτον αἰεῖεις,  
ὅσσ' ἔρξαν τ' ἐπαθόν τε καὶ ὅσσ' ἐμόγησαν Ἀχαιοί, 49  
ὥς τέ που ἦ αὐτὸς παρεὼν ἦ ἄλλου ἀκούσας.  
ἀλλ' ἄγε δὴ μετάβηθι καὶ ἵππου κόσμον ἄεισον

## THE ODYSSEY, VIII. 467-492

my returning. Then will I even there pray to thee as to a god all my days, for thou, maiden, hast given me life."

He spoke, and sat down on a chair beside king Alcinous. And now they were serving out portions and mixing the wine. Then the herald came near, leading the good minstrel, Demodocus, held in honour by the people, and seated him in the midst of the banqueters, leaning his chair against a high pillar. Then to the herald said Odysseus of many wiles, cutting off a portion of the chine of a white-tusked boar, whereof yet more was left, and there was rich fat on either side :

"Herald, take and give this portion to Demodocus, that he may eat, and I will greet him, despite my grief. For among all men that are upon the earth minstrels win honour and reverence, for that the Muse has taught them the paths of song, and loves the tribe of minstrels."

So he spoke, and the herald bore the portion and placed it in the hands of the lord Demodocus, and he took it and was glad at heart. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, then to Demodocus said Odysseus of many wiles :

"Demodocus, verily above all mortal men do I praise thee, whether it was the Muse, the daughter of Zeus, that taught thee, or Apollo; for well and truly dost thou sing of the fate of the Achaeans, all that they wrought and suffered, and all the toils they endured, as though haply thou hadst thyself been present, or hadst heard the tale from another. But come now, change thy theme, and

δουρατέου, τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ,  
 ὃν ποτ' ἐς ἀκρόπολιν δόλον ἤγαγε διὸς Ὀδυσσεὺς  
 ἀνδρῶν ἐμπλήσας οἷ ῥ' Ἴλιον ἐξαλάπαξαν.  
 αἶ κεν δὴ μοι ταῦτα κατὰ μοῖραν καταλέξης,  
 αὐτίκ' ἐγὼ πᾶσιν μυθήσομαι ἀνθρώποισιν,  
 ὥς ἄρα τοι πρόφρων θεὸς ὥπασε θέσπιν ἀοιδήν."

ἌΩς φάθ', ὁ δ' ὄρμηθεις θεοῦ ἤρχετο, φαῖνε δ' ἀοιδήν,  
 ἔνθεν ἐλὼν ὥς οἱ μὲν ἐνστέλμων ἐπὶ νηῶν  
 βάντες ἀπέπλειον, πῦρ ἐν κλισίῃσι βαλόντες,  
 Ἀργεῖοι, τοὶ δ' ἤδη ἀγακλυτὸν ἀμφ' Ὀδυσῆα  
 ἦατ' ἐνὶ Τρώων ἀγορῇ κεκαλυμμένοι ἵππῳ·  
 αὐτοὶ γάρ μιν Τρῶες ἐς ἀκρόπολιν ἐρύσαντο.  
 ὥς ὁ μὲν ἐστήκει, τοὶ δ' ἄκριτα πόλλ' ἀγόρευον  
 ἡμενοὶ ἀμφ' αὐτόν· τρίχα δέ σφισιν ἦνδανε βουλή,  
 ἥ ἐ διαπληῆξαι<sup>1</sup> κοῖλον δόρυ νηλεί χαλκῷ,  
 ἥ κατὰ πετράων βαλλέειν ἐρύσαντας ἐπ' ἄκρης,  
 ἥ ἐάαν μέγ' ἄγαλμα θεῶν θελκτῆριον εἶναι,  
 τῇ περ δὴ καὶ ἔπειτα τελευτήσεσθαι ἔμελλεν·  
 αἶσα γὰρ ἦν ἀπολέσθαι, ἐπὴν πόλις ἀμφικαλύψῃ  
 δουράτεον μέγαν ἵππον, ὅθ' ἦατο πάντες ἄριστοι  
 Ἀργείων Τρῶεσσι φόνον καὶ κῆρα φέροντες.  
 • ἦειδεν δ' ὥς ἄστυ διέπραθον υἱες Ἀχαιῶν  
 ἱππόθεν ἐκχύμενοι, κοῖλον λόχον ἐκπρολιπόντες.  
 ἄλλον δ' ἄλλη αἶειδε πόλιν κεραϊζέμεν αἰπὴν,  
 αὐτὰρ Ὀδυσσῆα προτὶ δώματα Δηιφόβοιο  
 βήμεναι, ἡὕτ' Ἄρηα σὺν ἀντιθέῳ Μενελάῳ.  
 κείθι δὴ αἰνότατον πόλεμον φάτο τολμήσαντα  
 νικῆσαι καὶ ἔπειτα διὰ μεγάρων Ἀθήνην.

<sup>1</sup> διαπληῆξαι Aristarchus : διατμήξαι MSS.

## THE ODYSSEY, VIII. 493-520

sing of the building of the horse of wood, which Epeius made with Athene's help, the horse which once Odysseus led up into the citadel as a thing of guile, when he had filled it with the men who sacked Ilios. If thou dost indeed tell me this tale aright, I will declare to all mankind that the god has of a ready heart granted thee the gift of divine song."

So he spoke, and the minstrel, moved by the god, began, and let his song be heard, taking up the tale where the Argives had embarked on their benched ships and were sailing away, after casting fire on their huts, while those others led by glorious Odysseus were now sitting in the place of assembly of the Trojans, hidden in the horse; for the Trojans had themselves dragged it to the citadel. So there it stood, while the people talked long as they sat about it, and could form no resolve. Nay, in three ways did counsel find favour in their minds: either to cleave the hollow timber with the pitiless bronze, or to drag it to the height and cast it down the rocks, or to let it stand as a great offering to propitiate the gods, even as in the end it was to be brought to pass; for it was their fate to perish when their city should enclose the great horse of wood, wherein were sitting all the best of the Argives, bearing to the Trojans death and fate. And he sang how the sons of the Achaeans poured forth from the horse and, leaving their hollow ambush, sacked the city. Of the others he sang how in divers ways they wasted the lofty city, but of Odysseus, how he went like Ares to the house of Deiphobus together with godlike Menelaus. There it was, he said, that Odysseus braved the most terrible fight and in the end conquered by the aid of great-hearted Athene.

Ταῦτ' ἄρ' αἰοιδὸς αἶειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς  
 τήκετο, δάκρυ δ' ἔδευεν ὑπὸ βλεφάροισι παρειάς.  
 ὥς δὲ γυνὴ κλαίῃσι φίλον πόσιν ἀμφιπεσοῦσα,  
 ὅς τε ἔης πρόσθεν πόλιος λαῶν τε πέσῃσιν,  
 ἄστει καὶ τεκέεσσιν ἀμύνων νηλεὲς ἦμαρ· 525  
 ἢ μὲν τὸν θνήσκοντα καὶ ἀσπαίροντα ἰδοῦσα  
 ἀμφ' αὐτῷ χυμένη λίγα κωκύει· οἳ δέ τ' ὀπισθε  
 κόπτοντες δούρεσσι μετάφρενον ἡδὲ καὶ ὤμους  
 εἵρερον εἰσανάγουσι, πόνον τ' ἐχέμεν καὶ οἰζύν·  
 τῆς δ' ἐλεεινοτάτῳ ἄχεϊ φθινύθουσι παρειαί· 530  
 ὥς Ὀδυσσεὺς ἐλεεινὸν ὑπ' ὀφρύσι δάκρυον εἶβεν.  
 ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,  
 Ἄλκίνοος δέ μιν οἶος ἐπεφράσατ' ἡδ' ἐνόησεν,  
 ἦμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν.  
 αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα· 535

“Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες,  
 Δημόδοκος δ' ἤδη σχεθέτω φόρμιγγα λίγειαν·  
 οὐ γάρ πως πάντεσσι χαριζόμενος τάδ' αἶειδει.  
 ἐξ οὗ δορπέομέν τε καὶ ὥρορε θεῖος αἰοιδός,  
 ἐκ τοῦ δ' οὗ πω παύσατ' οἰζυροῖο γόοιο 540  
 ὁ ξείνος· μάλα πού μιν ἄχος φρένας ἀμφιβέβηκεν.  
 ἀλλ' ἄγ' ὁ μὲν σχεθέτω, ἔν' ὁμῶς τερπώμεθα πάντες,  
 ξεινοδόκοι καὶ ξείνος, ἐπεὶ πολὺ κάλλιον οὕτως·  
 εἵνεκα γὰρ ξείνοιο τάδ' αἰδοίοιο τέτυκται,  
 πομπὴ καὶ φίλα δῶρα, τά οἳ δίδομεν φιλέοντες. 545  
 ἀντὶ κασιγνήτου ξείνός θ' ἱκέτης τε τέτυκται  
 ἀνέρι, ὅς τ' ὀλίγον περ ἐπιψαύῃ πραπίδεσσι.  
 τῷ νῦν μηδὲ σὺ κεῦθε νοήμασι κερδαλέοισιν  
 ὅττι κέ σ' εἴρωμαι· φάσθαι δέ σε κάλλιον ἐστίν.

## THE ODYSSEY, VIII. 521-549

This song the famous minstrel sang. But the heart of Odysseus was melted and tears wet his cheeks beneath his eyelids. And as a woman wails and flings herself about her dear husband, who has fallen in front of his city and his people, seeking to ward off from his city and his children the pitiless day; and as she beholds him dying and gasping for breath, she clings to him and shrieks aloud, while the foe behind her smite her back and shoulders with their spears, and lead her away to captivity to bear toil and woe, while with most pitiful grief her cheeks are wasted: even so did Odysseus let fall pitiful tears from beneath his brows. Now from all the rest he concealed the tears that he shed, but Alcinous alone marked him and took heed, for he sat by him and heard him groaning heavily. And straightway he spoke among the Phaeacians, lovers of the oar:

“Hear me, leaders and counsellors of the Phaeacians, and let Demodocus now check his clear-toned lyre, for in no wise to all alike does he give pleasure with this song. Ever since we began to sup and the divine minstrel was moved to sing, from that time yon stranger has never ceased from sorrowful lamentation; surely, methinks, grief has encompassed his heart. Nay, let the minstrel cease, that we may all make merry, hosts and guest alike, since it is better thus. Lo, for the sake of the honoured stranger all these things have been made ready, his ~~send~~ <sup>the</sup> and the gifts of friendship which we give him of our love. Dear as a brother is the stranger and the suppliant to a man whose wits have never so short a range. Therefore do not thou longer hide with crafty thought whatever I shall ask thee; to speak out plainly is

# HOMER

εἴπ' ὄνομ' ὅττι σε κείθι κάλεον μήτηρ τε πατήρ τε 550  
 ἄλλοι θ' οἱ κατὰ ἄστν καὶ οἱ περιναϊετάουσιν.  
 οὐ μὲν γάρ τις πάμπαν ἀνώνυμός ἐστ' ἀνθρώπων,  
 οὐ κακὸς οὐδὲ μὲν ἐσθλός, ἐπὴν τὰ πρῶτα γένηται,  
 ἀλλ' ἐπὶ πᾶσι τίθενται, ἐπεὶ κε τέκωσι, τοκῆς.  
 εἰπὲ δέ μοι γαῖάν τε τεῖν δῆμόν τε πόλιν τε, 555  
 ὄφρα σε τῇ πέμπωσι <sup>τῇ εἰς ἴσας</sup> τιτῆσκόμεναι φρεσὶ νῆες·  
 οὐ γὰρ Φαιήκεσσι κυβερνητῆρες ἔασιν,  
 οὐδέ τι πηδάλι' ἐστι, τά τ' ἄλλαι νῆες ἔχουσιν·  
 ἀλλ' αὐταὶ ἴσασι νοήματα καὶ φρένας ἀνδρῶν,  
 καὶ πάντων ἴσασι πόλιας καὶ πίονας ἀγροὺς 560  
 ἀνθρώπων, καὶ λαῖτμα τάχισθ' ἀλὸς ἐκπερώσιν  
 ἥερι καὶ νεφέλῃ κεκαλυμμέναι· οὐδέ ποτὲ σφιν  
 οὔτε τι πημανθῆναι ἔπι δέος οὔτ' ἀπολέσθαι.  
 ἀλλὰ τόδ' ὥς ποτε πατρὸς ἐγὼν εἰπόντος ἄκουσα  
 Ναυσιθόου, ὃς ἔφασκε Ποσειδάων' ἀγάσασθαι 565  
 ἡμῖν, οὐνεκα πομποὶ ἀπήμονές εἰμεν ἀπάντων.  
 φῆ ποτὲ Φαιήκων ἀνδρῶν ἐνεργέα νῆα  
 ἐκ πομπῆς ἀνιούσαν ἐν ἡεροειδέϊ πόντῳ  
 ῥαισέμεναι, μέγα δ' ἡμιν ὄρος πόλει ἀμφικαλύψειν.  
 ὥς ἀγόρευ' ὁ γέρων· τὰ δέ κεν θεὸς ἡ τελέσειεν 570  
 ἢ κ' ἀτέλεστ' εἴη, ὥς οἱ φίλον ἔπλετο θυμῷ·  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
 ὅππῃ ἀπεπλάγχθης τε καὶ ἄς τινας ἴκεο χώρας  
 ἀνθρώπων, αὐτοὺς τε πόλιάς τ' ἐν ναιετοώσας,  
 ἡμὲν ὅσοι χαλεποὶ τε καὶ ἄγριοι οὐδὲ δίκαιοι, 575  
 οἳ τε φιλόξεinoι, καὶ σφιν νόος ἐστὶ θεουδής.  
 εἰπὲ δ' ὃ τι κλαίεις καὶ ὀδύρεαι ἐνδοθι θυμῷ  
 Ἀργείων Δαναῶν ἡδ' Ἰλίου οἶτον ἀκούων.

the better course. Tell me the name by which they were wont to call thee in thy home, even thy mother and thy father and other folk besides, thy townsmen and the dwellers round about. For there is no one of all mankind who is nameless, be he base man or noble, when once he has been born, but parents bestow names on all when they give them birth. And tell me thy country, thy people, and thy city, that our ships may convey thee thither, discerning the course by their wits. For the Phaeacians have no pilots, nor steering-oars such as other ships have, but their ships of themselves understand the thoughts and minds of men, and they know the cities and rich fields of all peoples, and most swiftly do they cross over the gulf of the sea, hidden in mist and cloud, nor ever have they fear of harm or ruin. Yet this story I once heard thus told by my father Nausithous, who was wont to say that Poseidon was wroth with us because we give safe convoy to all men. He said that some day, as a well-built ship of the Phaeacians was returning from a convoy over the misty deep, Poseidon would smite her and would fling a great mountain about our city.<sup>1</sup> So that old man spoke, and these things the god will haply bring to pass, or will leave unfulfilled, as may be his good pleasure. But come, now, tell me this and declare it truly: whither thou hast wandered and to what countries of men thou hast come; tell me of the people and of their well-built cities, both of those who are cruel and wild and unjust, and of those who love strangers and fear the gods in their thoughts. And tell me why thou dost weep and wail in spirit as thou hearest the doom of the Argive Danaans and of Ilios. This the gods

<sup>1</sup> That is, so as to cut them off from the sea.



# HOMER

τὸν δὲ θεοὶ μὲν τεύξαν, ἐπεκλώσαντο δ' ὄλεθρον  
 ἀνθρώποις, ἵνα ᾗσι καὶ ἐσσομένοισιν ἀοιδή. 580  
 ἦ τίς τοι καὶ πηρὸς ἀπέφθιτο Ἴλιόθι πρὸ  
 ἐσθλὸς ἑὼν, γαμβρὸς ἢ πενθερός, οἳ τε μάλιστα  
 κήδιστοι τελέθουσι μεθ' αἶμά τε καὶ γένος αὐτῶν;  
 ἦ τίς που καὶ ἑταῖρος ἀνὴρ κεχαρισμένα εἰδώς,  
 ἐσθλός; ἐπεὶ οὐ μὲν τι κασιγνήτοιο χερεῖων 585  
 γίγνεται, ὅς κεν ἑταῖρος ἑὼν πεπνυμένα εἰδῇ."

## THE ODYSSEY, VIII. 579-586

wrought, and spun the skein of ruin for men, that there might be a song for those yet to be born. Did some kinsman of thine fall before Ilios, some good, true man, thy daughter's husband or thy wife's father, such as are nearest to one after one's own kin and blood? Or was it haply some comrade dear to thy heart, some good, true man? For no whit worse than a brother is a comrade who has an understanding heart."

# I

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “ Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,  
 ἦ τοι μὲν τόδε καλὸν ἀκούμεν ἐστὶν ἀοιδοῦ  
 τοιοῦδ' οἷος ὃδ' ἐστί, θεοῖς ἐναλίγκιος αὐδῆν.  
 οὐ γὰρ ἐγὼ γέ τί φημι τέλος χαριέστερον εἶναι 5  
 ἢ ὅτ' ἐυφροσύνη μὲν ἔχῃ <sup>ῥα</sup> <sup>κατά</sup> δῆμον ἅπαντα,  
 δαιτυμόνες δ' ἀνὰ δώματ' ἀκουάζωνται ἀοιδοῦ  
 ἤμενοι ἐξείης, παρὰ δὲ πλήθωσι τράπεζαι  
 σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσων  
 οἰνοχόος φορέησι καὶ ἐγχείῃ δεπάεσσι· 10  
 τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι.  
 σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονόμεντα  
 εἴρεσθ', ὅφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω·  
 τί πρῶτόν τοι ἔπειτα, τί δ' ὑστάτιον καταλέξω;  
 κήδε' ἐπεὶ μοι πολλὰ <sup>ῥα</sup> <sup>δόσαν</sup> <sup>θεοὶ</sup> Οὐρανίωτες. 15  
 νῦν δ' ὄνομα πρῶτον μῦθησόμε<sup>ναι</sup>ι, ὅφρα καὶ ὑμεῖς  
 εἴδ<sup>ε</sup>τ', ἐγὼ δ' ἂν ἔπειτα φυγὼν ὑπο νηλεὲς ἡμαρ  
 ὑμῖν ξεῖνος ἔω καὶ ἀπόπροθι δώματα ναίων.  
 εἴμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν  
 ἀνθρώποισι μέλω, καὶ μεν κλέος οὐρανὸν ἵκει. 20  
 ναιετάω δ' Ἰθάκην ἐνδείελον· ἐν δ' ὄρος αὐτῇ  
 Νήριτον εἰνοσίφυλλον, ἀριπρεπές· ἀμφὶ δὲ νῆσοι <sup>ῥα</sup> <sup>πολλοὶ</sup>  
 πολλὰ ναιετάουσι μάλα σχεδὸν ἀλλήλησι,  
 Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.

## BOOK IX

THEN Odysseus, of many wiles, answered him, and said: "Lord Alcinous, renowned above all men, verily this is a good thing, to listen to a minstrel such as this man is, like unto the gods in voice. For myself I declare that there is no greater fulfilment of delight than when joy possesses a whole people, and banqueters in the halls listen to a minstrel as they sit in order due, and by them tables are laden with bread and meat, and the cup-bearer draws wine from the bowl and bears it round and pours it into the cups. This seems to my mind the fairest thing there is. But thy heart is turned to ask of my grievous woes, that I may weep and groan the more. What, then, shall I tell thee first, what last? for woes full many have the heavenly gods given me. First now will I tell my name, that ye, too, may know it, and that I hereafter, when I have escaped from the pitiless day of doom, may be your host, though I dwell in a home that is afar. I am Odysseus, son of Laertes, who am known among men for all manner of wiles,<sup>1</sup> and my fame reaches unto heaven. But I dwell in clear-seen Ithaca, wherein is a mountain, Neriton, covered with waving forests, conspicuous from afar; and round it lie many isles hard by one another, Dulichium, and Same, and wooded Zacynthus.

<sup>1</sup> Or, "who am known among all men for my wiles."

# HOMER

αὐτὴ δὲ χθαμαλὴ <sup>keeper of all</sup> πάνυπερτάτῃ εἰν ἀλλ' κεῖται 22  
 πρὸς ζόφον, αἶ δέ τ' ἄνευθε πρὸς ἡῶ τ' ἡέλιόν τε,  
 τρηχεῖ', ἀλλ' ἀγαθὴ κουροτρόφος· οὐ τοι ἐγὼ γε  
 ἥς γαίης δύναμαι γλυκερώτερον ἄλλο ιδέσθαι.  
 ἦ μὲν μ' αὐτόθ' ἔρυκε Καλυψώ, δῖα θεάων,  
 ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι.<sup>1</sup> 30  
 ὥς δ' αὐτως Κίρκη κατερήτυεν ἐν μεγάροισιν  
 Αἰαΐη δολόεσσα, λιλαιομένη πόσιν εἶναι. <sup>ωκεανὸς καὶ ποταμοὶ</sup>  
 ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθον.  
 ὥς οὐδὲν γλύκιον ἥς πατρίδος οὐδὲ τοκῆων  
 γίγνεται, εἴ περ καὶ τις ἀπόπροθι πίονα οἶκον 35  
 γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκῆων.  
 εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐνίσπω, <sup>οὐκ ἐστὶν</sup>  
 ὅν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίηθεν ἰόντι.

“Ἴλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσευ,  
 Ἴσμάρῳ. ἔνθα δ' ἐγὼ πόλιν ἔπραθον, ὤλεσα δ' αὐτούς· 40  
 ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες  
 δασσάμεθ', ὥς μή τίς μοι ἀτεμβόμενος κίοι ἴσης.  
 ἔνθ' ἦ τοι μὲν ἐγὼ διερῶ ποδὶ φευγέμεν ἡμέας  
 ἡνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθοντο.  
 ἔνθα δὲ πολλὸν μὲν μέθῃ πίνετο, πολλὰ δὲ μῆλα 45  
 ἔσφαζον παρὰ θίνα καὶ εἰλίποδας ἔλικας βούς·  
 τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγώνευν,

<sup>1</sup> Line 30 is omitted in most MSS.

<sup>1</sup> This rendering of χθαμαλή is justified by Strabo x. ii. 12 and by modern Greek usage. The ordinary meaning “low” cannot be right here. The translation given of this whole passage brings Homer’s description into agreement with the  
*not far from the*

## THE ODYSSEY, IX. 25-47

Ithaca itself lies close in to the mainland<sup>1</sup> the furthest toward the gloom,<sup>2</sup> but the others lie apart toward the Dawn and the sun—a rugged isle, but a good nurse of young men; and for myself no other thing can I see sweeter than one's own land. Of a truth Calypso, the beautiful goddess, sought to keep me by her in her hollow caves, yearning that I should be her husband; and in like manner Circe would fain have held me back in her halls, the guileful lady of Aeaea, yearning that I should be her husband; but they could never persuade the heart within my breast. So true is it that naught is sweeter than a man's own land and his parents, even though it be in a rich house that he dwells afar in a foreign land away from his parents. But come, let me tell thee also of my woeful home-coming, which Zeus laid upon me as I came from Troy.

“From Ilios the wind bore me and brought me to the Cicones, to Ismarus. There I sacked the city and slew the men; and from the city we took their wives and great store of treasure, and divided them among us, that so far as lay in me no man might go defrauded of an equal share. Then verily I gave command that we should flee with swift foot, but the others in their great folly did not hearken. But there much wine was drunk, and many sheep they slew by the shore, and sleek kine of shambling gait. Meanwhile the Cicones went and called to other

actual facts. It accepts the view that Homer's Ithaca is to be identified, not with Thiaki, but with Leucas. As commonly rendered, the lines convict the poet of an utter ignorance of the geography of western Greece.

<sup>2</sup> That is, from the standpoint of a sailor making his way up the coast toward the dark and unknown region of the north and west.

# HOMER

οἳ σφιν γείτονες ἦσαν, ἀμα πλέονες καὶ ἀρείους,  
 ἥπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ' ἱππων  
 ἀνδράσι μαρνασθαι καὶ ὅθι χρή <sup>βεβήκοντες</sup> πεζὸν εἶντα. 50  
 ἦλθον ἔπειθ' ὅσα φύλλα καὶ ἄνθεα γίγνεται ὥρη,  
 ἥεριοι· τότε δὴ ῥα κακὴ Διὸς αἶσα παρέστη  
 ἡμῖν αἰνομόροισιν, ἵν' ἄλγεα πολλὰ πάθοιμεν.  
 στησάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θοῇσι,  
 βάλλον ἑλληλούς χαλκήρεσιν ἐγχείησιν.  
 ὄφρα μὲν ἡὼς ἦν καὶ ἀέξετο ἱερὸν ἡμαρ, <sup>ῥωστικὴ</sup> 55  
 τόφρα δ' ἀλεξόμενοι μένομεν πλεονάς περ εἶντας.  
 ἦμος δ' ἥελιος μετενίσσετο βουλυτόνδε, ?  
 καὶ τότε δὴ Κίκονες κλῖναν δαμάσαντες Ἀχαιούς.  
 ἐξ δ' ἀφ' ἐκάστης νηὸς εὐκνήμιδες ἐταῖροι 60  
 ὦλονθ'· οἱ δ' ἄλλοι φύγομεν θάνατόν τε μόρον τε.  
 "Ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,  
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.  
 οὐδ' ἄρα μοι προτέρω νῆες κίον ἀμφιέλισσαι,  
 πρὶν τινα τῶν δειλῶν ἐτάρων τρεῖς ἕκαστον αὖσαι, 65  
 οἱ θάνον ἐν πεδίῳ Κικόνων ὑπο δηωθέντες.  
 νηυσὶ δ' ἐπῶρσ' ἄνεμον Βορέην νεφεληγερέτα Ζεὺς  
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε  
 γαίαν ὁμοῦ καὶ πόντον· ὁρώρει δ' οὐρανόθεν νύξ.  
 αἱ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσiai, ἰστία δέ σφιν 70  
 τριχθὰ τε καὶ τετραχθὰ διέσχισεν ἰς ἀνέμοιο.  
 καὶ τὰ μὲν ἐς νῆας κάθεμεν, δέισαντες ὀλεθρον,  
 αὐτὰς δ' ἐσσυμένως παρερρύσαμεν ἠπείρονδε.  
 ἔνθα δ' ὡς νύκτας δύο τ' ἡματὰ συνεχὲς αἰεὶ 75  
 κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.

## THE ODYSSEY, IX. 48-75

Cicones who were their neighbours, at once more numerous and braver than they—men that dwelt inland and were skilled at fighting with their foes from chariots, and, if need were, on foot. So they came in the morning, as thick as leaves or flowers spring up in their season; and then it was that an evil fate from Zeus beset us luckless men, that we might suffer woes full many. They set their battle in array and fought by the swift ships, and each side hurled at the other with bronze-tipped spears. Now as long as it was morn and the sacred day was waxing, so long we held our ground and beat them off, though they were more than we. But when the sun turned to the time for the unyoking of oxen, then the Cicones prevailed and routed the Achaeans, and six of my well-greaved comrades perished from each ship; but the rest of us escaped death and fate.

“Thence we sailed on, grieved at heart, glad to have escaped from death, though we had lost our dear comrades; nor did I let my curved ships pass on till we had called thrice on each of those hapless comrades of ours who died on the plain, cut down by the Cicones. But against our ships Zeus, the cloud-gatherer, roused the North Wind with a wondrous tempest, and hid with clouds the land and the sea alike, and night rushed down from heaven. Then the ships were driven headlong, and their sails were [torn to shreds] by the [violence] of the wind. So we lowered the sails and stowed them aboard, in fear of death, and rowed the ships hurriedly toward the land. There for two nights and two days continuously we lay, eating our hearts for weariness and sorrow. But



αλλ' ὅτε δὴ τρίτον ἡμᾶρ εὐπλόκαμος τέλεσ' Ἡώς,  
 ἱστρὺς στησάμενοι ἀνά θ' ἰστία λεύκ' ἐρύσαντες  
 ἤμεθα, τὰς δ' ἄγεμός τε κυβερνήται τ' ἴθυνον.  
 καὶ νύ κεν ἀσκηθῆς ἰκόμην ἐς πατρίδα γαίαν·  
 ἀλλὰ με κῦμα ῥόος τε περιγνάμπτοντα Μάλειαν 80  
 καὶ Βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.

“Ἐνθεν δ' ἐννήμαρ φερόμην ὀλοοῖς ἀνέμοισιν  
 πόντον ἐπ' ἰχθυόεντα· ἀτὰρ δεκάτῃ ἐπέβημεν  
 γαίης Λωτοφάγων, οἳ τ' ἄνθινον εἶδαρ ἔδουσιν.  
 ἔνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ, 85  
 αἶψα δὲ δείπνον ἔλοντο θοῆς παρὰ νηυσὶν ἑταῖροι.  
 αὐτὰρ ἐπεὶ σίτοιό τ' ἐπασσάμεθ' ἡδὲ ποτῆτος,  
 δὴ τότ' ἐγὼν ἐτάρους προΐειν πεύθεσθαι ἰόντας,  
 οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σίτον ἔδοντες  
 ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἄμ' ὀπάσσας.<sup>1</sup> 90  
 οἳ δ' αἶψ' οἰχόμενοι μίγην ἀνδράσι Λωτοφάγοισιν·  
 οὐδ' ἄρα Λωτοφάγοι μῆδονθ' ἐτάροισιν ὄλεθρον  
 ἡμετέροις, ἀλλὰ σφι δόσαν λωτοῖο πάσασθαι.  
 τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπὸν,  
 οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι, 95  
 ἀλλ' αὐτοῦ βούλονται μετ' ἀνδράσι Λωτοφάγοισι  
 λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.  
 τοὺς μὲν ἐγὼν ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκη,  
 νηυσὶ δ' ἐνὶ γλαφυρῇσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας.  
 αὐτὰρ τοὺς ἄλλους κελόμην ἐρίηρας ἑταῖρους 100  
 σπερχομένους νηῶν ἐπιβαινέμεν ὠκειάων,  
 μή πῶς τις λωτοῖο φαγὼν νόστοιο λάθῃται.  
 οἳ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,  
 ἐξῆς δ' ἐζόμενοι πολὺν ἄλα τύπτον ἐρετμοῖς.

<sup>1</sup> Line 90 (= x. 102) is placed before 89 in most MSS. It seems inconsistent with 94.

## THE ODYSSEY, IX. 76-104

when now fair-tressed Dawn brought to its birth the third day, we set up the masts and hoisted the white sails, and took our seats, and the wind and the helmsmen steered the ships. And now all unscathed should I have reached my native land, but the wave and the current and the North Wind beat me back as I was rounding Malea, and drove me from my course past Cythera.

“Thence for nine days’ space I was borne by direful winds over the teeming deep; but on the tenth we set foot on the land of the Lotus-eaters, who eat a flowery food. There we went on shore and drew water, and straightway my comrades took their meal by the swift ships. But when we had tasted food and drink, I sent forth some of my comrades to go and learn who the men were, who here ate bread upon the earth; two men I chose, sending with them a third as a herald. So they went straightway and mingled with the Lotus-eaters, and the Lotus-eaters did not plan death for my comrades, but gave them of the lotus to taste. And whosoever of them ate of the honey-sweet fruit of the lotus, had no longer any wish to bring back word or to return, but there they were fain to abide among the Lotus-eaters, feeding on the lotus, and forgetful of their homeward way. These men, therefore, I brought back perforce to the ships, weeping, and dragged them beneath the benches and bound them fast in the hollow ships; and I bade the rest of my trusty comrades to embark with speed on the swift ships, lest perchance anyone should eat of the lotus and forget his homeward way. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars.

# HOMER

“Ευθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ· 105  
 Κυκλώπων δ’ ἐς γαῖαν ὑπερφιάλων ἀθεμίστων  
 ἰκόμεθ’, οἳ ῥα θεοῖσι πεποιοθότες ἀθανάτοισιν  
 οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ’ ἀρόωσιν,  
 ἀλλὰ τὰ γ’ ἄσπαρτα καὶ ἀνήροτα πάντα φύονται,  
 πυροὶ καὶ κριθαὶ ἡδ’ ἄμβελοι, αἳ τε φέρουσιν 110  
 οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει.  
 τοῖσιν δ’ οὔτ’ ἀγοραὶ βουληφόροι οὔτε θέμιστες,  
 ἀλλ’ οἳ γ’ ὑψηλῶν ὀρέων ναίουσι κάρηνα  
 ἐν σπέσσι γλαφυροῖσι, θεμιστεύει δὲ ἕκαστος  
 παίδων ἡδ’ ἀλόχων, οὐδ’ ἀλλήλων ἀλέγουσιν. 115

“Νῆσος ἔπειτα λάχεια<sup>1</sup> παρέκ λιμένος τετάνυσται,  
 γαίης Κυκλώπων οὔτε σχεδὸν οὔτ’ ἀποτηλοῦ,  
 ὕλησσι· ἐν δ’ αἶγες ἀπειρέσiai γεγάασιν  
 ἄγριαi· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,  
 οὐδέ μιν εἰσοιχνεῦσι κυνηγέται, οἳ τε καθ’ ὕλην 120  
 ἄλγεα πᾶσχουσιν κορυφὰς ὀρέων ἐφέποντες.  
 οὔτ’ ἄρα ποίμνησιν καταῖσχεται οὔτ’ ἀρότοισιν,  
 ἀλλ’ ἢ γ’ ἄσπαρτος καὶ ἀνήροτος ἤματα πάντα  
 ἀνδρῶν χηρεῦει, βόσκει δέ τε μηκάδας αἶγας.  
 οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλτοπάρηoi, 125  
 οὐδ’ ἄνδρες νηῶν ἐνι τέκτονες, οἳ κε κάμοιεν  
 νῆας ἐυσσέλμους, αἳ κεν τελέοιεν ἕκαστα  
 ἄσπερ ἐπ’ ἀνθρώπων ἰκνεύμεναι, οἳά τε πολλὰ  
 ἄνδρες ἐπ’ ἀλλήλους νηυσὶν περόωσι θάλασσαν·  
 οἳ κέ σφιν καὶ νῆσον ἐκτιμένην ἐκάμοντο. 130  
 οὐ μὲν γάρ τι κακὴ γε, φέροι δέ κεν ὥρια πάντα·

<sup>1</sup> ἔπειτα λάχεια : ἔπειτ’ ἐλάχεια Zenodotus ; cf. x. 509.

## THE ODYSSEY, IX. 105-131

"Thence we sailed on, grieved at heart, and we came to the land of the Cyclopes, an overweening and lawless folk, who, trusting in the immortal gods, plant nothing with their hands nor plough; but all these things spring up for them without sowing or ploughing, wheat, and barley, and vines, which bear the rich clusters of wine, and the rain of Zeus gives them increase. Neither assemblies for council have they, nor appointed laws, but they dwell on the peaks of lofty mountains in hollow caves, and each one is lawgiver to his children and his wives, and they reckon nothing one of another.

"Now there is a level<sup>1</sup> isle that stretches aslant outside the harbour, neither close to the shore of the land of the Cyclopes, nor yet far off, a wooded isle. Therein live wild goats innumerable, for the tread of men scares them not away, nor are hunters wont to come thither, men who endure toils in the woodland as they course over the peaks of the mountains. Neither with flocks is it held, nor with ploughed lands, but unsown and untilled all the days it knows naught of men, but feeds the bleating goats. For the Cyclopes have at hand no ships with vermillion cheeks,<sup>2</sup> nor are there shipwrights in their land who might build them well-benched ships, which should perform all their wants, passing to the cities of other folk, as men often cross the sea in ships to visit one another—craftsmen, who would have made of this isle also a fair settlement. For the isle is nowise poor, but would bear

<sup>1</sup> The word is a doubtful one. Others render, "deep-soiled," and still others, "overgrown with brush," i.e. "waste."

<sup>2</sup> That is, with bows painted red.

# HOMER

ἐν μὲν γὰρ λειμώνες ἀλὸς πολιοῖο παρ' ὄχθας  
 ὑδρηλοὶ μαλακοί· μάλα κ' ἄφθιτοι ἄμπελοι εἶεν.  
 ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήιον αἶει  
 εἰς ὥρας ἀμῶεν, ἐπεὶ μάλα πῖαρ ὑπ' οὐδας. 135  
 ἐν δὲ λιμὴν ἐύορμος, ἵν' οὐ χρεὼ πείσματός ἐστιν,  
 οὔτ' εὐνὰς βαλέειν οὔτε πρυμνήσι' ἀνάψαι,  
 ἀλλ' ἐπικέλσαντας μείναι χρόνον εἰς ὃ κε ναυτέων  
 θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀήται. 140  
 αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ,  
 κρήνη ὑπὸ σπείλους· περὶ δ' αἰγαιοὶ πεφύασιν.  
 ἔνθα κατεπλέομεν, καὶ τις θεὸς ἡγεμόνευεν  
 νύκτα δι' ὀρφναίην, οὐδὲ προυφαίνεται' ἰδέσθαι·  
 ἀῆρ γὰρ περὶ νηυσὶ βαθεῖ' ἦν, οὐδὲ σελήνη  
 οὐρανόθεν προύφαινε, κατείχετο δὲ νεφέεσσιν. 145  
 ἔνθ' οὐ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν,  
 οὔτ' οὐν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον  
 εἰσίδομεν, πρὶν νῆας ἐυσσέλμους ἐπικέλσαι.  
 κελσάσῃσι δὲ νηυσὶ καθείλομεν ἱστία πάντα,  
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης· 150  
 ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἡῶ διαν.  
 “Ἡμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἡώς,  
 νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.  
 ὥρσαν δὲ νύμφαι, κούραι Διὸς αἰγιόχοιο,  
 αἰγας ὀρεσκώους, ἵνα δειπνήσειαν ἐταῖροι. 155  
 αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους  
 εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες  
 βάλλομεν· αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.  
 νῆες μὲν μοι ἔποντο δυώδεκα, ἐς δὲ ἐκάστην  
 ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἔξελον οἶφ. 160

## THE ODYSSEY, IX. 132-160

all things in season. In it are meadows by the shores of the grey sea, well-watered meadows and soft, where vines would never fail, and in it level plough-land, whence they might reap from season to season harvests exceeding deep, so rich is the soil beneath ; and in it, too, is a harbour giving safe anchorage, where there is no need of moorings, either to throw out anchor-stones or to make fast stern cables, but one may beach one's ship and wait until the sailors' minds bid them put out, and the breezes blow fair. Now at the head of the harbour a spring of bright water flows forth from beneath a cave, and round about it poplars grow. Thither we sailed in, and some god guided us through the murky night ; for there was no light to see, but a mist lay deep about the ships and the moon showed no light from heaven, but was shut in by clouds. Then no man's eyes beheld that island, nor did we see the long waves rolling on the beach, until we ran our well-benched ships on shore. And when we had beached the ships we lowered all the sails and ourselves went forth on the shore of the sea, and there we fell asleep and waited for the bright Dawn.

“As soon as early Dawn appeared, the rosy-fingered, we roamed throughout the isle marvelling at it ; and the nymphs, the daughters of Zeus who bears the aegis, roused the mountain goats, that my comrades might have whereof to make their meal. Straight-way we took from the ships our curved bows and long javelins, and arrayed in three bands we fell to smiting ; and the god soon gave us game to satisfy our hearts. The ships that followed me were twelve, and to each nine goats fell by lot, but for me alone they chose out ten.

# HOMER

“Ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα  
 ἡμεθα δαινύμενοι κρέα τ’ ἄσπετα καὶ μέθυ ἡδύ·  
 οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρός,  
 ἀλλ’ ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι  
 ἡφύσαμεν Κικόνων ἱερὸν πτολίεθρον ἐλόντες. 165  
 Κυκλώπων δ’ ἐς γαῖαν ἐλεύσσομεν ἐγγὺς ἐόντων,  
 καπνὸν τ’ αὐτῶν τε φθογγὴν οἴων τε καὶ αἰγῶν.  
 ἡμος δ’ ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,  
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.  
 ἡμος δ’ ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως; 170  
 καὶ τότε ἔγῶν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·  
 “Ἄλλοι μὲν νῦν μίμνεν’, ἐμοὶ ἐρήηρες ἐταῖροι·  
 αὐτὰρ ἐγὼ σὺν νηὶ τ’ ἐμῇ καὶ ἐμοῖς ἐτάροισιν  
 ἐλθὼν τῶνδ’ ἀνδρῶν πειρήσομαι, οἳ τινὲς εἰσιν,  
 ἢ ῥ’ οἳ γ’ ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 175  
 ἢ φιλόξενοι, καὶ σφιν νόος ἐστὶ θεοῦδης.”  
 “Ὡς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ’ ἐταῖρους  
 αὐτοὺς τ’ ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.  
 οἳ δ’ αἰψ’ εἵσβαινον καὶ ἐπὶ κληῖσι καθίζον,  
 ἐξῆς δ’ ἐζόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς. 180  
 ἀλλ’ ὅτε δὴ τὸν χῶρον ἀφικόμεθ’ ἐγγὺς ἐόντα,  
 ἔνθα δ’ ἐπ’ ἐσχατιῇ σπέος εἶδομεν ἄγχι θαλάσσης,  
 ὑψηλόν, δάφνησι κατηρεφές. ἔνθα δὲ πολλὰ  
 μῆλ’, οἷές τε καὶ αἰγες, ἰαύεσκον· περὶ δ’ αὐλῇ  
 ὑψηλῇ δέδμητο κατωρυχέεσσι λίθοισι 185  
 μακρῆσιν τε πίτυσσιν ἰδὲ δρυσὶν ὑψικόμοισιν.  
 ἔνθα δ’ ἀνὴρ ἐνίαυε πελώριος, ὃς ῥα τὰ μῆλα  
 οἶος ποιμαίνεσκεν ἀπόπροθεν· οὐδὲ μετ’ ἄλλους  
 πωλεῖτ’, ἀλλ’ ἀπάνευθεν ἐὼν ἀθεμίστια ᾔδη.

## THE ODYSSEY, IX. 161-189

"So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. For not yet was the red wine spent from out our ships, but some was still left; for abundant store had we drawn in jars for each crew when we took the sacred citadel of the Cicones. And we looked across to the land of the Cyclopes, who dwelt close at hand, and marked the smoke, and the voice of men, and of the sheep, and of the goats. But when the sun set and darkness came on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, I called my men together and spoke among them all:

"'Remain here now, all the rest of you, my trusty comrades, but I with my own ship and my own company will go and make trial of yonder men, to learn who they are, whether they are cruel, and wild, and unjust, or whether they love strangers and fear the gods in their thoughts.'

"So saying, I went on board the ship and bade my comrades themselves to embark, and to loose the stern cables. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars. But when we had reached the place, which lay close at hand, there on the land's edge hard by the sea we saw a high cave, roofed over with laurels, and there many flocks, sheep and goats alike, were wont to sleep. Round about it a high court was built with stones set deep in the earth, and with tall pines and high-crested oaks. There a monstrous man was wont to sleep, who shepherded his flocks alone and afar, and mingled not with others, but lived apart, with his



# HOMER

καὶ γὰρ θαῦμ' ἐτέτυκτο πελώριον, οὐδὲ ἐώκει 190  
 ἀνδρί γε σιτοφάγῳ, ἀλλὰ ρίψ ὕληεντι  
 ὑψηλῶν ὁρέων, ὃ τε φαίνεται οἶον ἀπ' ἄλλων.

“ Δὴ τότε τοὺς ἄλλους κελόμην ἐρίηρας ἐταίρους  
 αὐτοῦ πὰρ νηί τε μένειν καὶ νῆα ἔρυσθαι,  
 αὐτὰρ ἐγὼ κρίνας ἐτάρων δυοκαίδεκ' ἀρίστους 195  
 βῆν· ἀτὰρ αἵγεον ἄσκον ἔχον μέλανος οἶνοιο  
 ἡδέος, ὃν μοι ἔδωκε Μάρων, Ἐυάνθεος υἱός,  
 ἱρεὺς Ἀπόλλωνος, ὃς Ἴσμαρον ἀμφιβεβήκει,  
 οὐνεκά μιν σὺν παιδὶ περισχόμεθ' ἡδὲ γυναικὶ  
 αἰζόμενοι· ὥκει γὰρ ἐν ἄλσει δενδρήεντι 200  
 Φοῖβον Ἀπόλλωνος. ὁ δέ μοι πόρεν ἀγλαὰ δῶρα·  
 χρυσοῦ μὲν μοι ἔδωκ' ἐυεργέος ἑπτὰ τάλαντα,  
 δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα  
 οἶνον ἐν ἀμφιφορεῦσι δυώδεκα πᾶσιν ἀφύσσας  
 ἡδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν 205  
 ἡεῖδῃ δμῶων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,  
 ἀλλ' αὐτὸς ἄλοχός τε φίλη ταμίη τε μὶ οἴῃ.  
 τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρόν,  
 ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα  
 χεῦ', ὁδμὴ δ' ἡδεῖα ἀπὸ κρητῆρος ὁδῶδει 210  
 θεσπεσίῃ· τότε ἂν οὐ τοι ἀποσχέσθαι φίλον ἦεν.  
 τοῦ φέρον ἐμπλήσας ἄσκον μέγαν, ἐν δὲ καὶ ἦα  
 κωρύκῳ· αὐτίκα γάρ μοι οἴσατο θυμὸς ἀγῆνωρ  
 ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπιειμένον ἀλκήν,  
 ἄγριον, οὔτε δίκας ἐν εἰδότα οὔτε θέμιστας. 215

“ Καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον

## THE ODYSSEY, IX. 190-216

heart set on lawlessness. For he was fashioned a wondrous monster, and was not like a man that lives by bread, but like a wooded peak of lofty mountains, which stands out to view alone, apart from the rest.

"Then I bade the rest of my trusty comrades to remain there by the ship and to guard the ship; but I chose twelve of the best of my comrades and went my way. With me I had a goat-skin of the dark, sweet wine, which Maro, son of Euanthes, had given me, the priest of Apollo, the god who used to watch over Ismarus. And he had given it me because we had protected him with his child and wife out of reverence; for he dwelt in a wooded grove of Phoebus Apollo. And he gave me splendid gifts: of well-wrought gold he gave me seven talents, and he gave me a mixing-bowl all of silver; and besides these, wine, wherewith he filled twelve jars in all, wine sweet and unmixed, a drink divine. Not one of his slaves nor of the maids in his halls knew thereof, but himself and his dear wife, and one house-dame only. And as often as they drank that honey-sweet red wine he would fill one cup and pour it into twenty measures of water, and a smell would rise from the mixing-bowl marvellously sweet; then verily would one not choose to hold back. With this wine I filled and took with me a great skin, and also provision in a scrip; for my proud spirit had a foreboding that presently a man would come to me clothed in great might, a savage man that knew naught of justice or of law.<sup>1</sup>

"Speedily we came to the cave, nor did we find

<sup>1</sup> In the Greek both words are plural. The idea is therefore not abstract, but concrete, and suggests that "law" was to the speaker a body of traditional decrees, or dooms.

# HOMER

εὕρομεν, ἀλλ' ἐνόμεινε νομὸν κάτα πίονα μῆλα.  
 ἐλθόντες δ' εἰς ἄντρον ἐθηεύμεσθα ἕκαστα.  
 ταρσοὶ μὲν τυρῶν βρῖθον, στείνονται δὲ σηκοὶ  
 ἀρνῶν ἡδ' ἐρίφων· διακεκριμένοι δὲ ἕκασται 220  
 ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,  
 χωρὶς δ' αὖθ' ἔρσαι. ναῖον δ' ὀρῶ ἄγγεα πάντα,  
 γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.  
 ἔνθ' ἐμὲ μὲν πρῶτισθ' ἔταροι λίσσοντ' ἐπέεσσιν  
 τυρῶν αἰνυμένους ἰέναι πάλιν, αὐτὰρ ἔπειτα 225  
 καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας  
 σηκῶν ἐξελάσαντας ἐπιπλεῖν ἄλμυρὸν ὕδωρ·  
 ἀλλ' ἐγὼ οὐ πιθόμην, ἢ τ' ἂν πολὺ κέρδιον ἦεν,  
 ὄφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίη.  
 οὐδ' ἄρ' ἔμελλ' ἐτάροισι φανεῖς ἐρατεινὸς ἔσεσθαι. 230  
 “Ἐνθα δὲ πῦρ κήαντες ἐθύσαμεν ἡδὲ καὶ αὐτοὶ  
 τυρῶν αἰνύμενοι φάγομεν, μένομέν τέ μιν ἔνδον  
 ἤμενοι, ἥος ἐπῆλθε νέμων. φέρε δ' ὄβριμον ἄχθος  
 ὕλης ἀζαλέης, ἵνα οἱ ποτιδόρπιον εἷη,  
 ἔντοσθεν<sup>1</sup> δ' ἄντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν· 235  
 ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ' ἐς μυχὸν ἄντρου.  
 αὐτὰρ ὃ γ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα  
 πάντα μάλ' ὅσσ' ἤμελγε, τὰ δ' ἄρσενα λεῖπε θύρηφιν,  
 ἀρνειοὺς τε τράγους τε, βαθείης ἔκτοθεν<sup>2</sup> αὐλῆς.  
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰείρας, 240  
 ὄβριμον· οὐκ ἂν τόν γε δύω καὶ εἴκοσ' ἄμαξαι  
 ἐσθλαὶ τετράκυκλοι ἀπ' οὐδεὸς ὀχλίσσειαν·

<sup>1</sup> ἔντοσθεν : ἔκτοσθεν.

<sup>2</sup> ἔκτοθεν : ἔντοθεν most editors ; cf. 338.

him within, but he was pasturing his fat flocks in the fields. So we entered the cave and gazed in wonder at all things there. The crates were laden with cheeses, and the pens were crowded with lambs and kids. Each kind was penned separately: by themselves the firstlings, by themselves the later lambs, and by themselves again the newly yeaned. And with whey were swimming all the well-wrought vessels, the milk-pails and the bowls into which he milked. Then my comrades spoke and besought me first of all to take of the cheeses and depart, and thereafter speedily to drive to the swift ship the kids and lambs from out the pens, and to sail over the salt water. But I did not listen to them—verily it would have been better far—to the end that I might see the man himself, and whether he would give me gifts of entertainment. Yet, as it fell, his appearing was not to prove a joy to my comrades.

“Then we kindled a fire and offered sacrifice, and ourselves, too, took of the cheeses and ate, and thus we sat in the cave and waited for him until he came back, herding his flocks. He bore a mighty weight of dry wood to serve him at supper time, and flung it down with a crash inside the cave, but we, seized with terror, shrank back into a recess of the cave. But he drove his fat flocks into the wide cavern—all those that he milked; but the males—the rams and the goats—he left without in the deep court.<sup>1</sup> Then he lifted on high and set in place the great door-stone, a mighty rock; two and twenty stout four-wheeled waggons could not lift it from the ground,

<sup>1</sup> This rendering takes *ἐκροθεν* as an adverb, and *βαθελῆς αὐλῆς* as a local genitive (see Monro, *Homeric Grammar*, § 149). Otherwise we must change the text here and in 338.

# HOMER

τόσσην ἡλίβατον πέτρην ἐπέθηκε θύρησιν.  
 ἐξόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἶγας,  
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη. 245  
 αὐτίκα δ' ἤμισυ μὲν θρέψας λευκοῖο γάλακτος  
 πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν,  
 ἤμισυ δ' αὐτ' ἔστησεν ἐν ἄγγεσιν, ὅφρα οἱ εἴη  
 πίνειν αἰνυμένῳ καὶ οἱ ποτιδόρπιον εἴη.  
 αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἅ ἔργα, 250  
 καὶ τότε πῦρ ἀνέκαιε καὶ εἴσιδεν, εἶρετο δ' ἡμέας·  
 “ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα;  
 ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε,  
 οἰά τε ληιστῆρες, ὑπεῖρ ἄλλα, τοί τ' ἀλὼνται  
 ψυχὰς παρθέμενοι κακὸν ἀλλοδαποῖσι φέροντες;” 255  
 “ὦς ἔφαθ', ἡμῖν δ' αὐτε κατεκλάσθη φίλον ἦτορ,  
 δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.  
 ἀλλὰ καὶ ὥς μιν ἔπεσιν ἀμειβόμενος προσέειπον·  
 “Ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ  
 παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης, 260  
 οἴκαδε ἰέμενοι, ἄλλην ὁδὸν ἄλλα κέλευθα  
 ἦλθομεν· οὐτῷ πον Ζεὺς ἤθελε μητίσασθαι.  
 λαοὶ δ' Ἀτρεΐδew Ἀγαμέμνονος εὐχόμεθ' εἶναι,  
 τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστί·  
 τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς 265  
 πολλούς. ἡμεῖς δ' αὐτε κιχανόμενοι τὰ σὰ γούνα  
 ἰκόμεθ', εἴ τι πόροις ξεινίῳ ἦ καὶ ἄλλως  
 δοίης δωτίνην, ἣ τε ξείνων θέμις ἐστίν.  
 ἀλλ' αἰδεῖο, φέριστε, θεούς· ἰκέται δέ τοί εἰμεν,  
 Ζεὺς δ' ἐπιτιμῆτωρ ἰκετάων τε ξείνων τε, 270  
 ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ.”

## THE ODYSSEY, IX. 243-271

such a towering mass of rock he set in the doorway. Thereafter he sat down and milked the ewes and bleating goats all in turn, and beneath each dam he placed her young. Then presently he curdled half the white milk, and gathered it in wicker baskets and laid it away, and the other half he set in vessels that he might have it to take and drink, and that it might serve him for supper. But when he had busily performed his tasks, then he rekindled the fire, and caught sight of us, and asked :

“‘Strangers, who are ye? Whence do ye sail over the watery ways? Is it on some business, or do ye wander at random over the sea, even as pirates, who wander, hazarding their lives and bringing evil to men of other lands?’

“So he spoke, and in our breasts our spirit was broken for terror of his deep voice and monstrous self; yet even so I made answer and spoke to him, saying :

“‘We, thou must know, are from Troy, Achaeans, driven wandering by all manner of winds over the great gulf of the sea. Seeking our home, we have come by another way, by other paths; so, I ween, Zeus was pleased to devise. And we declare that we are the men of Agamemnon, son of Atreus, whose fame is now mightiest under heaven, so great a city did he sack, and slew many people; but we on our part, thus visiting thee, have come as suppliants to thy knees, in the hope that thou wilt give us entertainment, or in other wise make some present, as is the due of strangers. Nay, mightiest one, reverence the gods; we are thy suppliants; and Zeus is the avenger of suppliants and strangers—Zeus, the strangers’ god—who ever attends upon reverend strangers.’

# HOMER

“Ὡς ἐφάμην, ὁ δέ μ’ αὐτίκ’ ἀμείβετο νηλεί θυμῷ·  
 ‘Νήπιός εἰς, ὦ ξεῖν’, ἡ τηλόθεν εἰλήλουθας,  
 ὅς με θεοὺς κέλεαι ἢ δειδίμεν ἢ ἀλέασθαι·  
 οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν 275  
 οὐδὲ θεῶν μακάρων, ἐπεὶ ἡ πολὺ φέρτεροί εἰμεν·  
 οὐδ’ ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδοίμην  
 οὔτε σεῦ οὔθ’ ἐτάρων, εἰ μὴ θυμός με κελεύει.  
 ἀλλὰ μοι εἴφ’ ὅπῃ ἔσχες ἰὼν ἐνεργέα νῆα,  
 ἣ που ἐπ’ ἐσχατιῆς, ἣ καὶ σχεδόν, ὄφρα δαείω.’ 280  
 “Ὡς φάτο πειράζων, ἐμὲ δ’ οὐ λάθην εἰδότα πολλά,  
 ἀλλὰ μιν ἄψορρον προσέφην δολίοις ἐπέεσσι·  
 “‘Νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων  
 πρὸς πέτρῃσι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης,  
 ἄκρῃ προσπελάσας· ἄνεμος δ’ ἐκ πόντου ἐνεικεν· 285  
 αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.’  
 “Ὡς ἐφάμην, ὁ δέ μ’ οὐδὲν ἀμείβετο νηλεί θυμῷ,  
 ἀλλ’ ὃ γ’ ἀναΐξας ἐτάροις ἐπὶ χεῖρας ἱάλλε,  
 σὺν δὲ δύω μάρψας ὥς τε σκύλακας ποτὶ γαίῃ  
 κόπτ’· ἐκ δ’ ἐγκέφαλος χαμάδις ῥέε, δεῦτε δὲ γαῖαν. 290  
 τοὺς δὲ διὰ μελεῖστί ταμὼν ὠπλίσσατο δόρπον·  
 ἦσθιε δ’ ὥς τε λέων ὀρεσίτροφος, οὐδ’ ἀπέλειπεν,  
 ἔγκατά τε σάρκας τε καὶ ὀστέα μυελόεντα.  
 ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,  
 σχέτλια ἔργ’ ὀρόωντες, ἀμηχανίῃ δ’ ἔχε θυμόν. 295  
 αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὺν  
 ἀνδρόμεα κρέ’ ἔδων καὶ ἐπ’ ἄκρητον γάλα πίνων,  
 κεῖτ’ ἔντοσθ’ ἄντροιο τανυσσάμενος διὰ μῆλων·  
 τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμὸν

## THE ODYSSEY, IX. 272-299

"So I spoke, and he straightway made answer with pitiless heart: 'A fool art thou, stranger, or art come from afar, seeing that thou biddest me either to fear or to shun the gods. For the Cyclopes reckon not of Zeus, who bears the aegis, nor of the blessed gods, since verily we are better far than they. Nor would I, to shun the wrath of Zeus, spare either thee or thy comrades, unless my own heart should bid me. But tell me where thou didst moor thy well-wrought ship on thy coming. Was it haply at a remote part of the land, or close by? I fain would know.'

"So he spoke, tempting me, but he trapped me not because of my great cunning; and I made answer again in crafty words:

"My ship Poseidon, the earth-shaker, dashed to pieces, casting her upon the rocks at the border of your land; for he brought her close to the headland, and the wind drove her in from the sea. But I, with these men here, escaped utter destruction.'

"So I spoke, but from his pitiless heart he made no answer, but sprang up and put forth his hands upon my comrades. Two of them at once he seized and dashed to the earth like puppies, and the brain flowed forth upon the ground and wetted the earth. Then he cut them limb from limb and made ready his supper, and ate them as a mountain-nurtured lion, leaving naught—ate the entrails, and the flesh, and the marrowy bones. And we with wailing held up our hands to Zeus, beholding his cruel deeds; and helplessness possessed our souls. But when the Cyclops had filled his huge maw by eating human flesh and thereafter drinking pure milk, he lay down within the cave, stretched out among the sheep. And I formed a plan in my great heart to steal near



# HOMER

ἄσσον ἰών, ξίφος ὄξυν ἐρυσσάμενος παρὰ μηροῦ, 300  
 οὐτάμεναι πρὸς στῆθος, ὅθι φρένες ἦπαρ ἔχουσι,  
 χεῖρ' ἐπιμασσάμενος· ἕτερος δέ με θυμὸς ἔρυκεν.  
 αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὄλεθρον·  
 οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλάων  
 χερσὶν ἀπώσασθαι λίθον ὄβριμον, ὃν προσέθηκεν. 305  
 ὥς τότε μὲν στενάχοντες ἐμείναμεν Ἡῶ διαν.

“Ἡμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἡώς,  
 καὶ τότε πῦρ ἀνέκαιε καὶ ἤμελγε κλυτὰ μῆλα,  
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.  
 αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἄ ἔργα, 310  
 σὺν δ' ὃ γε δὴ αὐτε δύω μάρψας ὠπλίσσατο δεῖπνον.  
 δειπνήσας δ' ἄντρον ἐξήλασε πίονα μῆλα,  
 ῥηιδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα  
 ἄψ' ἐπέθηχ', ὥς εἴ τε φαρέτρῃ πῶμ' ἐπιθείη.  
 πολλῇ δὲ ῥοίζῳ πρὸς ὄρος τρέπε πίονα μῆλα 315  
 Κύκλωψ· αὐτὰρ ἐγὼ λιπόμην κακὰ βυσσοδομεύων,  
 εἴ πως τισαίμην, δοίῃ δέ μοι εὖχος Ἀθήνη.

“Ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή.  
 Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῷ,  
 χλωρὸν ἐλαΐνεον· τὸ μὲν ἔκταμεν, ὄφρα φοροίη 320  
 αὐανθέν. τὸ μὲν ἄμμες εἴσκομεν εἰσορόωντες  
 ὅσσον θ' ἰστὸν νηὸς εἰκοσόροιο μελαίνης,  
 φορτίδος εὐρείης, ἥ τ' ἐκπεράα μέγα λαῖτμα·  
 τόσσον ἔην μῆκος, τόσσον πάχος εἰσοράασθαι.  
 τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστάς 325  
 καὶ παρέθηκεν ἑτάροισιν, ἀποξύναι δ' ἐκέλευσα·  
 οἱ δ' ὁμαλὸν ποίησαν· ἐγὼ δ' ἐθόωσα παραστάς

him, and draw my sharp sword from beside my thigh and smite him in the breast, where the midriff holds the liver, feeling for the place with my hand. But a second thought checked me, for right there should we, too, have perished in utter ruin. For we should not have been able to thrust back with our hands from the high door the mighty stone which he had set there. So then, with wailing, we waited for the bright Dawn.

"As soon as early Dawn appeared, the rosy-fingered, he rekindled the fire and milked his goodly flocks all in turn, and beneath each dam placed her young. Then, when he had busily performed his tasks, again he seized two men at once and made ready his meal. And when he had made his meal he drove his fat flocks forth from the cave, easily moving away the great door-stone; and then he put it in place again, as one might set the lid upon a quiver. Then with loud whistling the Cyclops turned his fat flocks toward the mountain, and I was left there, devising evil in the deep of my heart, if in any way I might take vengeance on him, and Athene grant me glory.

"Now this seemed to my mind the best plan. There lay beside a sheep-pen a great club of the Cyclops, a staff of green olive-wood, which he had cut to carry with him when dry; and as we looked at it we thought it as large as is the mast of a black ship of twenty oars, a merchantman, broad of beam, which crosses over the great gulf; so huge it was in length and in breadth to look upon. To this I came, and cut off therefrom about a fathom's length and handed it to my comrades, bidding them dress it down; and they made it smooth, and I, standing by, sharpened it at the point, and then straightway took

ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέφ.  
 καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ,  
 ἧ ῥα κατὰ σπείους κέχυτο μεγάλ' ἥλιθα πολλή· 330  
 αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι<sup>1</sup> ἄνωγον,  
 ὅς τις τολμήσειεν ἐμοὶ σὺν μοχλὸν αἰείρας  
 τρίψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἰκάνοι.  
 οἱ δ' ἔλαχον τοὺς ἄν κε καὶ ἤθελον αὐτὸς ἐλέσθαι,  
 τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην. 335  
 ἐσπέριος δ' ἦλθεν καλλίτριχα μῆλα νομεύων.  
 αὐτίκα δ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα  
 πάντα μάλ', οὐδέ τι λείπε βαθείης ἔκτοθεν<sup>2</sup> αὐλῆς,  
 ἧ τι οἰσάμενος, ἧ καὶ θεὸς ὥς ἐκέλευσεν.  
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰείρας, 340  
 ἐξόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἶγας,  
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυνον ἦκεν ἐκάστη.  
 αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἅ ἔργα,  
 σὺν δ' ὃ γε δὴ αὐτε δύω μάρψας ὠπλίσσατο δόρπον.  
 καὶ τότε ἐγὼ Κύκλωπα προσηύδων ἄγχι παραστάς, 345  
 κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνοιο·

“Κύκλωψ, τῇ, πῖε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,  
 ὄφρ' εἰδῆς οἶόν τι ποτὸν τόδε νηὺς ἐκεκεύθει  
 ἡμετέρη. σοὶ δ' αὖ λοιβὴν φέρον, εἴ μ' ἐλεήσας  
 οἴκαδε πέμψειας· σὺ δὲ μαίνειαι οὐκέτ' ἀνεκτῶς. 350  
 σχέτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἴκοιτο  
 ἀνθρώπων πολέων, ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας;”

“ὦς ἐφάμην, ὃ δ' ἔδεκτο καὶ ἔκπινεν ἥσατο δ' αἰνῶς  
 ἡδὺ ποτὸν πίνων καὶ μ' ἥτεε δεύτερον αὐτίς·

<sup>1</sup> πεπαλάσθαι Aristarchus, πεπαλάχθαι.

<sup>2</sup> ἔκτοθεν : ἔντοθεν most editors ; cf. 239.

it and hardened it in the blazing fire. Then I laid it carefully away, hiding it beneath the dung, which lay in great heaps throughout the cave. And I bade my comrades cast lots among them, which of them should have the hardihood with me to lift the stake and grind it into his eye when sweet sleep should come upon him. And the lot fell upon those whom I myself would fain have chosen; four they were, and I was numbered with them as the fifth. At even then he came, herding his flocks of goodly fleece, and straightway drove into the wide cave his fat flocks one and all, and left not one without in the deep court, either from some foreboding or because a god so bade him. Then he lifted on high and set in place the great door-stone, and sitting down he milked the ewes and bleating goats all in turn, and beneath each dam he placed her young. But when he had busily performed his tasks, again he seized two men at once and made ready his supper. Then I drew near and spoke to the Cyclops, holding in my hands an ivy<sup>1</sup> bowl of the dark wine:

“Cyclops, take and drink wine after thy meal of human flesh, that thou mayest know what manner of drink this is which our ship contained. It was to thee that I was bringing it as a drink offering, in the hope that, touched with pity, thou mightest send me on my way home; but thou ragest in a way that is past all bearing. Cruel man, how shall any one of all the multitudes of men ever come to thee again hereafter, seeing that thou hast wrought lawlessness?”

“So I spoke, and he took the cup and drained it, and was wondrously pleased as he drank the sweet draught, and asked me for it again a second time:

<sup>1</sup> That is, made of ivy wood.

“ ‘ Δός μοι ἔτι πρόφρων, καί μοι τεὸν οὔνομα εἰπέ 355  
αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρης.  
καὶ γὰρ Κυκλώπεσσι φέρεи ζεῖδωρος ἄρουρα  
οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει·  
ἀλλὰ τόδ’ ἀμβροσίης καὶ νέκταρός ἐστιν ἀπορρώξ.’

“ ‘ Ὡς φάτ’, ἀτάρ οἱ αὐτὶς ἐγὼ πόρον αἶθοπα οἶνον. 360  
τρὶς μὲν ἔδωκα φέρων, τρὶς δ’ ἔκπιεν ἀφραδίῃσιν.  
αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος,  
καὶ τότε δὴ μιν ἔπεσσι προσηύδων μελιχίοισι·

“ ‘ Κύκλωψ, εἰρωτᾷς μ’ ὄνομα κλυτόν, αὐτὰρ ἐγὼ τοι  
ἐξερέω· σὺ δέ μοι δὸς ξείνιον, ὥς περ ὑπέστης. 365  
Οὔτις ἐμοί γ’ ὄνομα· Οὔτιν δέ με κικλήσκουσι  
μήτηρ ἡδὲ πατήρ ἡδ’ ἄλλοι πάντες ἐταῖροι.’

“ ‘ Ὡς ἐφάμην, ὁ δέ μ’ αὐτίκ’ ἀμείβετο νηλέεσσι θυμῷ·  
‘ Οὔτιν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἐτάροισιν,  
τοὺς δ’ ἄλλους πρόσθεν· τὸ δέ τοι ξεινήιον ἔσται. 370

“ ‘ Ἡ καὶ ἀνακλινθεὶς πέσεν ὑπτιος, αὐτὰρ ἔπειτα  
κεῖτ’ ἀποδοχμώσας παχὺν αὐχένα, καδ δέ μιν ὑπνος  
ἦρει πανδαμάτωρ· φάρυγος δ’ ἐξέσσυτο οἶνος  
ψωμοί τ’ ἀνδρόμεοι· ὁ δ’ ἐρεύγετο οἶνοβαρείων.  
καὶ τότε ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς, 375  
ἥος θερμαίνοντο· ἔπεσσι δὲ πάντας ἐταῖρους  
θάρσυνον, μή τίς μοι ὑποδείσας ἀναδύη.  
ἀλλ’ ὅτε δὴ τάχ’ ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλεν  
ἄψεσθαι, χλωρὸς περ ἐὼν, διεφαίνεται δ’ αἰνῶς,  
καὶ τότε ἐγὼν ἄσσον φέρον ἐκ πυρός, ἀμφὶ δ’ ἐταῖροι 380  
ἴσταντ’· αὐτὰρ θάρσος ἐνέπνευσεν μέγα daίμων.

## THE ODYSSEY, IX. 355-381

“‘Give it me again with a ready heart, and tell me thy name straightway, that I may give thee a stranger’s gift whereat thou mayest be glad. For among the Cyclopes the earth, the giver of grain, bears the rich clusters of wine, and the rain of Zeus gives them increase; but this is a streamlet of ambrosia and nectar.’

“So he spoke, and again I handed him the flaming wine. Thrice I brought and gave it him, and thrice he drained it in his folly. But when the wine had stolen about the wits of the Cyclops, then I spoke to him with gentle words:

“‘Cyclops, thou askest me of my glorious name, and I will tell it thee; and do thou give me a stranger’s gift, even as thou didst promise. Noman is my name, Noman do they call me—my mother and my father, and all my comrades as well.’

“So I spoke, and he straightway answered me with pitiless heart: ‘Noman will I eat last among his comrades, and the others before him; this shall be thy gift.’

“He spoke, and reeling fell upon his back, and lay there with his thick neck bent aslant, and sleep, that conquers all, laid hold on him. And from his gullet came forth wine and bits of human flesh, and he vomited in his drunken sleep. Then verily I thrust in the stake under the deep ashes until it should grow hot, and heartened all my comrades with cheering words, that I might see no man flinch through fear. But when presently that stake of olive-wood was about to catch fire, green though it was, and began to glow terribly, then verily I drew nigh, bringing the stake from the fire, and my comrades stood round me and a god breathed into us

# HOMER

οἱ μὲν μοχλὸν ἐλόντες ἐλαΐνον, ὅξυν ἐπ' ἄκρῳ,  
ὀφθαλμῷ ἐνέρεισαν· ἐγὼ δ' ἐφ' ὑπερθεῖν ἐρεισθεῖς <sup>1</sup>  
δίνεον, ὥς ὅτε τις τρυπῷ δόρυ νήιον ἀνὴρ  
τρυπάνῳ, οἱ δέ τ' ἐνερθεν ὑποσσείουσιν ἱμάντι 385  
ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεὶ.  
ὥς τοῦ ἐν ὀφθαλμῷ πυριήκεα μοχλὸν ἐλόντες  
δινέομεν, τὸν δ' αἷμα περίρρεε θερμὸν ἔοντα.  
πάντα δέ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὖσεν αὐτμῇ  
γλήνης καιομένης, σφαραγεῦντο δέ οἱ πυρὶ ρίζαι. 390  
ὥς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἤε σκέπαρνον  
εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα  
φαρμάσσω· τὸ γὰρ αὐτε σιδήρου γε κράτος ἐστίν·  
ὥς τοῦ σίξ' ὀφθαλμὸς ἐλαϊνέῳ περὶ μοχλῷ.  
σμερδαλέον δὲ μέγ' ὤμωξεν, περὶ δ' ἴαχε πέτρῃ, 395  
ἡμεῖς δὲ δέισαντες ἀπεσσύμεθ'. αὐτὰρ ὁ μοχλὸν  
ἐξέρυσ' ὀφθαλμοῖο πεφυρμένον αἷματι πολλῷ.  
τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἔο χερσὶν ἀλύων,  
αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπνευ, οἳ ρά μιν ἀμφὶς  
ᾤκεον ἐν σπῆεσσι δι' ἄκριας ἡνεμοέσσας. 400  
οἱ δὲ βοῆς αἰόντες ἐφοίτων ἄλλοθεν ἄλλος,  
ἰστάμενοι δ' εἵροντο περὶ σπῆος ὅττι ἐκῆδοι·  
“Τίπτε τόσον, Πολύφημ', ἀρημένος ὧδ' ἐβόησας  
νύκτα δι' ἀμβροσίην καὶ ἀύπνους ἄμμε τίθησθα;  
ἢ μή τίς σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει; 405  
ἢ μή τίς σ' αὐτὸν κτείνει δόλῳ ἢ ἐβίηφιν;  
“Τοὺς δ' αὐτ' ἐξ ἄντρου προσέφη κρατερὸς Πολύ-  
φημος·  
“ὦ φίλοι, Οὐτίς με κτείνει δόλῳ οὐδὲ βίηφιν.  
“Οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον·  
‘Εἰ μὲν δὴ μή τίς σε βιάζεται οἶον ἔοντα, 410

<sup>1</sup> ἐρεισθεῖς Aristarchus : ἀερθεῖς.

great courage. They took the stake of olive-wood, sharp at the point, and thrust it into his eye, while I, throwing my weight upon it from above, whirled it round, as when a man bores a ship's timber with a drill, while those below keep it spinning with the thong, which they lay hold of by either end, and the drill runs around unceasingly. Even so we took the fiery-pointed stake and whirled it around in his eye, and the blood flowed around the heated thing. And his eyelids wholly and his brows round about did the flame singe as the eyeball burned, and its roots crackled in the fire. And as when a smith dips a great axe or an adze in cold water amid loud hissing to temper it—for therefrom comes the strength of iron—even so did his eye hiss round the stake of olive-wood. Terribly then did he cry aloud, and the rock rang around; and we, seized with terror, shrank back, while he wrenched from his eye the stake, all befouled with blood, and flung it from him, wildly waving his arms. Then he called aloud to the Cyclopes, who dwelt round about him in caves among the windy heights, and they heard his cry and came thronging from every side, and standing around the cave asked him what ailed him:

*11. super  
and  
feather*

“‘What so sore distress is thine, Polyphemus, that thou criest out thus through the immortal night, and makest us sleepless? Can it be that some mortal man is driving off thy flocks against thy will, or slaying thee thyself by guile or by might?’

“Then from out the cave the mighty Polyphemus answered them: ‘My friends, it is Noman that is slaying me by guile and not by force.’

“And they made answer and addressed him with winged words: ‘If, then, no man does violence to



νοῦσόν γ' οὐ πῶς ἔστι Διὸς μεγάλου ἀλέασθαι,  
ἀλλὰ σύ γ' εὖχεο πατρὶ Ποσειδάωνι ἄνακτι.

“Ὡς ἄρ' ἔφαν ἀπιόντες, ἐμὸν δ' ἐγέλασσε φίλον κῆρ,  
ὥς ὄνομ' ἔξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.

Κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὀδύνῃσι  
χερσὶ ψηλαφῶων ἀπὸ μὲν λίθον εἴλε θυράων,

αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,  
εἴ τινα που μετ' ὅεσσι λάβοι στείχοντα θύραζε.

οὕτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.

αὐτὰρ ἐγὼ βούλευον, ὅπως ὄχ' ἄριστα γένοιτο,

εἴ τιν' ἐταίροισιν θανάτου λύσιν ἦδ' ἐμοὶ αὐτῷ

εὐρρίμην· πάντας δὲ δόλους καὶ μῆτιν ὑφαίνον

ὥς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.

ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.

ἄρσενες οἷες ἦσαν ἐντρεφέες, δασύμαλλοι,

καλοὶ τε μεγάλοι τε, ἰοδνεφές εἶρος ἔχοντες·

τοὺς ἀκέων συνέεργον ἐνστροφέεσσι λύγοισιν,

τῆς ἐπὶ Κύκλωψ εὗδε πέλωρ, ἀθεμίστια εἰδώς,

σύντρεις αἰνύμενος· ὁ μὲν ἐν μέσφ' ἄνδρα φέρεσκε,

τὼ δ' ἐτέρω ἐκάτερθευ ἴτην σώοντες ἐταίρους.

τρεις δὲ ἕκαστον φῶτ' οἷες φέρον· αὐτὰρ ἐγὼ γε —

ἀρνεῖός γάρ ἔην μήλων ὄχ' ἄριστος ἀπάντων,

τοῦ κατὰ νῶτα λαβὼν, λασίην ὑπὸ γαστέρ' ἐλυσθεῖς

κείμεν· αὐτὰρ χερσὶν ἰώτου θεσπεσίῳ

νόλεμέως στρεφθεὶς ἐχόμεν τετληότι θυμῷ.

ὥς τότε μὲν στενάχοντες ἐμείναμεν Ἡῷ διαν.

“Ἡμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,

καὶ τότε ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μῆλα,

θήλειαι δὲ μέμηκον ἀνήμελκτοι περὶ σηκούς·

## THE ODYSSEY, IX. 411-439

thee in thy loneliness, sickness which comes from great Zeus thou mayest in no wise escape. Nay, do thou pray to our father, the lord Poseidon.'

"So they spoke and went their way; and my heart laughed within me that my name and cunning device had so beguiled. But the Cyclops, groaning and travailing in anguish, groped with his hands and took away the stone from the door, and himself sat in the doorway with arms outstretched in the hope of catching anyone who sought to go forth with the sheep—so witless, forsooth, he thought in his heart to find me. But I took counsel how all might be the very best, if I might haply find some way of escape from death for my comrades and for myself. And I wove all manner of wiles and counsel, as a man will in a matter of life and death; for great was the evil that was nigh us. And this seemed to my mind the best plan. Rams there were, well-fed and thick of fleece, fine beasts and large, with wool dark as the violet. These I silently bound together with twisted withes on which the Cyclops, that monster with his heart set on lawlessness, was wont to sleep. Three at a time I took. The one in the middle in each case bore a man, and the other two went, one on either side, <sup>protecting</sup> saving my comrades. Thus every three sheep bore a man. But as for me—there was a ram, far the best of all the flock; him I grasped by the back, and curled beneath his shaggy belly, lay there face upwards with steadfast heart, clinging fast with my hands to his wondrous fleece. So then, with wailing, we waited for the bright dawn.

"As soon as early Dawn appeared, the rosy-fingered, then the males of the flock hastened forth to pasture and the females bleated un milked about the pens,

οὐθατα γὰρ σφαραγεῦντο. ἄναξ δ' ὀδύνῃσι κακῇσι 440  
 τειρόμενος πάντων οἴων ἐπεμαίετο νῶτα  
 ὀρθῶν ἐσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,  
 ὥς οἱ ὑπ' εἰροπόκων οἴων στέρνοισι δέδεντο.

ὑστατος ἀρνεῖος μῆλων ἔστειχε θύραζε  
 λαχὼν στείνομενος καὶ ἐμοὶ πυκινὰ φρονέοντι. 445

447 " " Κριεῖ πέπον, τί μοι ὧδε διὰ σπέος ἔσσυο μῆλων  
 ὑστατος; οὐ τι πάρος γε λελειμμένος ἔρχεαι οἴων,  
 ἀλλὰ πολὺ πρῶτος νέμειαι τέρεν' ἄνθεα ποίης  
 μακρὰ βιβάς, πρῶτος δὲ ῥοὰς ποταμῶν ἀφικάνεις, 450  
 πρῶτος δὲ σταθμόνδε λιλαίειαι ἀπονέεσθαι  
 ἐσπέριος· νῦν αὖτε πανύστατος. ἦ σύ γ' ἄνακτος  
 ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσε  
 σὺν λυγροῖς ἐτάροισι δαμασσάμενος φρένας οἴνω,  
 Οὐτις, ὃν οὐ πῶ φημι πεφυγμένον εἶναι ὄλεθρον. 455  
 εἰ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο  
 εἰπεῖν ὅππῃ κείνος ἐμὸν μένος ἤλασκάζει·

τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλη  
 θεινομένου ῥαίλοιτο πρὸς οὐδεῖ, καδ δέ κ' ἐμὸν κῆρ  
 λωφήσειε κακῶν, τά μοι οὐτιδανὸς πόρεν Οὐτις. 460

" " Ὡς εἰπὼν τὸν κριὸν ἀπὸ ἔο πέμπε θύραζε.  
 ἐλθόντες δ' ἡβαιὸν ἀπὸ σπείους τε καὶ αὐλῆς  
 πρῶτος ὑπ' ἀρνειοῦ λυόμην, ὑπέλυσα δ' ἐταῖρους.  
 καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίοινα δημῷ,  
 πολλὰ περιτροπέοντες ἐλαύνομεν, ὄφρ' ἐπὶ νῆα 465

for their udders were bursting. And their master, distressed with grievous pains, felt along the backs of all the sheep as they stood up before him, but in his folly he marked not this, that my men were bound beneath the breasts of his fleecy sheep. Last of all the flock the ram went forth, burdened with the weight of his fleece and my cunning self. And mighty Polyphemus, as he felt along his back, spoke to him, saying:

“‘Good ram, why pray is it that thou goest forth thus through the cave the last of the flock? Thou hast not heretofore been wont to lag behind the sheep, but wast ever far the first to feed on the tender bloom of the grass, moving with long strides, and ever the first didst reach the streams of the river, and the first didst long to return to the fold at evening. But now thou art last of all. Surely thou art sorrowing for the eye of thy master, which an evil man blinded along with his miserable fellows, when he had overpowered my wits with wine, even Noman, who, I tell thee, has not yet escaped destruction. If only thou couldst feel as I do, and couldst get thee power of speech to tell me where he skulks away from my wrath, then should his brains be dashed on the ground here and there throughout the cave, when I had smitten him, and my heart should be lightened of the woes which good-for-naught Noman has brought me.’

“So saying, he sent the ram forth from him. And when we had gone a little way from the cave and the court, I first loosed myself from under the ram and set my comrades free. Speedily then we drove off those long-shanked sheep, rich with fat, turning full often to look about until we came to the ship.

ἰκομεθ'. ἀσπάσιοι δὲ φίλοις ἐτάροισι φάνημεν,  
 οἳ φύγομεν θάνατον, τοὺς δὲ στενάχοντο γοῶντες.  
 ἀλλ' ἐγὼ οὐκ εἶων, ἀνὰ δ' ὀφρύσι νεῦον ἐκάστω,  
 κλαίειν, ἀλλ' ἐκέλευσα θοῶς καλλίτριχα μῆλα  
 πόλλ' ἐν νηὶ βαλόντας ἐπιπλεῖν ἄλμυρὸν ὕδωρ.  
 οἳ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,  
 ἐξῆς δ' ἐξόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς.  
 ἀλλ' ὅτε τόσσον ἀπῆν, ὅσσον τε γέγωνε βοήσας,  
 καὶ τότε ἐγὼ Κύκλωπα προσηύδων κερτομίοισι·

" 'Κύκλωψ, οὐκ ἄρ' ἔμελλες ἀνάλκιδος ἀνδρὸς  
 ἐταίρους

ἔδμεναι ἐν σπῆϊ γλαφυρῷ κρατερῇφι βίῃφι.  
 καὶ λῖν σέ γ' ἔμελλε κιχήσεσθαι κακὰ ἔργα,  
 σχέτλι', ἐπεὶ ξείνους οὐχ ἄζεο σῶ ἐνὶ οἴκῳ  
 ἐσθήμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.'

" Ὡς ἐφάμην, ὃ δ' ἔπειτα χολώσατο κηρόθι  
 μᾶλλον,

ἦκε δ' ἀπορρήξας κορυφὴν ὄρεος μεγάλιοι,  
 καδ δ' ἔβαλε προπάροιθε νεὸς κυανοπρώροιο.<sup>1</sup>  
 ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·  
 τὴν δ' αἰψ' ἠπειρόνδε παλιρρόθιον φέρε κῦμα,  
 πλημυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἰκέσθαι.  
 αὐτὰρ ἐγὼ χεῖρεσσι λαβὼν περιμήκεα κοντὸν  
 ὦσα παρέξ, ἐτάροισι δ' ἐποτρύνας ἐκέλευσα  
 ἐμβαλέειν κώπης, ἵν' ὑπὲκ κακότητα φύγοιμεν,  
 κρατὶ κατανεύων· οἳ δὲ προπεσόντες ἔρεσσον.  
 ἀλλ' ὅτε δὴ δις τόσσον ἄλα πρήσσοντες ἀπῆμεν,

<sup>1</sup> Line 483 (=540), τυτθόν, ἰδεύησεν δ' οἴηιον ἄκρον ἰκέσθαι, was rejected by Aristarchus.

And welcome to our dear comrades was the sight of us who had escaped death, but for the others they wept and wailed; yet I would not suffer them to weep, but with a frown forbade each man. Rather I bade them to fling on board with speed the many sheep of goodly fleece, and sail over the salt water. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars. But when I was as far away as a man's voice carries when he shouts, then I spoke to the Cyclops with mocking words:

“Cyclops, that man, it seems, was no weakling, whose comrades thou wast minded to devour by brutal strength in thy hollow cave. Full surely were thy evil deeds to fall on thine own head, thou cruel wretch, who didst not shrink from eating thy guests in thine own house. Therefore has Zeus taken vengeance on thee, and the other gods.’

“So I spoke, and he waxed the more wroth at heart, and broke off the peak of a high mountain and hurled it at us, and cast it in front of the dark-prowed ship.<sup>1</sup> And the sea surged beneath the stone as it fell, and the backward flow, like a flood from the deep, bore the ship swiftly landwards and drove it upon the shore. But I seized a long pole in my hands and shoved the ship off and along the shore, and with a nod of my head I roused my comrades, and bade them fall to their oars that we might escape out of our evil plight. And they bent to their oars and rowed. But when, as we fared over the sea, we were twice as far distant, then was I fain to call

<sup>1</sup> The spurious verse 483 has been omitted in the translation as ruinous to the sense. It has made its way into the text from 540, where it is in place.

καὶ τότε δὴ Κύκλωπα προσηύδων· ἀμφὶ δ' ἑταῖροι  
μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·

“Σχέτλιε, τίπτ' ἐθέλεις ἐρεθιζέμεν ἄγριον ἄνδρα;  
ὃς καὶ νῦν πόντονδε βαλὼν βέλος ἤγαγε νῆα  
αὐτὶς ἐς ἡπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι.  
εἰ δὲ φθεγξαμένου τευ ἡ αὐδὴσαντος ἄκουσε,  
σύν κεν ἄραξ' ἡμέων κεφαλὰς καὶ νῆια δοῦρα  
μαρμάρῳ ὀκρίοεντι βαλὼν· τόσσον γὰρ ἴησιν.”

“Ὡς φάσαν, ἀλλ' οὐ πείθον ἐμὸν μεγαλήτορα  
θυμόν,

ἀλλὰ μιν ἄψορρον προσέφην κεκοτηότι θυμῷ·

“Κύκλωψ, αἶ κέν τίς σε καταθνητῶν ἀνθρώπων  
ὀφθαλμοῦ εἴρηται ἀεικελίην ἀλαωτύν,  
φάσθαι Ὀδυσσῆα πτολιπόρθιον ἐξαλαῶσαι,  
υἱὸν Λαέρτεω, Ἰθάκῃ ἐνὶ οἰκί' ἔχοντα.”

“Ὡς ἐφάμην, ὁ δέ μ' οἰμῳξας ἡμείβετο μῦθῳ·  
“ὦ πόποι, ἡ μάλα δὴ με παλαίφατα θέσφαθ' ἱκάνει.  
ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἧς τε μέγας τε,  
Τηλέμος Εὐρυμίδης, ὃς μαντοσύνη ἐκέκαστο  
καὶ μαντευόμενος κατεγήρα Κυκλώπεσσιν·  
ὃς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,  
χειρῶν ἐξ Ὀδυσσῆος ἀμαρτήσεσθαι ὀπωπῆς.  
ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην  
ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκὴν·  
νῦν δέ μ' ἔων ὀλίγος τε καὶ οὐτιδανὸς καὶ ἄκικτος  
ὀφθαλμοῦ ἀλάωσεν, ἐπεὶ μ' ἔδαμάσσατο οἶνω.  
ἀλλ' ἄγε δεῦρ', Ὀδυσεῦ, ἵνα τοι παρ ξείνια θείω  
πομπήν τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον·  
τοῦ γὰρ ἐγὼ πάϊς εἰμί, πατὴρ δ' ἐμὸς εὖχεται εἶναι.”

## THE ODYSSEY, IX. 492-519

to the Cyclops, though round about me my comrades, one after another, sought to check me with gentle words :

“ ‘Reckless one, why wilt thou provoke to wrath a savage man, who but now hurled his missile into the deep and drove our ship back to the land, and verily we thought that we had perished there? And had he heard one of us uttering a sound or speaking, he would have hurled a jagged rock and crushed our heads and the timbers of our ship, so mightily does he throw.’

“ ‘So they spoke, but they could not persuade my great-hearted spirit ; and I answered him again with angry heart :

“ ‘Cyclops, if any one of mortal men shall ask thee about the shameful blinding of thine eye, say that Odysseus, the sacker of cities, blinded it, even the son of Laertes, whose home is in Ithaca.’

“ ‘So I spoke, and he groaned and said in answer : ‘Lo now, verily a prophecy uttered long ago is come upon me. There lived here a soothsayer, a good man and tall, Telemus, son of Eurymus, who excelled all men in soothsaying, and grew old as a seer among the Cyclopes. He told me that all these things should be brought to pass in days to come, that by the hands of Odysseus I should lose my sight. But I ever looked for some tall and comely man to come hither, clothed in great might, but now one that is puny, a man of naught and a weakling, has blinded me of my eye when he had overpowered me with wine. Yet come hither, Odysseus, that I may set before thee gifts of entertainment, and may speed thy sending hence, that the glorious Earth-shaker may grant it thee. For I am his son, and he declares him-



αὐτὸς δ', αἶ κ' ἐθέλησ', ἰήσεται, οὐδέ τις ἄλλος  
οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων.' 520

“Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
Αἶ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην  
εὖνιν ποιήσας πέμψαι δόμον· Αἶδος εἴσω,  
ὥς οὐκ ὀφθαλμόν γ' ἰήσεται οὐδ' ἐνοσίχθων.' 525

“Ὡς ἐφάμην, ὁ δ' ἔπειτα Ποσειδάωνι ἄνακτι  
εὐχετο χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·  
‘Κλυθι, Ποσειδάων γαίηοχε κυανοχαῖτα,  
εἰ ἐτεόν γε σός εἰμι, πατὴρ δ' ἐμὸς εὐχεται εἶναι,  
δὸς μὴ Ὀδυσσῆα πτολιπόρθιον οἴκαδ' ἰκέσθαι 530  
υἱὸν Λαέρτεω, Ἰθάκη ἐνὶ οἴκῳ ἔχοντα.<sup>1</sup>  
ἀλλ' εἴ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι  
οἶκον ἐκτίμενον καὶ ἐὴν ἐς πατρίδα γαίαν,  
ὄψε' κακῶς ἔλθοι, ὀλέσας ἄπο πάντας ἐταῖρους,  
νῆος ἐπ' ἄλλοτρίης, εὖροι δ' ἐν πῆματα οἴκῳ.' 535

“Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε κυανοχαίτης.  
αὐτὰρ ὃ γ' ἐξαυτίς πολὺν μείζονα λᾶαν αἰείρας  
ἦκ' ἐπιδινήσας, ἐπέρισε δὲ ἴν' ἀπέλεθρον,  
καδ' δ' ἔβαλεν μετόπισθε νεὸς κυανοπρώροιο  
τυτθόν, ἐδεύησεν δ' οἴηιον ἄκρον ἰκέσθαι. 540  
ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·  
τὴν δὲ πρόσω φέρε κύμα, θέμωσε δὲ χέρσον ἰκέσθαι.

“Ἄλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι  
νῆες ἐύσσελμοι μένον ἀθρόαι, ἀμφὶ δ' ἐταῖροι  
ἦατ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεῖ, 545  
νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,  
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.

<sup>1</sup> Line 531 is omitted in most MSS.

## THE ODYSSEY, IX. 520-547

self my father; and he himself will heal me, if it be his good pleasure, but none other either of the blessed gods or of mortal men.'

"So he spoke, and I answered him and said: 'Would that I were able to rob thee of soul and life, and to send thee to the house of Hades, as surely as not even the Earth-shaker shall heal thine eye.'

"So I spoke, and he then prayed to the lord Poseidon, stretching out both his hands to the starry heaven: 'Hear me, Poseidon, earth-enfolder, thou dark-haired god, if indeed I am thy son and thou declarest thyself my father; grant that Odysseus, the sacker of cities, may never reach his home, even the son of Laertes, whose home is in Ithaca; but if it is his fate to see his friends and to reach his well-built house and his native land, late may he come and in evil case, after losing all his comrades, in a ship that is another's; and may he find woes in his house.'

"So he spoke in prayer, and the dark-haired god heard him. But the Cyclops lifted on high again a far greater stone, and swung and hurled it, putting into the throw measureless strength. He cast it a little behind the dark-prowed ship, and barely missed the end of the steering-oar. And the sea surged beneath the stone as it fell, and the wave bore the ship onward and drove it to the shore.

"Now when we had come to the island, where our other well-benched ships lay all together, and round about them our comrades, ever expecting us, sat weeping, then, on coming thither, we beached our ship on the sands, and ourselves went forth upon the shore

# HOMER

μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἐλόντες  
 δασσάμεθ', ὥς μή τίς μοι ἀτεμβόμενος κίοι ἴσης.  
 ἀρνεῖον δ' ἐμοὶ οἶφ' ἐυκνήμιδες ἐταῖροι  
 μῆλων δαιομένων δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ  
 Ζηνὶ κελαινεφεί Κρονίδῃ, ὃς πᾶσιν ἀνάσσει,  
 ῥέξας μῆρ' ἔκαιον· ὃ δ' οὐκ ἐμπάζετο ἱρῶν,  
 ἀλλ' ὃ γε μερμήριζεν ὅπως ἀπολοίατο πᾶσαι  
 νῆες εὖσσελμοι καὶ ἐμοὶ ἐρίηρες ἐταῖροι.

550

555

“Ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα  
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·  
 ἡμος δ' ἥελιος κατέδυσεν καὶ ἐπὶ κνέφας ἦλθε,  
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.  
 ἡμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 δὴ τότε ἐγὼν ἐτάροισιν ἐποτρύννας ἐκέλευσα  
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι·  
 οἱ δ' αἰψ' εἷσβαινον καὶ ἐπὶ κληῖσι καθίζον,  
 ἐξῆς δ' ἐξόμενοι πολὺν ἄλα τύπτον ἐρετμοῖς.

560

“Ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,  
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταῖρους.

565

## THE ODYSSEY, IX. 548-566

of the sea. Then we took from out the hollow ship the flocks of the Cyclops, and divided them, that so far as in me lay no man might go defrauded of an equal share. But the ram my well-greaved comrades gave to me alone, when the flocks were divided, as a gift apart; and on the shore I sacrificed him to Zeus, son of Cronos, god of the dark clouds, who is lord of all, and burned the thigh-pieces. Howbeit he heeded not my sacrifice, but was planning how all my well-benched ships might perish and my trusty comrades.

“So, then, all day long till set of sun we sat feasting on abundant flesh and sweet wine; but when the sun set and darkness came on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, I roused my comrades, and bade them themselves to embark and to loose the stern cables. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars.

“Thence we sailed on, grieved at heart, glad to have escaped death, though we had lost our dear comrades.

# K

“Αἰολίην δ' ἐς νῆσον ἀφικόμεθ<sup>1</sup>. ἔνθα δ' ἔναιεν  
 Αἰολος Ἴπποτάδης, φίλος ἀθανάτοισι θεοῖσιν,  
 πλωτῇ ἐνὶ νήσῳ· πᾶσαν δέ τέ μιν πέρι τείχος  
 χάλκεον ἄρρηκτον, λισσῇ δ' ἀναδέδρομε πέτρῃ.  
 τοῦ καὶ δώδεκα παῖδες ἐνὶ μεγάροις γεγάασιν,  
 ἕξ μὲν θυγατέρες, ἕξ δ' υἱέες ἡβώνοντες.  
 ἔνθ' ὃ γε θυγατέρας πόρεν υἰάσιν εἶναι ἀκοίτις.  
 οἱ δ' αἰεὶ παρὰ πατρὶ φίλῳ καὶ μητέρι κεδνῇ  
 δαίνυνται, παρὰ δέ σφιν ὀνείατα μυρία κεῖται,  
 κνισῆεν δέ τε δῶμα περιστεναχίζεται αὐλῇ  
 ἦματα· νύκτας δ' αὖτε παρ' αἰδοίης ἀλόχοισιν  
 εὖδουσ' ἐν τε τάπησι καὶ ἐν τρητοῖσι λέχεσσι.  
 καὶ μὲν τῶν ἰκόμεσθα πόλιν καὶ δώματα καλά.  
 μῆνα δὲ πάντα φίλει με καὶ ἐξερέεινεν ἕκαστα,  
 Ἴλιον Ἀργείων τε νέας καὶ νόστον Ἀχαιῶν.  
 καὶ μὲν ἐγὼ τῷ πάντα κατὰ μοῖραν κατέλεξα.  
 ἀλλ' ὅτε δὴ καὶ ἐγὼν ὁδὸν ἤτεον ἡδ' ἐκέλευον  
 πεμπέμεν, οὐδέ τι κείνος ἀνήγατο, τεῦχε δὲ πομπήν.  
 δῶκε δέ μ' ἐκδείρας ἀσκὸν βοδὸς ἐννεώροιο,  
 ἔνθα δὲ βυκτάων ἀνέμων κατέδησε κέλευθα.  
 κείνον γὰρ ταμίην ἀνέμων ποίησε Κρονίων,

<sup>1</sup> The meaning is that the savour and the sound of feasting may be noticed even before one enters the house proper.

<sup>2</sup> The word is a doubtful one. The rendering here given seems demanded by xi. 311, and fits all passages, though it

## BOOK X

"THEN to the Aeolian isle we came, where dwelt Aeolus, son of Hippotas, dear to the immortal gods, in a floating island, and all around it is a wall of unbreakable bronze, and the cliff runs up sheer. Twelve children of his, too, there are in the halls, six daughters and six sturdy sons, and he gave his daughters to his sons to wife. These, then, feast continually by their dear father and good mother, and before them lies boundless good cheer. And the house, filled with the savour of feasting, resounds all about even in the outer court by day,<sup>1</sup> and by night again they sleep beside their chaste wives on blankets and on corded bedsteads. To their city, then, and fair palace did we come, and for a full month he made me welcome and questioned me about each thing, about Ilios, and the ships of the Argives, and the return of the Achaeans. And I told him all the tale in due order. But when I, on my part, asked him that I might depart and bade him send me on my way, he, too, denied me nothing, but furthered my sending. He gave me a wallet, made of the hide of an ox nine years old,<sup>2</sup> which he flayed, and therein he bound the paths of the blustering winds; for the son of Cronos had made him cannot be said to be appropriate in x. 390. Possibly nine was felt merely as a round number, or the age of nine taken merely to denote full maturity.

ἤμην πανέμεναι ἢδ' ὀρνύμεν, ὅν κ' ἐθέλησι.  
 νηὶ δ' ἐνὶ γλαφυρῇ κατέδδει μέρμιθι φαεινῇ  
 ἀργυρέῃ, ἵνα μή τι παραπνεύσῃ ὀλίγον περ·  
 αὐτὰρ ἐμοὶ πνοιὴν Ζεφύρου προέηκεν ἀῆναι, 25  
 ὄφρα φέροι νῆάς τε καὶ αὐτούς· οὐδ' ἄρ' ἔμελλεν  
 ἐκτελέειν· αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίῃσιν.

“Ἐννήμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ,  
 τῇ δεκάτῃ δ' ἤδη ἀνεφαίνετο πατρὶς ἄρουρα,  
 καὶ δὴ πυρπολέοντας ἐλεύσσομεν ἐγγὺς ἐόντες.<sup>1</sup> 30  
 ἔνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα,  
 αἰεὶ γὰρ πόδα νηὸς ἐνώμων, οὐδέ τῳ ἄλλῳ  
 δῶχ' ἐτάρων, ἵνα θᾶσσον ἰκοίμεθα πατρίδα γαῖαν·  
 οἱ δ' ἔταροι ἐπέεσσι πρὸς ἀλλήλους ἀγόρευον,  
 καὶ μ' ἔφασαν χρυσόν τε καὶ ἄργυρον οἴκαδ' ἄγεσθαι 35  
 δῶρα παρ' Αἰόλου μεγάλῃτορος Ἴπποτάδαο.  
 ὣδε δέ τις εἶπεν ἰδὼν ἐς πλησίον ἄλλον·

“ὦ πόποι, ὥς ὃδε πᾶσι φίλος καὶ τίμιός ἐστιν  
 ἀνθρώποις, ὅτεών τε πόλιν καὶ γαῖαν ἵκηται.  
 πολλὰ μὲν ἐκ Τροίης ἄγεται κειμήλια καλὰ 40  
 λήϊδος, ἡμεῖς δ' αὖτε ὁμῇν ὁδὸν ἐκτελέσαντες  
 οἴκαδε νισσόμεθα κενεὰς σὺν χεῖρας ἔχοντες·  
 καὶ νῦν οἱ τάδ' ἔδωκε χαριζόμενος φιλότῃ  
 Αἴολος. ἀλλ' ἄγε θᾶσσον ἰδῶμεθα ὅττι τάδ' ἐστίν,  
 ὅσος τις χρυσός τε καὶ ἄργυρος ἀσκήῃ ἐνεστίν.<sup>2</sup> 45

“ὦς ἔφασαν, βουλὴ δὲ κακὴ νίκησεν ἐταίρων  
 ἀσκὸν μὲν λῦσαν, ἄνεμοι δ' ἐκ πάντες ὄρουσαν.  
 τοὺς δ' αἰψ' ἀρπάξασα φέρεν πόντονδε θύελλα

<sup>1</sup> ἐόντες : ἐόντας.

## THE ODYSSEY, X. 22-48

keeper of the winds, both to still and to rouse whatever one he will. And in my hollow ship he bound it fast with a bright cord of silver, that not a breath might escape, were it never so slight. But for my furtherance he sent forth the breath of the West Wind to blow, that it might bear on their way both ships and men. Yet this he was not to bring to pass, for we were lost through our own folly.

“For nine days we sailed, night and day alike, and now on the tenth our native land came in sight, and lo, we were so near that we saw men tending the beacon fires.<sup>1</sup> Then upon me came sweet sleep in my weariness, for I had ever kept in hand the sheet of the ship, and had yielded it to none other of my comrades, that we might the sooner come to our native land. But my comrades meanwhile began to speak one to another, and said that I was bringing home for myself gold and silver as gifts from Aeolus, the great-hearted son of Hippotas. And thus would one speak, with a glance at his neighbour :

“‘Out on it, how beloved and honoured this man is by all men, to whose city and land soever he comes! Much goodly treasure is he carrying with him from the land of Troy from out the spoil, while we, who have accomplished the same journey as he, are returning, bearing with us empty hands. And now Aeolus has given him these gifts, granting them freely of his love. Nay, come, let us quickly see what is here, what store of gold and silver is in the wallet.’

“So they spoke, and the evil counsel of my comrades prevailed. They loosed the wallet, and all the winds leapt forth, and swiftly the storm-wind seized them

<sup>1</sup> Or the allusion may be to the fires of the herdsmen.



# HOMER

κλαίοντας, γαίης ἄπο πατρίδος. αὐτὰρ ἐγὼ γε  
 ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμήριξα,  
 ἢ πεσὼν ἐκ νηὸς ἀποφθίμην ἐνὶ πόντῳ,  
 ἢ ἀκέων τλαίην καὶ ἔτι ζωοῖσι μετείην.  
 ἀλλ' ἔτλην καὶ ἔμεινα, καλυψάμενος δ' ἐνὶ νηὶ  
 κείμεν. αἱ δ' ἐφέροντο κακῇ ἀνέμοιο θυέλλῃ  
 αὐτὶς ἐπ' Αἰολίην νῆσον, στενάχοντο δ' ἑταῖροι. 50 55

“Ἐνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,  
 αἶψα δὲ δείπνον ἔλοντο θοῆς παρὰ νηυσὶν ἑταῖροι.  
 αὐτὰρ ἐπεὶ σίτοιό τ' ἐπασσάμεθ' ἠδὲ ποτῆτος,  
 δὴ τότε ἐγὼ κήρυκά τ' ὀπασσάμενος καὶ ἑταῖρον  
 βῆν εἰς Αἰόλου κλυτὰ δώματα· τὸν δ' ἐκίχανον 60  
 δαινύμενον παρὰ ἧ τ' ἀλόχῳ καὶ οἷσι τέκεσιν.  
 ἐλθόντες δ' ἐς δῶμα παρὰ σταθμοῖσιν ἐπ' οὐδοῦ  
 ἐζόμεθ'· οἱ δ' ἀνὰ θυμὸν ἐθάμβεον ἔκ τ' ἐρέοντο·

“Πῶς ἦλθες, Ὀδυσσεῦ; τίς τοι κακὸς ἔχραε δαίμων;  
 ἦ μὲν σ' ἐνδυκέως ἀπεπέμπομεν, ὄφρ' ἀφίκοιο 65  
 πατρίδα σὴν καὶ δῶμα καὶ εἴ πού τοι φίλον ἐστίν.”

“Ὡς φάσαν, αὐτὰρ ἐγὼ μετεφώνεον ἀχνύμενος κῆρ·  
 “Ἀσάν μ' ἔταροί τε κακοὶ πρὸς τοῖσί τε ὕπνος  
 σχέτλιος. ἀλλ' ἀκέσασθε, φίλοι· δύναμις γὰρ ἐν ὑμῖν.”

“Ὡς ἐφάμην μαλακοῖσι καθαπτόμενος ἐπέεσσιν, 70  
 οἱ δ' ἄνεφ' ἐγένοντο· πατὴρ δ' ἠμείβετο μῦθον·

“Ἐρρ' ἐκ νήσου θᾶσσον, ἐλέγχιστε ζώντων·  
 οὐ γάρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν  
 ἄνδρα τόν, ὅς κε θεοῖσιν ἀπέχθεται μακάρεσσιν·  
 ἔρρε, ἐπεὶ ἄρα θεοῖσιν ἀπεχθόμενος τόδ' ἰκάνεις.” 75

## THE ODYSSEY, X. 49-75

and bore them weeping out to sea away from their native land ; but as for me, I awoke, and pondered in my goodly heart whether I should fling myself from the ship and perish in the sea, or endure in silence and still remain among the living. However, I endured and abode, and covering my head lay down in the ship. But the ships were borne by an evil blast of wind back to the Aeolian isle ; and my comrades groaned.

“ There we went ashore and drew water, and straightway my comrades took their meal by the swift ships. But when we had tasted of food and drink, I took with me a herald and one companion and went to the glorious palace of Aeolus, and I found him feasting beside his wife and his children. So we entered the house and sat down by the door-posts on the threshold, and they were amazed at heart, and questioned us :

“ ‘ How hast thou come hither, Odysseus ? What cruel god assailed thee ? Surely we sent thee forth with kindly care, that thou mightest reach thy native land and thy home, and whatever place thou wouldest.’

“ So said they, but I with a sorrowing heart spoke among them and said : ‘ Bane did my evil comrades work me, and therewith sleep accursed ; but bring ye healing, my friends, for with you is the power.’

“ So I spoke and addressed them with gentle words, but they were silent. Then their father answered and said :

“ ‘ Begone from our island with speed, thou vilest of all that live. In no wise may I help or send upon his way that man who is hated of the blessed gods. Begone, for thou comest hither as one hated of the immortals.’

“Ὡς εἰπὼν ἀπέπεμπε δόμων βαρέα στενάχοντα.  
 ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ.  
 τείρετο δ' ἀνδρῶν θυμὸς ὑπ' εἰρεσίης ἀλεγεινῆς  
 ἡμετέρῃ ματίῃ, ἐπεὶ οὐκέτι φαίνεται πομπή.  
 ἐξήμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ, 80  
 ἐβδομάτῃ δ' ἰκόμεσθα Λάμον αἰπὺ πτολίεθρον,  
 Τηλέπυλον Λαιστρυγονίην, ὅθι ποιμένα ποιμὴν  
 ἡπύει εἰσελάων, ὁ δέ τ' ἐξελάων ὑπακούει.  
 ἔνθα κ' ἄυπνος ἀνὴρ δοιοὺς ἐξήρατο μισθοὺς,  
 τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων· 85  
 ἐγγὺς γὰρ νυκτός τε καὶ ἡματός εἰσι κέλευθοι.  
 ἐνθ' ἐπεὶ ἐς λιμένα κλυτὸν ἤλθομεν, ὃν πέρι πέτρῃ  
 ἡλίβατος τετύχηκε διαμπερές ἀμφοτέρωθεν,  
 ἀκταὶ δὲ προβλήτες ἐναντίαι ἀλλήλησιν  
 ἐν στόματι προύχουσιν, ἀραιὴ δ' εἰσοδός ἐστιν, 90  
 ἔνθ' οἷ γ' εἴσω πάντες ἔχον νέας ἀμφιελίσσας.  
 αἱ μὲν ἄρ' ἔντοσθεν λιμένος κοίλοιο δέδεντο  
 πλησίαι· οὐ μὲν γάρ ποτ' ἀέξετο κῦμά γ' ἐν αὐτῷ,  
 οὔτε μέγ' οὔτ' ὀλίγον, λευκὴ δ' ἦν ἀμφὶ γαλήνῃ·  
 αὐτὰρ ἐγὼν οἷος σχέθον ἔξω νῆα μέλαιναν, 95  
 αὐτοῦ ἐπ' ἐσχατιῇ, πέτρης ἐκ πείσματα δῆσας·  
 ἔστην δὲ σκοπιὴν ἐς παιπαλόεσσαν ἀνελθών.  
 ἔνθα μὲν οὔτε βοῶν οὔτ' ἀνδρῶν φαίνεται ἔργα,  
 καπνὸν δ' οἶον ὀρώμεν ἀπὸ χθονὸς αἰσسونτα.  
 δῆ τότ' ἐγὼν ἐτάρους προΐειν πεύθεσθαι ἰόντας, 100  
 οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σίτον ἔδοντες,

<sup>1</sup> The meaning appears to be that the interval between nightfall and daybreak is so short that a herdsman returning from his day's task meets his fellow already driving his

## THE ODYSSEY, X. 76-101

"So saying, he sent me forth from the house, groaning heavily. Thence we sailed on, grieved at heart. And worn was the spirit of the men by the grievous rowing, because of our own folly, for no longer appeared any breeze to bear us on our way. So for six days we sailed, night and day alike, and on the seventh we came to the lofty citadel of Lamus, even to Telepylus of the Laestrygonians, where herdsman calls to herdsman as he drives in his flock, and the other answers as he drives his forth. There a man who never slept could have earned a double wage, one by herding cattle, and one by pasturing white sheep; for the outgoings of the night and of the day are close together.<sup>1</sup> When we had come thither into the goodly harbour, about which on both sides a sheer cliff runs continuously, and projecting headlands opposite to one another stretch out at the mouth, and the entrance is narrow, then all the rest steered their curved ships in, and the ships were moored within the hollow harbour close together; for therein no wave ever swelled, great or small, but all about was a bright calm. But I alone moored my black ship outside, there on the border of the land, making the cables fast to the rock. Then I climbed to a rugged height, a point of outlook, and there took my stand; from thence no works of oxen or of men appeared; smoke alone we saw springing up from the land. So then I sent forth some of my comrades to go and learn who the men were, who here ate bread upon

flock forth for the following day. Thus a man who could do without sleep could earn a double wage. The passage is plainly due to some vague knowledge of the land of the midnight sun.

# HOMER

ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἅμ' ὀπάσσας.  
 οἱ δ' ἴσαν ἐκβάντες λείην ὁδόν, ἧ περ ἄμαξαι  
 ἄστυδ' ἀφ' ὑψηλῶν ὀρέων καταγίνεον ὕλην,  
 κούρη δὲ ξύμβληντο πρὸ ἄστεος ὕδρευούσῃ, 105  
 θυγατέρ' ἰφθίμῃ Λαιστρυγόνος Ἀντιφάταο.  
 ἡ μὲν ἄρ' ἐς κρήνην κατεβήσετο καλλιρέεθρον  
 Ἀρτακίην· ἔνθεν γὰρ ὕδωρ προτὶ ἄστυ φέρεσκον·  
 οἱ δὲ παριστάμενοι προσεφώνεον ἕκ τ' ἔρεοντο  
 ὅς τις τῶνδ' εἴη βασιλεὺς καὶ οἷσιν ἀνάσσοι 110  
 ἡ δὲ μάλ' αὐτίκα πατὴρ ἐπέφραδεν ὑψερεφὲς δῶ.  
 οἱ δ' ἐπεὶ εἰσῆλθον κλυτὰ δώματα, τὴν δὲ γυναῖκα  
 εὖρον, ὅσῃν τ' ὄρεος κορυφὴν, κατὰ δ' ἔστυγον αὐτήν.  
 ἡ δ' αἰψ' ἐξ ἀγορῆς ἐκάλει κλυτὸν Ἀντιφατῆα,  
 ὃν πόσιν, ὃς δὴ τοῖσιν ἐμήσατο λυγρὸν ὄλεθρον. 115  
 αὐτίχ' ἔνα μάρψας ἐτάρων ὠπλίσσατο δεῖπνον·  
 τῶ δὲ δύ' αἶξαντε φυγῇ ἐπὶ νῆας ἰκέσθην.  
 αὐτὰρ ὁ τεύχε βοὴν διὰ ἄστεος· οἱ δ' αἰόντες  
 φοίτων ἰφθιμοὶ Λαιστρυγόνες ἄλλοθεν ἄλλος,  
 μυρίοι, οὐκ ἄνδρεσσιν ἐοικότες, ἀλλὰ Γίγασιν. 120  
 οἳ ῥ' ἀπὸ πετράων ἀνδραχθέσι χερμαδίοισιν  
 βάλλον· ἄφαρ δὲ κακὸς κόναβος κατὰ νῆας ὀρώρει  
 ἀνδρῶν τ' ὀλλυμένων νηῶν θ' ἅμα ἀγνυμενάων·  
 ἰχθυὺς δ' ὥς πείροντες ἀτερπέα δαῖτα φέροντο.<sup>1</sup>  
 ὄφρ' οἱ τοὺς ὄλεκον λιμένος πολυβενθέος ἐντός, 125

<sup>1</sup> φέροντο Zenodotus, Aristarchus : πένοντο.

<sup>1</sup> The word ἰφθίμη might in this context naturally be taken to mean "stalwart," or even "huge" (cf. 113), but as

## THE ODYSSEY, X. 102-125

the earth—two men I chose, and sent with them a third as a herald. Now when they had gone ashore, they went along a smooth road by which waggons were wont to bring wood down to the city from the high mountains. And before the city they met a maiden drawing water, the goodly<sup>1</sup> daughter of Laestrygonian Antiphates, who had come down to the fair-flowing spring Artacia, from whence they were wont to bear water to the town. So they came up to her and spoke to her, and asked her who was king of this folk, and who they were of whom he was lord. And she showed them forthwith the high-roofed house of her father. Now when they had entered the glorious house, they found there his wife, huge as the peak of a mountain, and they were aghast at her. At once she called from the place of assembly the glorious Antiphates, her husband, and he devised for them woeful destruction. Straightway he seized one of my comrades and made ready his meal, but the other two sprang up and came in flight to the ships. Then he raised a cry throughout the city, and as they heard it the mighty Laestrygonians came thronging from all sides, a host past counting, not like men but like the Giants. They hurled at us from the cliffs with rocks huge as a man could lift, and at once there rose throughout the ships a dreadful din, alike from men that were dying and from ships that were being crushed. And spearing them like fishes they bore them home, a loathly meal. Now while they were slaying those within the deep harbour, I mean-

it is used twice of Penelope, and more than once of other women, in which cases no such connotation is to be thought of, I have preferred to give a more general rendering.

# HOMER

τόφρα δ' ἐγὼ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ  
 τῷ ἀπὸ πείσματ' ἔκοψα νεὸς κυανοπρώροιο.  
 αἶψα δ' ἐμοῖς ἐτάροισιν ἐποτρύννας ἐκέλευσα  
 ἐμβαλέειν κώπης, ἵν' ὑπέκ κακότητα φύγοιμεν·  
 οἱ δ' ἄλλα<sup>1</sup> πάντες ἀνέρριψαν, δείσαντες ὄλεθρον. 130  
 ἀσπασίως δ' ἐς πόντον ἐπηρεφέας φύγε πέτρας  
 νηὺς ἐμή· αὐτὰρ αἱ ἄλλαι ἀολλέες αὐτόθ' ὄλοντο.  
 “Εὐθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,  
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.  
 Αἰαῖν δ' ἐς νῆσον ἀφίκομεθ· ἔνθα δ' ἔναιε 135  
 Κίρκη ἐυπλόκαμος, δεινὴ θεὸς αὐδήεσσα,  
 αὐτοκασιγνήτη ὀλοόφρονος Αἰήταο·  
 ἄμφω δ' ἐκγεγάτην φαεσιμβρότου Ἡελίοιο  
 μητρός τ' ἐκ Πέρσης, τὴν Ὠκεανὸς τέκε παῖδα.  
 ἔνθα δ' ἐπ' ἀκτῆς νηὶ κατηγαγόμεσθα σιωπῇ 140  
 ναύλοχον ἐς λιμένα, καὶ τις θεὸς ἡγεμόνευεν.  
 ἔνθα τότε ἐκβάντες δύο τ' ἡματα καὶ δύο νύκτας  
 κείμεθ' ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.  
 ἀλλ' ὅτε δὴ τρίτον ἡμαρ ἐυπλόκαμος τέλεσ' Ἡώς,  
 καὶ τότε ἐγὼν ἐμὸν ἔγχος ἐλὼν καὶ φάσγανον ὀξὺ 145  
 καρπαλίμως παρὰ νηὸς ἀνήιον ἐς περιωπὴν,  
 εἴ πως ἔργα ἴδοιμι βροτῶν ἐνοπὴν τε πυθοίμην.  
 ἔστην δὲ σκοπιὴν ἐς παιπαλόεσσαν ἀνελθὼν,  
 καὶ μοι εἰείσατο καπνὸς ἀπὸ χθονὸς εὐρυοδείης,  
 Κίρκης ἐν μεγάροισι, διὰ δρυμὰ πυκνὰ καὶ ὕλην. 150  
 μερμήριξα δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν  
 ἐλθεῖν ἠδὲ πυθέσθαι, ἐπεὶ ἴδον αἶθοπα καπνόν.  
 ὦδε δέ μοι φρονέοντι δοάσσατο κέρδιον εἶναι,

<sup>1</sup> ἄλλα Rhianus, Callistratus : ἄμα Aristarchus : ἄρα.

while drew my sharp sword from beside my thigh, and cut therewith the cables of my dark-prowed ship; and quickly calling to my comrades bade them fall to their oars, that we might escape from out our evil plight. And they all tossed the sea with their oar-blades in fear of death, and joyfully seaward, away from the beetling cliffs, my ship sped on; but all those other ships were lost together there.

"Thence we sailed on, grieved at heart, glad to have escaped death, though we had lost our dear comrades; and we came to the isle of Aeaea, where dwelt fair-tressed Circe, a dread goddess of human speech, own sister to Aeetes of baneful mind; and both are sprung from Helius, who gives light to mortals, and from Perse, their mother, whom Oceanus begot. Here we put in to shore with our ship in silence, into a harbour where ships may lie, and some god guided us. Then we disembarked, and lay there for two days and two nights, eating our hearts for weariness and sorrow. But when fair-tressed Dawn brought to its birth the third day, then I took my spear and my sharp sword, and quickly went up from the ship to a place of wide prospect, in the hope that I might see the works of men, and hear their voice. So I climbed to a rugged height, a place of outlook, and there took my stand, and I saw smoke rising from the broad-wayed earth in the halls of Circe, through the thick brush and the wood. And I debated in mind and heart, whether I should go and make search, when I had seen the flaming smoke. And as I pondered, this seemed to me to be the better way, to go first



πρῶτ' ἐλθόντ' ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης  
 δειπνον ἐταίροισιν δόμεναι προέμεν τε πυθέσθαι. 155  
 ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,  
 καὶ τότε τίς με θεῶν ὀλοφύρατο μῦνον ἔοντα,  
 ὅς ῥά μοι ὑψίκερων ἔλαφον μέγαν εἰς ὁδὸν αὐτὴν  
 ἦκεν. ὁ μὲν ποταμόνδε κατήιεν ἐκ νομοῦ ὕλης  
 πιόμενος· δὴ γάρ μιν ἔχεν μένος ἡελίοιο. 160  
 τὸν δ' ἐγὼ ἐκβαίνοντα κατ' ἄκνηστιν μέσα νῶτα  
 πλῆξα· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησε,  
 καδ' δ' ἔπεσ' ἐν κούρησι μακῶν, ἀπὸ δ' ἔπτατο θυμός.  
 τῷ δ' ἐγὼ ἐμβαίνων δόρυ χάλκεον ἐξ ὠτειλῆς  
 εἶρυσάμην· τὸ μὲν αὖθι κατακλίνας ἐπὶ γαίῃ 165  
 εἶασ'· αὐτὰρ ἐγὼ σπασάμην ῥῶπάς τε λύγους τε,  
 πείσμα δ', ὅσον τ' ὄργυιαν, ἐυστρεφὲς ἀμφοτέρωθεν  
 πλεξάμενος συνέδησα πόδας δεινοῖο πελώρου,  
 βῆν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν  
 ἔγχει ἐρειδόμενος, ἐπεὶ οὐ πως ἦεν ἐπ' ὤμου 170  
 χειρὶ φέρειν ἑτέρῃ· μάλα γὰρ μέγα θηρίον ἦεν.  
 καδ' δ' ἔβαλον προπάροιθε νεός, ἀνέγειρα δ' ἐταίρους  
 μελιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·  
 “ὦ φίλοι, οὐ γάρ πω καταδυσόμεθ' ἀχνύμενοί περ  
 εἰς Αἶδαο δόμους, πρὶν μόρσιμον ἡμαρ ἐπέλθῃ· 175  
 ἀλλ' ἄγετ', ὄφρ' ἐν νηὶ θοῇ βρῶσιν τε πόσιν τε,  
 μνησόμεθα βρώμης, μηδὲ τρυχώμεθα λιμῷ.”  
 “ὦς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο,  
 ἐκ δὲ καλυψάμενοι παρὰ θῖν' ἀλὸς ἀτρυγέτοιο  
 θηήσαντ' ἔλαφον· μάλα γὰρ μέγα θηρίον ἦεν. 180

to the swift ship and the shore of the sea, and give my comrades their meal, and send them forth to make search. But when, as I went, I was near to the curved ship, then some god took pity on me in my loneliness, and sent a great, high-horned stag into my very path. He was coming down to the river from his pasture in the wood to drink, for the might of the sun oppressed him; and as he came out I struck him on the spine in the middle of the back, and the bronze spear passed right through him, and down he fell in the dust with a moan, and his spirit flew from him. Then I planted my foot upon him, and drew the bronze spear forth from the wound, and left it there to lie on the ground. But for myself, I plucked twigs and osiers, and weaving a rope as it were a fathom in length, well twisted from end to end, I bound together the feet of the monstrous beast, and went my way to the black ship, bearing him across my back and leaning on my spear, since in no wise could I hold him on my shoulder with one hand, for he was a very mighty beast. Down I flung him before the ship, and heartened my comrades with gentle words, coming up to each man in turn:

“‘Friends, not yet shall we go down to the house of Hades, despite our sorrows, before the day of fate comes upon us. Nay, come, while there is yet food and drink in our swift ship, let us bethink us of food, that we pine not with hunger.’

“So I spoke, and they quickly hearkened to my words. From their faces they drew their cloaks,<sup>1</sup> and marvelled at the stag on the shore of the unresting sea, for he was a very mighty beast. But

<sup>1</sup> The Greek veiled his face under stress of despairing sorrow.

# HOMER

αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσιν,  
 χεῖρας νιφάμενοι τεύχοντ' ἐρικυδέα δαῖτα.  
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα  
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·  
 ἡμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,  
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.  
 ἡμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 καὶ τότε ἔγων ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

185

“Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἑταῖροι·<sup>1</sup>  
 ὦ φίλοι, οὐ γάρ τ' ἴδμεν, ὅπη ζόφος οὐδ' ὅπη ἡώς,  
 οὐδ' ὅπη ἥελιος φαεσίμβροτος εἶσ' ὑπὸ γαίαν,  
 οὐδ' ὅπη ἀννεῖται· ἀλλὰ φραζώμεθα θᾶσσον  
 εἴ τις ἔτ' ἔσται μῆτις. ἐγὼ δ' οὐκ οἶομαι εἶναι.  
 εἶδον γὰρ σκοπιὴν ἐς παιπαλόεσσαν ἀνελθὼν  
 νῆσον, τὴν πέρι πόντος ἀπείριτος ἐστεφάνωται·  
 αὐτὴ δὲ χθαμαλὴ κεῖται· καπνὸν δ' ἐνὶ μέσση  
 ἔδρακον ὀφθαλμοῖσι διὰ δρυμὰ πυκνὰ καὶ ὕλην.”

195

“Ὡς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ  
 μνησαμένοις ἔργων Λαιστρυγόνος Ἀντιφάταο  
 Κύκλωπός τε βίης μεγαλήτορος, ἀνδροφάγοιο.  
 κλαῖον δὲ λιγέως θαλερὸν κατὰ δάκρυ χέοντες·  
 ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.

200

“Αὐτὰρ ἐγὼ δίχα πάντα ἐυκνήμιδας ἑταίρους  
 ἠρίθμεον, ἀρχὸν δὲ μετ' ἀμφοτέροισιν ὅπασσα·  
 τῶν μὲν ἐγὼν ἦρχον, τῶν δ' Εὐρύλοχος θεοειδής.  
 κλήρους δ' ἐν κυνέῃ χαλκῆρεϊ πάλλομεν ὦκα·  
 ἐκ δ' ἔθορε κλῆρος μεγαλήτορος Εὐρυλόχοιο.  
 βῆ δ' ἰέναι, ἅμα τῷ γε δύω καὶ εἴκοσ' ἑταῖροι  
 κλαίοντες· κατὰ δ' ἅμμε λίπον γοόωντας ὀπισθεν.  
 εὖρον δ' ἐν βήσσησι τετυγμένα δώματα Κίρκης

210

<sup>1</sup> Line 189 was rejected in antiquity.

## THE ODYSSEY, X. 181-210

when they had satisfied their eyes with gazing, they washed their hands, and made ready a glorious feast. So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. But when the sun set and darkness came on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, I called my men together, and spoke among them all :

“Hearken to my words, comrades, for all your evil plight. My friends, we know not where the darkness is or where the dawn, neither where the sun, who gives light to mortals, goes beneath the earth, nor where he rises ; but let us straightway take thought if any device be still left us. As for me I think not that there is. For I climbed to a rugged point of outlook, and beheld the island, about which is set as a crown the boundless deep. The isle itself lies low, and in the midst of it my eyes saw smoke through the thick brush and the wood.’

“So I spoke, and their spirit was broken within them, as they remembered the deeds of the Laestrygonian, Antiphates, and the violence of the great-hearted Cyclops, the man-eater. And they wailed aloud, and shed big tears. But no good came of their mourning.

“Then I told off in two bands all my well-greaved comrades, and appointed a leader for each band. Of the one I took command, and of the other godlike Eurylochus. Quickly then we shook lots in a brazen helmet, and out leapt the lot of great-hearted Eurylochus. So he set out, and with him went two-and-twenty comrades, all weeping ; and they left us behind, lamenting. Within the forest glades they found the house of Circe, built

# HOMER

ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ·  
 ἀμφὶ δέ μιν λύκοι ἦσαν ὀρέστεροι ἢ δὲ λέοντες,  
 τοὺς αὐτὴ κατέθελξεν, ἐπεὶ κακὰ φάρμακ' ἔδωκεν.  
 οὐδ' οἳ γ' ὠρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοί γε  
 οὐρῇσιν μακρῇσι περισσαίνοντες ἀνέσταν. 215  
 ὥς δ' ὅτ' ἂν ἀμφὶ ἄνακτα κύνες δαίτηθεν ἰόντα  
 σαίνωσ', αἰεὶ γάρ τε φέρει μειλίγματα θυμοῦ,  
 ὥς τοὺς ἀμφὶ λύκοι κρατερώνυχες ἢ δὲ λέοντες  
 σαῖνον· τοὶ δ' ἔδεισαν, ἐπεὶ ἴδον αἰνὰ πέλωρα.  
 ἔσταν δ' ἐν προθύροισι θεᾶς καλλιπλοκάμοιο, 220  
 Κίρκης δ' ἔνδον ἄκουον ἀειδούσης ὀπὶ καλῇ,  
 ἰστὸν ἐποιχομένης μέγαν ἄμβροτον, οἷα θεάων  
 λεπτά τε καὶ χαρίεντα καὶ ἀγλαὰ ἔργα πέλονται.  
 τοῖσι δὲ μύθων ἤρχε Πολίτης ὄρχαμος ἀνδρῶν,  
 ὅς μοι κήδιστος ἐτάρων ἦν κεδνότατός τε· 225  
 “ὦ φίλοι, ἔνδον γάρ τις ἐποιχομένη μέγαν ἰστὸν  
 καλὸν ἀοιδιάει, δάπεδον δ' ἅπαν ἀμφιμέμνκεν,  
 ἢ θεὸς ἢ ἐγγυὴ· ἀλλὰ φθεγγώμεθα θᾶσσον.”  
 “Ὡς ἄρ' ἐφώνησεν, τοὶ δὲ φθέγγοντο καλεῦντες.  
 ἢ δ' αἰψ' ἐξελθούσα θύρας ὤϊξε φαεινὰς 230  
 καὶ κάλει· οἳ δ' ἅμα πάντες αἰδρεῖνσιν ἔποντο·  
 Εὐρύλοχος δ' ὑπέμεινεν, οἰσάμενος δόλον εἶναι.  
 εἶσεν δ' εἰσαγαγούσα κατὰ κλισμούςς τε θρόνους τε,  
 ἐν δέ σφιν τυρόν τε καὶ ἄλφιστα καὶ μέλι χλωρόν  
 οἶνῳ Πραμνεῖῳ ἐκύκα· ἀνέμισγε δὲ σίτῳ 235  
 φάρμακα λύγρ', ἵνα πάγχυ λαθοῖατο πατρίδος αἵης.

<sup>1</sup> The phrase, used in line 426 and in xiv. 6 of high ground, need here mean no more than that the palace of Circe was

of polished stone in a place of wide outlook,<sup>1</sup> and round about it were mountain wolves and lions, whom Circe herself had bewitched; for she gave them evil drugs. Yet these beasts did not rush upon my men, but pranced about them fawningly, wagging their long tails. And as when hounds fawn around their master as he comes from a feast, for he ever brings them bits to soothe their temper, so about them fawned the stout-clawed wolves and lions; but they were seized with fear, as they saw the dread monsters. So they stood in the gateway of the fair-tressed goddess, and within they heard Circe singing with sweet voice, as she went to and fro before a great imperishable web, such as is the handiwork of goddesses, finely-woven and beautiful, and glorious. Then among them spoke Polites, a leader of men, dearest to me of my comrades, and truest:

“‘Friends, within someone goes to and fro before a great web, singing sweetly, so that all the floor echoes; some goddess it is, or some woman. Come, let us quickly call to her.’

“So he spoke, and they cried aloud, and called to her. And she straightway came forth and opened the bright doors, and bade them in; and all went with her in their folly. Only Eurylochus remained behind, for he suspected that there was a snare. She brought them in and made them sit on chairs and seats, and made for them a potion of cheese and barley meal and yellow honey with Pramnian wine; but in the food she mixed baneful drugs, that they might utterly forget their native land. Now

situated in an open glade or clearing. The isle itself was low (line 196).

# HOMER

αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, αὐτίκ' ἔπειτα  
 ῥάβδῳ πεπληγυῖα κατὰ συφεοῖσιν ἑέργνυ.  
 οἱ δὲ συῶν μὲν ἔχον κεφαλὰς φωνήν τε τρίχας τε  
 καὶ δέμας, αὐτὰρ νοῦς ἦν ἔμπεδος, ὥς τὸ πάρος περ.  
 ὥς οἱ μὲν κλαίοντες ἑέρχατο, τοῖσι δὲ Κίρκη 241  
 πάρ ρ' ἄκυλον βάλανόν τε βάλεν καρπὸν τε κρανεῖης  
 ἔδμεναι, οἶα σύες χαμαιευνάδες αἰὲν ἔδουσιν.

“Εὐρύλοχος δ' αἰψ' ἦλθε θοὴν ἐπὶ νῆα μέλαιναν  
 ἀγγελίην ἐτάρων ἐρέων καὶ ἀδευκέα πότμον. 245  
 οὐδέ τι ἐκφάσθαι δύνατο ἔπος ἰέμενός περ,  
 κῆρ ἄχρ' ἄλλω βεβωλημένος· ἐν δέ οἱ ὅσσε  
 δακρυόφιν πίμπλαντο, γόον δ' ὠέτο θυμός.  
 ἀλλ' ὅτε δὴ μιν πάντες ἀγασσάμεθ' ἐξερέοντες,  
 καὶ τότε τῶν ἄλλων ἐτάρων κατέλεξεν ὄλεθρον. 250

“Ἥιομεν, ὥς ἐκέλευες, ἀνὰ δρυμά, φαίδιμ' Ὀδυσσεῦ·  
 εὖρομεν ἐν βήσσησι τετυγμένα δώματα καλὰ  
 ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ.<sup>1</sup>  
 ἔνθα δέ τις μέγαν ἰστὸν ἐποιχομένη λίγ' αἶδεν,  
 ἣ θεὸς ἢ γυνή· τοὶ δὲ φθέγγοντο καλεῦντες. 255  
 ἣ δ' αἰψ' ἐξελθοῦσα θύρας ὄϊξε φαεινὰς  
 καὶ κάλει· οἱ δ' ἅμα πάντες αἰδρεῖσιν ἔποντο·  
 αὐτὰρ ἐγὼν ὑπέμεινα, οἰσάμενος δόλον εἶναι.  
 οἱ δ' ἅμ' αἰστώθησαν ἀολλέες, οὐδέ τις αὐτῶν  
 ἐξεφάνη· δηρὸν δὲ καθήμενος ἐσκοπίαζον. 260

“Ὡς ἔφατ', αὐτὰρ ἐγὼ περὶ μὲν ξίφος ἀργυρόηλον  
 ὦμοιιν βαλόμην, μέγα χάλκεον, ἀμφὶ δὲ τόξα·  
 τὸν δ' ἄψ ἠνώγεα αὐτὴν ὁδὸν ἠγήσασθαι.

<sup>1</sup> Line 253 is omitted in most MSS.

## THE ODYSSEY, X. 237-263

when she had given them the potion, and they had drunk it off, then she presently smote them with her wand, and penned them in the sties. And they had the heads, and voice, and bristles, and shape of swine, but their minds remained unchanged even as before. So they were penned there weeping, and before them Circe flung mast and acorns, and the fruit of the cornel tree, to eat, such things as wallowing swine are wont to feed upon.

“But Eurylochus came back straightway to the swift, black ship, to bring tidings of his comrades and their shameful doom. Not a word could he utter, for all his desire, so stricken to the heart was he with great distress, and his eyes were filled with tears, and his spirit was set on lamentation. But when we questioned him in amazement, then he told the fate of the others, his comrades.

“‘We went through the thickets, as thou badest, noble Odysseus. We found in the forest glades a fair palace, built of polished stones, in a place of wide outlook. There someone was going to and fro before a great web, and singing with clear voice, some goddess or some woman, and they cried aloud, and called to her. And she came forth straightway, and opened the bright doors, and bade them in; and they all went with her in their folly. But I remained behind, for I suspected that there was a snare. Then they all vanished together, nor did one of them appear again, though I sat long and watched.’

“So he spoke, and I cast my silver-studded sword about my shoulders, a great sword of bronze, and slung my bow about me, and bade him lead me



αὐτὰρ ὃ γ' ἀμφοτέρησι λαβὼν ἐλλίσσεται γούνων  
καί μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα.<sup>1</sup> 265

“Μή μ' ἄγε κεῖσ' ἀέκοντα, διοτρεφές, ἀλλὰ λίπ'  
αὐτοῦ.

οἶδα γάρ, ὥς οὗτ' αὐτὸς ἐλεύσειαι οὔτε τιν' ἄλλον  
ἄξεις σὼν ἐτάρων. ἀλλὰ ξὺν τοῖσδεσι θᾶσσον  
φεύγωμεν· ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἡμαρ.

“Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
'Εὐρύλοχ', ἦ τοι μὲν σὺ μὲν' αὐτοῦ τῷδ' ἐνὶ χώρῳ 271  
ἔσθων καὶ πίνων κοίλῃ παρὰ νηὶ μελαίνῃ·  
αὐτὰρ ἐγὼν εἶμι, κρατερὴ δέ μοι ἔπλετ' ἀνάγκη.

“Ὡς εἰπὼν παρὰ νηὸς ἀνήιον ἡδὲ θαλάσσης.  
ἀλλ' ὅτε δὴ ἄρ' ἔμελλον ἰὼν ἱερὰς ἀνὰ βήσσας 275  
Κίρκης ἵζεσθαι πολυφαρμάκου ἐς μέγα δῶμα,  
ἔνθα μοι Ἑρμείας χρυσόρραπις ἀντεβόλησεν  
ἐρχομένῳ πρὸς δῶμα, νεηνίῃ ἀνδρὶ ἐοικώς,  
πρῶτον ὑπηνήτη, τοῦ περ χαριεστάτῃ ἦβη·  
ἐν τ' ἄρα μοι φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 280

“Πῇ δὴ αὐτ', ὦ δύστηνε, δι' ἄκριας ἔρχεαι οἶος,  
χώρου αἰδρις ἐών; ἔταροι δέ τοι οἶδ' ἐνὶ Κίρκης  
ἔρχεται ὥς τε σύες πυκινοὺς κευθμῶνας ἔχοντες.  
ἦ τοὺς λυσόμενος δεῦρ' ἔρχεαι; οὐδέ σέ φημι  
αὐτὸν νοστήσειν, μενέεις δὲ σύ γ', ἔνθα περ ἄλλοι. 285  
ἀλλ' ἄγε δὴ σε κακῶν ἐκλύσομαι ἡδὲ σαώσω.  
τῇ, τόδε φάρμακον ἐσθλὸν ἔχων ἐς δώματα Κίρκης  
ἔρχευ, ὃ κέν τοι κρατὸς ἀλάλκησιν κακὸν ἡμαρ.  
πάντα δέ τοι ἐρέω ὀλοφώϊα δήνεα Κίρκης.  
τεύξει τοι κυκεῶ, βαλέει δ' ἐν φάρμακα σίτῳ. 290

<sup>1</sup> Line 265 is omitted in most MSS.

## THE ODYSSEY, X. 264-290

back by the self-same road. But he clasped me with both hands, and besought me by my knees, and with wailing he spoke to me winged words :

“‘Lead me not thither against my will, O thou fostered of Zeus, but leave me here. For I know that thou wilt neither come back thyself, nor bring anyone of thy comrades. Nay, with these that are here let us flee with all speed, for still we may haply escape the evil day.’

“So he spoke, but I answered him, and said : ‘Eurylochus, do thou stay here in this place, eating and drinking by the hollow, black ship; but I will go, for strong necessity is laid upon me.’

“So saying, I went up from the ship and the sea. But when, as I went through the sacred glades, I was about to come to the great house of the sorceress, Circe, then Hermes, of the golden wand, met me as I went toward the house, in the likeness of a young man with the first down upon his lip, in whom the charm of youth is fairest. He clasped my hand, and spoke, and addressed me :

“‘Whither now again, hapless man, dost thou go alone through the hills, knowing naught of the country? Lo, thy comrades yonder in the house of Circe are penned like swine in close-barred sties. And art thou come to release them? Nay, I tell thee, thou shalt not thyself return, but shalt remain there with the others. But come, I will free thee from harm, and save thee. Here, take this potent herb, and go to the house of Circe, and it shall ward off from thy head the evil day. And I will tell thee all the baneful wiles of Circe. She will mix thee a potion, and cast drugs into the food; but

ἀλλ' οὐδ' ὥς θέλξαι σε δυνήσεται· οὐ γὰρ ἑάσει  
 φάρμακον ἐσθλόν, ὃ τοι δώσω, ἔρέω δὲ ἕκαστα.  
 ὁππότε κεν Κίρκη σ' ἐλάσῃ περιμήκει ῥάβδῳ,  
 δὴ τότε σὺ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ  
 Κίρκη ἐπαῖξαι, ὥς τε κτάμεναι μενεαίνων. 295  
 ἢ δέ σ' ὑποδείσασα κελήσεται εὐνηθῆναι·  
 ἔνθα σὺ μηκέτ' ἔπειτ' ἀπανήνασθαι θεοῦ εὐνήν,  
 ὄφρα κέ τοι λύσῃ θ' ἐτάρους αὐτόν τε κομίσσῃ·  
 ἀλλὰ κέλεσθαί μιν μακάρων μέγαν ὄρκον ὁμόσσαι,  
 μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο, 300  
 μή σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα θήῃ.  
 “Ὡς ἄρα φωνήσας πόρε φάρμακον ἀργεῖφόντης  
 ἐκ γαίης ἐρύσας, καί μοι φύσιν αὐτοῦ ἔδειξε.  
 ῥίξῃ μὲν μέλαν ἔσκε, γάλακτι δὲ εἴκελον ἄνθος·  
 μῶλυ δέ μιν καλέουσι θεοί· χαλεπὸν δέ τ' ὀρύσσειν 305  
 ἀνδράσι γε θνητοῖσι, θεοὶ δέ τε πάντα δύνανται.<sup>1</sup>  
 Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον  
 νῆσον ἀν' ὑλήεσσιν, ἐγὼ δ' ἐς δώματα Κίρκης  
 ἦια, πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.  
 ἔστην δ' εἰνὶ θύρῃσι θεᾶς καλλιπλοκάμοιο· 310  
 ἔνθα στὰς ἐβόησα, θεὰ δέ μεν ἔκλυεν αὐδῆς.  
 ἢ δ' αἰψ' ἐξελθοῦσα θύρας ὤϊξε φαεινὰς  
 καὶ κάλει· αὐτὰρ ἐγὼν ἐπόμεν ἀκαχήμενος ἦτορ.  
 εἶσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροῆλου  
 καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνυς ποσὶν ἦεν· 315  
 τεύχε δέ μοι κυκεῶ χρυσέῳ δέπαι, ὄφρα πίοιμι,  
 ἐν δέ τε φάρμακον ἦκε, κακὰ φρονέουσ' ἐνὶ θυμῷ.

<sup>1</sup> δύνανται : ἴσασιν ; cf. iv. 379.

even so she shall not be able to bewitch thee, for the potent herb that I shall give thee will not suffer it. And I will tell thee all. When Circe shall smite thee with her long wand, then do thou draw thy sharp sword from beside thy thigh, and rush upon Circe, as though thou wouldst slay her. And she will be seized with fear, and will bid thee lie with her. Then do not thou thereafter refuse the couch of the goddess, that she may set free thy comrades, and give entertainment to thee. But bid her swear a great oath by the blessed gods, that she will not plot against thee any fresh mischief to thy hurt, lest when she has thee stripped she may render thee a weakling and unmanned.'

"So saying, Argeiphontes gave me the herb, drawing it from the ground, and showed me its nature. At the root it was black, but its flower was like milk. Moly the gods call it, and it is hard for mortal men to dig; but with the gods all things are possible. Hermes then departed to high Olympus through the wooded isle, and I went my way to the house of Circe, and many things did my heart darkly ponder as I went. So I stood at the gates of the fair-tressed goddess. There I stood and called, and the goddess heard my voice. Straightway then she came forth, and opened the bright doors, and bade me in; and I went with her, my heart sore troubled. She brought me in and made me sit on a silver-studded chair, a beautiful chair, richly wrought, and beneath was a foot-stool for the feet. And she prepared me a potion in a golden cup, that I might drink, and put therein a drug, with evil purpose in her heart.

αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, οὐδέ μ' ἔθελξε,  
 ῥάβδῳ πεπληγυῖα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

“Ἐρχεο νῦν συφεόνδε, μετ' ἄλλων λέξο ἐταίρων.” 320

“ὦς φάτ', ἐγὼ δ' ἄορ ὁξὺ ἐρυσσάμενος παρὰ μηροῦ  
 Κίρκῃ ἐπήϊξα ὥς τε κτάμεναι μενεαίνων.

ἡ δὲ μέγα ἰάχουσα ὑπέδραμε καὶ λάβε γούνων,  
 καὶ μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα· 324

“Τίς, πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς;  
 θαῦμά μ' ἔχει ὥς οὔ τι πιὼν τάδε φάρμακ' ἐθέλχθης·  
 οὐδὲ γὰρ οὐδέ τις ἄλλος ἀνὴρ τάδε φάρμακ' ἀνέτλη,  
 ὅς κε πῖῃ καὶ πρῶτον ἀμείψεται ἔρκος ὀδόντων.

σοὶ δέ τις ἐν στήθεσσιν ἀκήλητος νόος ἐστίν.  
 ἡ σύ γ' Ὀδυσσεύς ἐσσι πολύτροπος, ὃν τέ μοι αἰεὶ 330

φάσκειν ἐλεύσεσθαι χρυσόρραπισ ἀργεῖφόντης,  
 ἐκ Τροίης ἀνιόντα θοῇ σὺν νηὶ μελαίνῃ.

ἀλλ' ἄγε δὴ κολεῶ μὲν ἄορ θέο, νῶϊ δ' ἔπειτα  
 εὐνῆς ἡμετέρης ἐπιβείομεν, ὄφρα μιγέντε  
 εὐνῇ καὶ φιλότῃτι πεποιόθωμεν ἀλλήλοισιν.” 335

“ὦς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

“ὦ Κίρκῃ, πῶς γάρ με κέλεαι σοὶ ἥπιον εἶναι,  
 ἡ μοι σὺς μὲν ἔθηκας ἐνὶ μεγάροισιν ἐταίρους,  
 αὐτὸν δ' ἐνθάδ' ἔχουσα δολοφρονέουσα κελεύεις  
 εἰς θάλαμόν τ' ἵέναι καὶ σῆς ἐπιβήμεναι εὐνῆς, 340

ὄφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θῆης.  
 οὐδ' ἂν ἐγὼ γ' ἐθέλοιμι τεῆς ἐπιβήμεναι εὐνῆς,  
 εἰ μή μοι τλαίης γε, θεά, μέγαν ὄρκον ὁμόσσαι  
 μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.”

But when she had given it me, and I had drunk it off, yet was not bewitched, she smote me with her wand, and spoke, and addressed me: 'Begone now to the sty, and lie with the rest of thy comrades.'

"So she spoke, but I, drawing my sharp sword from beside my thigh, rushed upon Circe, as though I would slay her. But she, with a loud cry, ran beneath, and clasped my knees, and with wailing she spoke to me winged words:

"'Who art thou among men, and from whence? Where is thy city, and where thy parents? Amazement holds me that thou hast drunk this charm and wast in no wise bewitched. For no man else soever hath withstood this charm, when once he has drunk it, and it has passed the barrier of his teeth. Nay, but the mind in thy breast is one not to be beguiled. Surely thou art Odysseus, the man of ready device, who Argeiphontes of the golden wand ever said to me would come hither on his way home from Troy with his swift, black ship. Nay, come, put up thy sword in its sheath, and let us two then go up into my bed, that couched together in love we may put trust in each other.'

"So she spoke, but I answered her, and said: 'Circe, how canst thou bid me be gentle to thee, who hast turned my comrades into swine in thy halls, and now keepest me here, and with guileful purpose biddest me go to thy chamber, and go up into thy bed, that when thou hast me stripped thou mayest render me a weakling and unmanned? Nay, verily, it is not I that shall be fain to go up into thy bed, unless thou, goddess, wilt consent to swear a mighty oath that thou wilt not plot against me any fresh mischief to my hurt.'

# HOMER

“Ὡς ἐφάμην, ἣ δ' αὐτίκ' ἀπώμυνεν, ὥς ἐκέλευον. 345  
αὐτὰρ ἐπεὶ ῥ' ὁμοσέν τε τελεύτησέν τε τὸν ὄρκον,  
καὶ τότε γὰρ Κίρκης ἐπέβην περικαλλέος εὐνῆς.

“Ἀμφίπολοι δ' ἄρα τέως μὲν ἐνὶ μεγάροισι πένοντο  
τέσσαρες, αἳ οἱ δῶμα κάτα δρήσταιραι ἔασιν·  
γίγνονται δ' ἄρα ταί γ' ἔκ τε κρηνέων ἀπὸ τ' ἁλσέων 350  
ἔκ θ' ἱερῶν ποταμῶν, οἳ τ' εἰς ἅλαδε προρέουσι.  
τάων ἣ μὲν ἔβαλλε θρόνοισι ἐνὶ ῥήγεα καλὰ  
πορφύρεα καθύπερθ', ὑπένερθε δὲ λίθ' ὑπέβαλλεν·  
ἣ δ' ἑτέρη προπάραιθε θρόνων ἐτίταινε τραπέζας  
ἄργυρέας, ἐπὶ δέ σφι τίθει χρύσεια κάνεια· 355  
ἣ δὲ τρίτῃ κρητῇρι μελίφρονα οἶνον ἐκίρνα  
ἡδὺν ἐν ἄργυρέῳ, νέμε δὲ χρύσεια κύπελλα·  
ἣ δὲ τετάρτῃ ὕδωρ ἐφόρει καὶ πῦρ ἀνέκαιε  
πολλὸν ὑπὸ τρίποδι μεγάλῳ· λαίνετο δ' ὕδωρ.  
αὐτὰρ ἐπεὶ δὴ ζέσσειεν ὕδωρ ἐνὶ ἥνοπι χαλκῷ, 360  
ἔς ῥ' ἀσάμινθον ἔσασα λό' ἐκ τρίποδος μεγάλοιο,  
θυμῆρες κεράσασα, κατὰ κρατὸς τε καὶ ὤμων,  
ὄφρα μοι ἐκ κάματος θυμοφθόρον εἴλετο γυνίω.  
αὐτὰρ ἐπεὶ λούσεν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,  
ἀμφὶ δέ με χλαῖναν καλὴν βάλεν ἡδὲ χιτῶνα, 365  
εἶσε δέ μ' εἰσαγαγούσα ἐπὶ θρόνου ἄργυροήλου  
καλοῦ δαιδαλέου, ὑπὸ δὲ θρήνης ποσὶν ἦεν·  
χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα  
καλῇ χρυσεῖῃ, ὑπὲρ ἄργυρέοιο λέβητος,  
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν. 370  
σίτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,  
εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων.<sup>1</sup>  
ἐσθέμεναι δ' ἐκέλευεν· ἐμῷ δ' οὐχ ἦνδανε θυμῷ,  
ἀλλ' ἦμην ἀλλοφρονέων, κακὰ δ' ὅσσετο θυμός.

<sup>1</sup> Lines 368–72 are omitted in most MSS.

## THE ODYSSEY, X. 345-374

"So I spoke, and she straightway swore the oath to do me no harm, as I bade her. But when she had sworn, and made an end of the oath, then I went up to the beautiful bed of Circe.

"But her handmaids meanwhile were busied in the halls, four maidens who are her serving-women in the house. Children are they of the springs and groves, and of the sacred rivers that flow forth to the sea, and of them one threw upon chairs fair rugs of purple above, and spread beneath them a linen cloth; another drew up before the chairs tables of silver, and set upon them golden baskets; and the third mixed sweet, honey-hearted wine in a bowl of silver, and served out golden cups; and the fourth brought water, and kindled a great fire beneath a large cauldron, and the water grew warm. But when the water boiled in the bright bronze, she set me in a bath, and bathed me with water from out the great cauldron, mixing it to my liking, and pouring it over my head and shoulders, till she took from my limbs soul-consuming weariness. But when she had bathed me, and anointed me richly with oil, and had cast about me a fair cloak and a tunic, she brought me into the hall, and made me sit upon a silver-studded chair—a beautiful chair, richly wrought, and beneath was a foot-stool for the feet. Then a handmaid brought water for the hands in a fair pitcher of gold, and poured it over a silver basin for me to wash, and beside me drew up a polished table. And the grave housewife brought and set before me bread, and therewith meats in abundance, granting freely of her store. Then she bade me eat, but my heart inclined not thereto. Rather, I sat with other thoughts, and my spirit boded ill.

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“Κίρκη δ' ὥς ἐνόησεν ἔμ' ἥμενον οὐδ' ἐπὶ σίτῳ 375  
χειράς ἰάλλοντα, κρατερὸν<sup>1</sup> δέ με πένθος ἔχοντα,  
ἄγχι παρισταμένη ἔπεα πτερόεντα προσηύδα·

“‘Τίφθ' οὕτως, Ὀδυσσεῦ, κατ' ἄρ' ἔξεται ἴσος ἀναύδῳ,  
θυμὸν ἔδων, βρώμης δ' οὐχ ἄπτεται οὐδὲ ποτῆτος;  
ἢ τινά που δόλον ἄλλον οἶεαι· οὐδέ τί σε χρὴ 380  
δειδόμεν· ἤδη γάρ τοι ἀπώμοσα καρτερὸν ὄρκον.’

“Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
‘ὦ Κίρκη, τίς γάρ κεν ἀνὴρ, ὃς ἐναίσιμος εἴη,  
πρὶν τλαίῃ πάσασθαι ἐδητύος ἡδὲ ποτῆτος,  
πρὶν λύσασθ' ἐτάρους καὶ ἐν ὀφθαλμοῖσιν ἰδέσθαι; 385  
ἀλλ' εἰ δὴ πρόφρασσα πιεῖν φαγέμεν τε κελεύεις,  
λύσον, ἵν' ὀφθαλμοῖσιν ἴδω ἐρίηρας ἐταίρους.’

“Ὡς ἐφάμην, Κίρκη δὲ διέκ μεγάροιο βεβήκει  
ῥάβδον ἔχουσ' ἐν χειρί, θύρας δ' ἀνέφξε συφειοῦ,  
ἐκ δ' ἔλασεν σιάλοισιν ἐοικότας ἐννεώροισιν. 390  
οἱ μὲν ἔπειτ' ἔστησαν ἐναντίοι, ἡ δὲ δι' αὐτῶν  
ἐρχομένη προσάλειφεν ἐκάστῳ φάρμακον ἄλλο.  
τῶν δ' ἐκ μὲν μελέων τρίχες ἔρρεον, ἃς πρὶν ἔφυσε  
φάρμακον οὐλόμενον, τό σφιν πόρε πότνια Κίρκη·  
ἄνδρες δ' ἄψ' ἐγένοντο νεώτεροι ἢ πάρος ἦσαν, 395  
καὶ πολὺ καλλίονες καὶ μείζονες εἰσοράασθαι.  
ἔγνωσαν δέ μ' ἐκείνοι ἔφυν τ' ἐν χερσὶν ἕκαστος.  
πᾶσιν δ' ἱμερόεις ὑπέδν γόος, ἀμφὶ δὲ δῶμα  
σμερδαλέον κονάβιζε· θεὰ δ' ἐλέαιρε καὶ αὐτή.

“Ἡ δέ μεν ἄγχι στᾶσα προσηύδα διὰ θεάων· 400  
‘Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,

<sup>1</sup> κρατερὸν : στυγερὸν.

## THE ODYSSEY, X. 375-401

"Now when Circe noted that I sat thus, and did not put forth my hands to the food, but was burdened with sore grief, she came close to me, and spoke winged words :

" 'Why, Odysseus, dost thou sit thus like one that is dumb, eating thy heart, and dost not touch food or drink? Dost thou haply forbode some other guile? Nay, thou needest in no wise fear, for already have I sworn a mighty oath to do thee no harm.'

"So she spoke, but I answered her, and said : 'Circe, what man that is right-minded could bring himself to taste of food or drink, ere yet he had won freedom for his comrades, and beheld them before his face? But if thou of a ready heart dost bid me eat and drink, set them free, that mine eyes may behold my trusty comrades.'

"So I spoke, and Circe went forth through the hall holding her wand in her hand, and opened the doors of the sty, and drove them out in the form of swine of nine years old. So they stood there before her, and she went through the midst of them, and anointed each man with another charm. Then from their limbs the bristles fell away which the baneful drug that queenly Circe gave them had before made to grow, and they became men again, younger than they were before, and far comelier and taller to look upon. They knew me, and clung to my hands, each man of them, and upon them all came a passionate sobbing, and the house about them rang wondrously, and the goddess herself was moved to pity.

"Then the beautiful goddess drew near me, and said : 'Son of Laertes, sprung from Zeus, Odysseus

ἔρχεο νῦν ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.  
νῆα μὲν ἄρ' ἀμπρωτον ἐρύσσετε ἡπειρόνδε,  
κτῆματα δ' ἐν σπῆεσσι πελάσσετε ὅπλα τε πάντα·  
αὐτὸς δ' ἄψ' ἵεναι καὶ ἄγειν ἐρίηρας ἐταίρους.' 405

“Ὡς ἔφατ', αὐτὰρ ἐμοὶ γ' ἐπετείθετο θυμὸς ἀγῆνωρ,  
βῆν δ' ἵεναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.  
εὐρον ἔπειτ' ἐπὶ νηὶ θοῇ ἐρίηρας ἐταίρους  
οἴκτρ' ὀλοφυρομένους, θαλερὸν κατὰ δάκρυ χεοντας.  
ὥς δ' ὅτ' ἂν ἄγραυλοι πόριες περὶ βούς ἀγελαίας, 410  
ἐλθούσας ἐς κοπρον, ἐπὴν βοτάνης κορέσωνται,  
πᾶσαι ἅμα σκαίρουσιν ἐναντία· οὐδ' ἔτι σηκοὶ  
ἴσχουσ', ἀλλ' ἀδινὸν μυκώμεναι ἀμφιθέουσι  
μητέρας· ὥς ἔμ' ἐκείνοι ἐπεὶ ἴδον ὀφθαλμοῖσι,  
δακρυόεντες ἔχυντο· δόκησε δ' ἄρα σφίσι θυμὸς 415  
ὥς ἔμεν, ὥς εἰ πατρίδ' ἰκοίαιτο καὶ πόλιν αὐτὴν  
τρηχεῖης Ἰθάκης, ἵνα τ' ἔτραφεν ἡδ' ἐγένοντο.  
καὶ μ' ὀλοφυρόμενοι ἔπεα πτερόεντα προσηύδων·

“Σοὶ μὲν νοστήσαντι, διοτρεφές, ὥς ἐχάρημεν,  
ὥς εἴ τ' εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαίαν· 420  
ἀλλ' ἄγε, τῶν ἄλλων ἐτάρων κατάλεξον ὄλεθρον.’

“Ὡς ἔφαν, αὐτὰρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσι·  
‘Νῆα μὲν ἄρ' ἀμπρωτον ἐρύσσομεν ἡπειρόνδε,  
κτῆματα δ' ἐν σπῆεσσι πελάσσομεν ὅπλα τε πάντα·  
αὐτοὶ δ' ὀτρύνεσθε ἐμοὶ ἅμα πάντες ἔπεσθαι, 425  
ὄφρα ἴδῃθ' ἐτάρους ἱεροῖς ἐν δώμασι Κίρκης  
πίνοντας καὶ ἔδοντας· ἐπηετανὸν γὰρ ἔχουσιν.’

“Ὡς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο.  
Εὐρύλοχος δέ μοι οἶος ἐρύκανε πάντας ἐταίρους·  
καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·<sup>1</sup> 430

<sup>1</sup> Line 430 is omitted in many MSS.

of many devices, go now to thy swift ship and to the shore of the sea. First of all do ye draw the ship up on the land, and store your goods and all the tackling in caves. Then come back thyself, and bring thy trusty comrades.'

"So she spoke, and my proud heart consented. I went my way to the swift ship and the shore of the sea, and there I found my trusty comrades by the swift ship, wailing piteously, shedding big tears. And as when calves in a farmstead sport about the droves of cows returning to the yard, when they have had their fill of grazing—all together they frisk before them, and the pens no longer hold them, but with constant lowing they run about their mothers—so those men, when their eyes beheld me, thronged about me weeping, and it seemed to their hearts as though they had got to their native land, and the very city of rugged Ithaca, where they were bred and born. And with wailing they spoke to me winged words:

"'At thy return, O thou fostered of Zeus, we are as glad as though we had returned to Ithaca, our native land. But come, tell the fate of the others, our comrades.'

"So they spoke, and I answered them with gentle words: 'First of all let us draw the ship up on the land, and store our goods and all the tackling in caves. Then haste you, one and all, to go with me that you may see your comrades in the sacred halls of Circe, drinking and eating, for they have unfailing store.'

"So I spoke, and they quickly hearkened to my words. Eurylochus alone sought to hold back all my comrades, and he spoke, and addressed them with winged words:

“‘Α δειλοί, πόσ’ ἔμεν; τί κακῶν ἰμείρετε τούτων;  
Κίρκης ἐς μέγαρον καταβήμεναι, ἥ κεν ἅπαντας  
ἦ σὺς ἢ ἐλκύους ποιήσεται ἢ ἐλόντας,  
οἳ κέν οἱ μέγα δῶμα φυλάσσοιμεν καὶ ἀνάγκη,  
ὥς περ Κύκλωψ ἔρξ’, ὅτε οἱ μέσσαυλον ἔκοντο 435  
ἡμέτεροι ἔταροι, σὺν δ’ ὁ θρασὺς εἶπετ’ Ὀδυσσεύς·  
τούτου γὰρ καὶ κεῖνοι ἀτασθαλίῃσιν ὄλοντο.’

“Ὡς ἔφατ’, αὐτὰρ ἐγὼ γε μετὰ φρεσὶ μερμήριξα,  
σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,  
τῷ οἱ ἀποπλήξας<sup>1</sup> κεφαλὴν οὐδάσδε πελάσσαι, 440  
καὶ πηῶ περ ἔοντι μάλα σχεδόν· ἀλλὰ μ’ ἐταῖροι  
μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·

“Διογενές, τοῦτον μὲν ἐάσομεν, εἰ σὺ κελεύεις,  
αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·  
ἡμῖν δ’ ἡγεμόνεν’ ἱερὰ πρὸς δώματα Κίρκης.’ 445

“Ὡς φάμενοι παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης.  
οὐδὲ μὲν Εὐρύλοχος κοίλῃ παρὰ νηὶ λέλειπτο,  
ἀλλ’ ἔπετ’· ἔδεισεν γὰρ ἐμὴν ἐκπαγλον ἐνιπήν.

“Τόφρα δὲ τοὺς ἄλλους ἐτάρους ἐν δώμασι Κίρκῃ  
ἐνδυκέως λοῦσέν τε καὶ ἔχρισεν λίπ’ ἐλαίῳ, 450  
ἀμφὶ δ’ ἄρα χλαίνας οὐλας βάλεν ἠδὲ χιτῶνας·  
δαινυμένους δ’ ἐν πάντας ἐφεύρομεν ἐν μεγάροισιν.  
οἳ δ’ ἐπεὶ ἀλλήλους εἶδον φράσσαντό τ’ ἐσάντα,  
κλαῖον ὀδυρόμενοι, περὶ δὲ στεναχίζετο δῶμα.  
ἦ δέ μεν ἄγχι στᾶσα προσηύδα διὰ θεῶων·<sup>2</sup> 455

“Μηκέτι νῦν θαλερὸν γόον ὄρνυτε· οἶδα καὶ αὐτὴ  
ἡμὲν ὅσ’ ἐν πόντῳ πάθεται ἄλγεα ἰχθυόεντι,  
ἦδ’ ὅσ’ ἀνάρσιοι ἄνδρες ἐδηλήσαντ’ ἐπὶ χέρσου.

<sup>1</sup> ἀποπλήξας Aristarchus (?): ἀποτμήξας.

<sup>2</sup> After 455 the line Διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεύ, occurs in some MSS.

## THE ODYSSEY, X. 431-459

“‘Ah, wretched men, whither are we going? Why are you so enamoured of these woes, as to go down to the house of Circe, who will change us all to swine, or wolves, or lions, that so we may guard her great house perforce? Even so did the Cyclops, when our comrades went to his fold, and with them went this reckless Odysseus. For it was through this man’s folly that they too perished.’

“So he spoke, and I pondered in heart, whether to draw my long sword from beside my stout thigh, and therewith strike off his head, and bring it to the ground, near kinsman of mine by marriage though he was; but my comrades one after another sought to check me with gentle words:

“‘O thou sprung from Zeus, as for this man, we will leave him, if thou so biddest, to abide here by the ship, and to guard the ship, but as for us, do thou lead us to the sacred house of Circe.’

“So saying, they went up from the ship and the sea. Nor was Eurylochus left beside the hollow ship, but he went with us, for he feared my dread reproof.

“Meanwhile in her halls Circe bathed the rest of my comrades with kindly care, and anointed them richly with oil, and cast about them fleecy cloaks and tunics; and we found them all feasting bountifully in the halls. But when they saw and recognized one another, face to face, they wept and wailed, and the house rang around. Then the beautiful goddess drew near me, and said:

“‘No longer now do ye rouse this plenteous lamenting. Of myself I know both all the woes you have suffered on the teeming deep, and all the wrong that cruel men have done you on the

ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον,  
εἰς ὃ κεν αὐτὶς θυμὸν ἐνὶ στήθεσσι λάβητε,  
οἶον ὅτε πρῶτιστον ἐλείπετε πατρίδα γαῖαν  
τρηχέης Ἰθάκης. νῦν δ' ἀσκελέες καὶ ἄθυμοι,  
αἰὲν ἄλλης χαλεπῆς μεμνημένοι, οὐδέ ποθ' ὕμιν  
θυμὸς ἐν εὐφροσύνῃ, ἐπεὶ ἡ μάλα πολλὰ πέποσθε.' 465

“Ὡς ἔφαθ', ἡμῖν δ' αὐτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.  
ἔνθα μὲν ἥματα πάντα τελεσφόρον εἰς ἐνιαυτὸν  
ἤμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·  
ἀλλ' ὅτε δὴ ῥ' ἐνιαυτὸς ἔην, περὶ δ' ἔτραπον ὥραι  
μηνῶν φθινόντων, περὶ δ' ἥματα μακρὰ τελέσθη,<sup>1</sup> 470  
καὶ τότε μ' ἐκκαλέσαντες ἔφαν ἐρίηρες ἐταῖροι·

“Δαιμόνι', ἦδη νῦν μιμνήσκειο πατρίδος αἴης,  
εἴ τοι θέσφατόν ἐστι σωθῆναι καὶ ἰκέσθαι  
οἶκον ἐς ὑψόροφον<sup>2</sup> καὶ σὴν ἐς πατρίδα γαῖαν·

“Ὡς ἔφαν, αὐτὰρ ἐμοί γ' ἐπεπείθετο θυμὸς ἀγῆνωρ.  
ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα 476  
ἤμεθα, δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·  
ἦμος δ' ἥελιος κατέδυσεν καὶ ἐπὶ κνέφας ἦλθεν,  
οἱ μὲν κοιμήσαντο κατὰ μέγαρα σκιόεντα.

αὐτὰρ ἐγὼ Κίρκης ἐπιβὰς περικαλλέος εὐνῆς 480  
γούνων ἐλλιτάνευσσα, θεὰ δέ μευ ἔκλυεν αὐδῆς·  
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

“ὦ Κίρκη, τέλοςόν μοι ὑπόσχεσιν ἦν περ ὑπέστης,  
οἴκαδε πεμφέμεναι· θυμὸς δέ μοι ἔσσεται ἦδη,  
ἦδ' ἄλλων ἐτάρων, οἳ μευ φθινύθουσι φίλον κῆρ 485  
ἀμφ' ἔμ' ὀδυρόμενοι, ὅτε που σύ γε νόσφι γένηαι·

“Ὡς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο διὰ θεάων·  
'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,  
μηκέτι νῦν ἀέκοντες ἐμῶ ἐνὶ μίμνετε οἴκῳ.

<sup>1</sup> Line 470 is omitted in many MSS.

<sup>2</sup> ἐς ὑψόροφον: εὐκτίμενον.

land. Nay, come, eat food and drink wine, until you once more get spirit in your breasts such as when at the first you left your native land of rugged Ithaca; but now ye are withered and spiritless, ever thinking of your weary wanderings, nor are your hearts ever joyful, for verily ye have suffered much.'

"So she spoke, and our proud hearts consented. So there day after day for a full year we abode, feasting on abundant flesh and sweet wine. But when a year was gone and the seasons turned, as the months waned and the long days were brought in their course, then my trusty comrades called me forth, and said:

"'Strange man, bethink thee now at last of thy native land, if it is fated for thee to be saved, and to reach thy high-roofed house and thy native land.'

"So they spoke, and my proud heart consented. So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. But when the sun set and darkness came on, they lay down to sleep throughout the shadowy halls, but I went up to the beautiful bed of Circe, and besought her by her knees; and the goddess heard my voice, and I spoke, and addressed her with winged words:

"'Circe, fulfil for me the promise which thou gavest to send me home; for my spirit is now eager to be gone, and the spirit of my comrades, who make my heart to pine, as they sit about me mourning, whensoever thou haply art not at hand.'

"So I spoke, and the beautiful goddess straightway made answer: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, abide ye now no longer



ἀλλ' ἄλλην χρὴ πρῶτον ὁδὸν τελέσαι καὶ ἰκέσθαι 490  
 εἰς Ἀῖδαο δόμους καὶ ἐπαινῆς Περσεφονείης,  
 ψυχῇ χρησομένους Θηβαίου Τειρεσίαο,  
 μάντηος ἀλαοῦ, τοῦ τε φρένες ἔμπεδοί εἰσι·  
 τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόνεια,  
 οἷω πεπνύσθαι, τοὶ δὲ σκιαί ἀίσσουσιν. 495

“ὦς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ·  
 κλαῖον δ' ἐν λεχέεσσι καθήμενος, οὐδέ νύ μοι κῆρ<sup>1</sup>  
 ἦθελ' ἔτι ζῶειν καὶ ὄρᾶν φάος ἡελίοιο.  
 αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τ' ἐκορέσθην,  
 καὶ τότε δὴ μιν ἔπεσσιν ἀμειβόμενος προσέειπον· 500

“ὦ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει;  
 εἰς Ἀϊδος δ' οὐ πῶ τις ἀφίκετο νηὶ μελαίνῃ.”

“ὦς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο διὰ θεάων·  
 ‘Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεύ,  
 μή τί τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ μελέσθω, 505  
 ἰστὸν δὲ στήσας ἀνὰ θ' ἰστία λευκὰ πετάσσας  
 ἦσθαι· τὴν δέ κέ τοι πνοιὴ Βορέας φέρησιν.  
 ἀλλ' ὁπότ' ἂν δὴ νηὶ δι' Ὀκεανοῖο περήσης,  
 ἔνθ' ἀκτὴ τε λάχεια<sup>2</sup> καὶ ἄλσεα Περσεφονείης,  
 μακραί τ' αἰγειροὶ καὶ ἰτέαι ὠλεσίκαρποι, 510  
 νῆα μὲν αὐτοῦ κέλσαι ἐπ' Ὀκεανῷ βαθυδίνῃ,  
 αὐτὸς δ' εἰς Ἀΐδεω ἰέναι δόμον εὐρώεντα.  
 ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσιν  
 Κώκυτός θ', ὃς δὴ Στυγὸς ὕδατός ἐστιν ἀπορρώξ,  
 πέτρη τε ξύνεσις τε δῶυ ποταμῶν ἐριδούπων· 515  
 ἔνθα δ' ἔπειθ', ἥρως, χριμφθεὶς πέλας, ὥς σε κελεύω,  
 βόθρον ὀρύξαι, ὅσον τε πυγούσιον ἔνθα καὶ ἔνθα,

<sup>1</sup> οὐδέ νύ μοι κῆρ : οὐδέ τι θυμὸς.

<sup>2</sup> τε λάχεια : τ' ἐλάχεια : τ' ἐλαχεια ; cf. ix. 116.

## THE ODYSSEY, X. 490-517

in my house against your will ; but you must first complete another journey, and come to the house of Hades and dread Persephone, to seek soothsaying of the spirit of Theban Teiresias, the blind seer, whose mind abides steadfast. To him even in death Persephone has granted reason, that he alone should have understanding ; but the others flit about as shadows.'

" So she spoke, and my spirit was broken within me, and I wept as I sat on the bed, nor had my heart any longer desire to live and behold the light of the sun. But when I had had my fill of weeping and writhing, then I made answer, and addressed her, saying :

" ' O Circe, who will guide us on this journey? To Hades no man ever yet went in a black ship.'

" So I spoke, and the beautiful goddess straightway made answer : ' Son of Laertes, sprung from Zeus, Odysseus of many devices, let there be in thy mind no concern for a pilot to guide thy ship,<sup>1</sup> but set up thy mast, and spread the white sail, and sit thee down ; and the breath of the North Wind will bear her onward. But when in thy ship thou hast now crossed the stream of Oceanus, where is a level shore and the groves of Persephone—tall poplars, and willows that shed their fruit—there do thou beach thy ship by the deep eddying Oceanus, but go thyself to the dank house of Hades. There into Acheron flow Periphlegethon and Cocytus, which is a branch of the water of the Styx ; and there is a rock, and the meeting place of the two roaring rivers. Thither, prince, do thou draw nigh, as I bid thee, and dig a pit of a cubit's length this way and that, and around

<sup>1</sup> Or, "as thou tarriest by thy ship."

# HOMER

ἀμφ' αὐτῷ δὲ χοὴν χεῖσθαι πᾶσιν νεκύεσσιν,  
 πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέϊ οἴνῳ,  
 τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιστα λευκὰ παλύνειν. 520  
 πολλὰ δὲ γουνοῦσθαι νεκύων ἀμηνηνὰ κάρηνα,  
 ἐλθὼν εἰς Ἰθάκην στεῖραν βοῦν, ἥ τις ἀρίστη,  
 ῥέξειν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἐσθλῶν,  
 Τειρεσίῃ δ' ἀπάνευθεν οἶν ἱερουσέμεν οἶφ  
 παμμέλαν', δς μήλοισι μεταπρέπει ὑμετέροισιν. 525  
 αὐτὰρ ἐπὴν εὐχῇσι λίσσῃ κλυτὰ ἔθνεα νεκρῶν,  
 ἔνθ' οἷν ἀρνεῖον ῥέξειν θῆλύν τε μέλαιναν  
 εἰς Ἑρεβος στρέψας, αὐτὸς δ' ἀπονόσφι τραπέσθαι  
 ἰέμενος ποταμοῖο ῥοάων· ἔνθα δὲ πολλαὶ  
 ψυχαὶ ἐλεύσονται νεκύων κατατεθνηώτων. 530  
 δὴ τότ' ἔπειθ' ἐτάροισιν ἐποτρῦναι καὶ ἀνῶξαι  
 μῆλα, τὰ δὲ κατάκειτ' ἐσφαγμένα νηλεί χαλκῷ,  
 δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,  
 ἰφθίμῳ τ' Αἰῖδῃ καὶ ἐπαινῇ Περσεφονείῃ·  
 αὐτὸς δὲ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 535  
 ἦσθαι, μηδὲ ἔαν νεκύων ἀμηνηνὰ κάρηνα  
 αἵματος ἄσσον ἔμεν, πρὶν Τειρεσίαο πυθέσθαι.  
 ἔνθα τοι αὐτίκα μάντις ἐλεύσεται, ὄρχαμε λαῶν,  
 ὃς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου  
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσειαι ἰχθυόοντα. 540  
 “Ὡς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἥως.  
 ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἵματα ἔσσαν·  
 αὐτὴ δ' ἀργύφειον φᾶρος μέγα ἔννυτο νύμφη,  
 λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἰξυῖ  
 καλὴν χρυσεῖην, κεφαλῇ δ' ἐπέθηκε καλύπτρην. 545

it pour a libation to all the dead, first with milk and honey, thereafter with sweet wine, and in the third place with water, and sprinkle thereon white barley meal. And do thou earnestly entreat the powerless heads of the dead, vowing that when thou comest to Ithaca thou wilt sacrifice in thy halls a barren heifer, the best thou hast, and wilt fill the altar with rich gifts; and that to Teiresias alone thou wilt sacrifice separately a ram, wholly black, the goodliest of thy flock. But when with prayers thou hast made supplication to the glorious tribes of the dead, then sacrifice a ram and a black ewe, turning their heads toward Erebus but thyself turning backward, and setting thy face towards the streams of the river. Then many ghosts of men that are dead will come forth. But do thou thereafter call to thy comrades, and bid them flay and burn the sheep that lie there, slain by the pitiless bronze, and make prayer to the gods, to mighty Hades and to dread Persephone. And do thou thyself draw thy sharp sword from beside thy thigh, and sit there, not suffering the powerless heads of the dead to draw near to the blood, till thou hast enquired of Teiresias. Then the seer will presently come to thee, leader of men, and he will tell thee thy way and the measures of thy path, and of thy return, how thou mayest go over the teeming deep.'

"So she spoke, and straightway came golden-throned Dawn. Round about me then she cast a cloak and tunic as raiment, and the nymph clothed herself in a long white robe, finely-woven and beautiful, and about her waist she cast a fair girdle of gold, and upon her head she put a veil.

αὐτὰρ ἐγὼ διὰ δώματ' ἰὼν ὦτρυνον ἐταίρους  
μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·

“Μηκέτι νῦν εὐδοντες ἀωτεύετε γλυκὺν ὕπνον,  
ἀλλ' ἴομεν· δὴ γάρ μοι ἐπέφραδε πότνια Κίρκη.”

“Ὡς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ. 550  
οὐδὲ μὲν οὐδ' ἔνθεν περ ἀπήμονας ἦγον ἐταίρους.

Ἐλπήνωρ δέ τις ἔσκε νεώτατος, οὔτε τι λῆν  
ἄλκιμος ἐν πολέμῳ οὔτε φρεσὶν ᾗσιν ἀρηρώς·  
ὅς μοι ἄνευθ' ἐτάρων ἱεροῖς ἐν δώμασι Κίρκης,  
ψυχῆος ἰμείρων, κατελέξατο οἶνοβαρείων.

555

κινυμένων δ' ἐτάρων ὄμαδον καὶ δοῦπον ἀκούσας  
ἐξαπίνης ἀνόρουσε καὶ ἐκλάθετο φρεσὶν ᾗσιν  
ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,  
ἀλλὰ καταντικρὺ τέγεος πέσεν· ἐκ δέ οἱ αὐχὴν  
ἀστραγάλων ἑάγη, ψυχὴ δ' Ἀιδόσδε κατῆλθεν.

560

“Ἐρχομένοισι δὲ τοῖσιν ἐγὼ μετὰ μῦθον ἔειπον·  
‘Φάσθε νῦ που οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν  
ἔρχεσθ'· ἄλλην δ' ἡμῖν ὁδὸν τεκμήρατο Κίρκη,  
εἰς Ἀίδαο δόμους καὶ ἐπαινῆς Περσεφονείης  
ψυχῇ χρησομένους Θηβαίου Τειρεσίαο.’

565

“Ὡς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ,  
ἐζόμενοι δὲ κατ' αὐθι γόων τίλλοντό τε χαίτας·  
ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.

“Ἄλλ' ὅτε δὴ ῥ' ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης  
ἦομεν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέοντες, 570  
τόφρα δ' ἄρ' οἰχομένη Κίρκη παρὰ νηὶ μελαίνῃ  
ἀρνεῖον κατέδησεν ὄιν θῆλύν τε μέλαιναν,  
ρεῖα παρεξελθοῦσα· τίς ἂν θεὸν οὐκ ἐθέλοντα  
ὀφθαλμοῖσιν ἴδοιτ' ἢ ἔνθ' ἢ ἔνθα κίοντα;

But I went through the halls, and roused my men with gentle words, coming up to each man in turn :

“‘No longer now sleep ye, and drowse in sweet slumber, but let us go ; lo ! queenly Circe has told me all.’

“So I spoke, and their proud hearts consented. But not even from thence could I lead my men unscathed. There was one, Elpenor, the youngest of all, not over valiant in war nor sound of understanding, who had laid him down apart from his comrades in the sacred house of Circe, seeking the cool air, for he was heavy with wine. He heard the noise and the bustle of his comrades as they moved about, and suddenly sprang up, and forgot to go to the long ladder that he might come down again, but fell headlong from the roof, and his neck was broken away from the spine, and his spirit went down to the house of Hades.

“But as my men were going on their way I spoke among them, saying : ‘Ye think, forsooth, that ye are going to your dear native land ; but Circe has pointed out for us another journey, even to the house of Hades and dread Persephone, to consult the spirit of Theban Teiresias.’

“So I spoke, and their spirit was broken within them, and sitting down right where they were, they wept and tore their hair. But no good came of their lamenting.

“But when we were on our way to the swift ship and the shore of the sea, sorrowing and shedding big tears, meanwhile Circe had gone forth and made fast beside the black ship a ram and a black ewe, for easily had she passed us by. Who with his eyes could behold a god against his will, whether going to or fro ?

# Λ

“ Αὐτὰρ ἐπεὶ ῥ’ ἐπὶ νῆα κατήλθομεν ἡδὲ θάλασσαν,  
 νῆα μὲν ἄρ πάμπρωτον ἐρύσσαμεν εἰς ἄλα διαν,  
 ἐν δ’ ἰστόν τιθέμεσθα καὶ ἰστία νηὶ μελαίνῃ,  
 ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν, ἂν δὲ καὶ αὐτοὶ  
 βαίνομεν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέοντες.  
 ἡμῖν δ’ αὖ κατόπισθε νεὸς κυανοπρώοιο  
 ἴκμενον οὖρον ἴει πλησίστιον, ἐσθλὸν ἐταῖρον,  
 Κίρκη εὐπλόκαμος, δεινὴ θεὸς αὐδήςεσσα.  
 ἡμεῖς δ’ ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα  
 ἤμεθα· τὴν δ’ ἄνεμός τε κυβερνήτης τ’ ἵθυνε.  
 τῆς δὲ πανημερίας τέταθ’ ἰστία ποντοπορούσης·  
 δύσετό τ’ ἥελιος σκιόωντό τε πᾶσαι ἀγυαί.

“ Ἡ δ’ ἐς πείραθ’ ἵκανε βαθυρρόου Ὠκεανοῖο.  
 ἔνθα δὲ Κιμμερίων ἀνδρῶν δῆμός τε πόλις τε,  
 ἡέρι καὶ νεφέλῃ κεκαλυμμένοι· οὐδέ ποτ’ αὐτοὺς  
 ἥελιος φαέθων καταδέρκεται ἀκτίνεσσιν,  
 οὔθ’ ὁπότ’ ἂν στείχῃσι πρὸς οὐρανὸν ἀστερόεντα,  
 οὔθ’ ὅτ’ ἂν ἄψ’ ἐπὶ γαίαν ἀπ’ οὐρανόθεν προτράπηται,  
 ἀλλ’ ἐπὶ νύξ’ ὅλοῃ τέταται δειλοῖσι βροτοῖσι.  
 νῆα μὲν ἔνθ’ ἐλθόντες ἐκέλσαμεν, ἐκ δὲ τὰ μῆλα  
 εἰλόμεθ’· αὐτοὶ δ’ αὐτε παρὰ ῥόον Ὠκεανοῖο  
 ἦομεν, ὅφρ’ ἐς χῶρον ἀφικόμεθ’, ὃν φράσε Κίρκη.

“ Ἐνθ’ ἱεράῃα μὲν Περιμήδης Εὐρύλοχός τε  
 ἔσχον· ἐγὼ δ’ ἄορ ὀξὺ ἐρυσσάμενος παρὰ μηροῦ

## BOOK XI

"BUT when we had come down to the ship and to the sea, first of all we drew the ship down to the bright sea, and set the mast and sail in the black ship, and took the sheep and put them aboard, and ourselves embarked, sorrowing, and shedding big tears. And for our aid in the wake of our dark-prowed ship a fair wind that filled the sail, a goodly comrade, was sent by fair-tressed Circe, dread goddess of human speech. So when we had made fast all the tackling throughout the ship, we sat down, and the wind and the helmsman made straight her course. All the day long her sail was stretched as she sped over the sea; and the sun set and all the ways grew dark.

"She came to deep-flowing Oceanus, that bounds the Earth,<sup>1</sup> where is the land and city of the Cimmerians, wrapped in mist and cloud. Never does the bright sun look down on them with his rays either when he mounts the starry heaven or when he turns again to earth from heaven, but baneful night is spread over wretched mortals. Thither we came and beached our ship, and took out the sheep, and ourselves went beside the stream of Oceanus until we came to the place of which Circe had told us.

"Here Perimedes and Eurylochos held the victims, while I drew my sharp sword from beside my thigh,

<sup>1</sup> Or, possibly, "to Ocean's further marge."



βόθρον ὄρυξ' ὅσσον τε πυγούσιον ἔνθα καὶ ἔνθα, 25  
 ἀμφ' αὐτῷ δὲ χοὴν χεόμην πᾶσιν νεκύεσσι,  
 πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέϊ οἴνῳ,  
 τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιστα λευκὰ πάλυνον.  
 πολλὰ δὲ γουνούμην νεκύων ἀμενηνὰ κάρηνα,  
 ἐλθὼν εἰς Ἰθάκην στείραν βοῦν, ἣ τις ἀρίστη, 30  
 ῥέξειν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἐσθλῶν,  
 Τειρεσίη δ' ἀπάνευθεν οἶν ἱερυσέμεν οἶφ  
 παμμέλαν', ὃς μήλοισι μεταπρέπει ἡμετέροισι.  
 τοὺς δ' ἐπεὶ εὐχολῆσι λιτῆσί τε, ἔθνεα νεκρῶν,  
 ἐλλισάμην, τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμησα 35  
 ἐς βόθρον, ῥέε δ' αἷμα κελαινεφές· αἶ δ' ἀγέροντο  
 ψυχαὶ ὑπὲξ Ἑρέβους νεκύων κατατεθνηώτων.  
 νύμφαι τ' ἡίθεοί τε πολύτλητοί τε γέροντες  
 παρθενικαὶ τ' ἀταλαὶ νεοπενθέα θυμὸν ἔχουσαι,  
 πολλοὶ δ' οὐτάμενοι χαλκήρεσιν ἐγχείησιν, 40  
 ἄνδρες ἀρηίφατοι βεβροτωμένα τεύχε' ἔχοντες·  
 οἱ πολλοὶ περὶ βόθρον ἐφοίτων ἄλλοθεν ἄλλος  
 θεσπεσίη ἰαχῇ· ἐμὲ δὲ χλωρὸν δέος ἥρει.<sup>1</sup>  
 δὴ τότε· ἐπειθ' ἐτάροισιν ἐποτρύνας ἐκέλευσα  
 μῆλα, τὰ δὴ κατέκειτ' ἐσφαγμένα νηλεί χαλκῷ, 45  
 δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,  
 ἰφθίμῳ τ' Ἀιδῇ καὶ ἐπαινῇ Περσεφονείῃ·  
 αὐτὸς δὲ ξίφος ὅξυ ἐρυσσάμενος παρὰ μηροῦ  
 ἦμην, οὐδ' εἶων νεκύων ἀμενηνὰ κάρηνα  
 αἵματος ἄσσον ἵμεν, πρὶν Τειρεσίαο πυθέσθαι. 50

“ Πρώτη δὲ ψυχὴ Ἑλπήνορος ἦλθεν ἐταίρου·  
 οὐ γάρ πω ἐτέθαπτο ὑπὸ χθονὸς εὐρυοδείης·  
 σῶμα γὰρ ἐν Κίρκης μεγάρῳ κατελείπομεν ἡμεῖς  
 ἄκλαυτον καὶ ἄθαπτον, ἐπεὶ πόνος ἄλλος ἔπειγε.

<sup>1</sup> Lines 38–43 were rejected by Zenodotus, Aristophanes, Aristarchus.

and dug a pit of a cubit's length this way and that, and around it poured a libation to all the dead, first with milk and honey, thereafter with sweet wine, and in the third place with water, and I sprinkled thereon white barley meal. And I earnestly entreated the powerless heads of the dead, vowing that when I came to Ithaca I would sacrifice in my halls a barren heifer, the best I had, and pile the altar with goodly gifts, and to Teiresias alone would sacrifice separately a ram, wholly black, the goodliest of my flocks. But when with vows and prayers I had made supplication to the tribes of the dead, I took the sheep and cut their throats over the pit, and the dark blood ran forth. Then there gathered from out of Erebus the spirits of those that are dead, brides, and unwedded youths, and toil-worn old men, and tender maidens with hearts yet new to sorrow, and many, too, that had been wounded with bronze-tipped spears, men slain in fight, wearing their blood-stained armour. These came thronging in crowds about the pit from every side, with a wondrous cry; and pale fear seized me. Then I called to my comrades and bade them flay and burn the sheep that lay there slain with the pitiless bronze, and to make prayer to the gods, to mighty Hades and dread Persephone. And I myself drew my sharp sword from beside my thigh and sat there, and would not suffer the powerless heads of the dead to draw near to the blood until I had enquired of Teiresias.

"The first to come was the spirit of my comrade Elpenor. Not yet had he been buried beneath the broad-wayed earth, for we had left his corpse behind us in the hall of Circe, unwept and unburied, since another task was then urging us on. When I saw him

τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ, 55  
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

“ ‘Ἐλπήνορ, πῶς ἦλθες ὑπὸ ζόφον ἡερόεντα;  
ἔφθης πεζὸς ἰὼν<sup>1</sup> ἢ ἐγὼ σὺν νηὶ μελαίνῃ.”

“ Ὡς ἐφάμην, ὁ δέ μ’ οἰμώξας ἡμείβετο μύθῳ· 60  
‘ Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,<sup>2</sup>

ἄσέ με δαίμονος αἴσα κακὴ καὶ ἀθέσφατος οἶνος.  
Κίρκης δ’ ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα  
ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,  
ἀλλὰ καταντικρὺ τέγεος πέσον· ἐκ δέ μοι αὐχὴν 65  
ἀστραγάλων ἐάγη, ψυχὴ δ’ Ἀιδόσδε κατήλθε.

νῦν δέ σε τῶν ὀπιθεν γουνάζομαι, οὐ παρεόντων,  
πρὸς τ’ ἀλόχου καὶ πατρός, ὃ σ’ ἔτρεφε τυτθὸν ἐόντα,  
Τηλεμάχου θ’, ὃν μῦνον ἐνὶ μεγάροισιν ἔλειπες·  
οἶδα γὰρ ὡς ἐνθὲνδε κιὼν δόμου ἐξ Ἀΐδαο  
νῆσον ἐς Αἰαίην σχήσεις ἐνεργέα νῆα· 70

ἔνθα σ’ ἔπειτα, ἄναξ, κέλομαι μνήσασθαι ἐμεῖο.  
μή μ’ ἄκλαυτον ἄθαπτον ἰὼν ὀπιθεν καταλείπειν  
νοσφισθεῖς, μή τοί τι θεῶν μῆνιμα γένωμαι,  
ἀλλὰ με κακῆναι σὺν τεύχεσιν, ἄσσα μοι ἔστιν, 75  
σῆμά τέ μοι χεῦναι πολιῆς ἐπὶ θινὶ θαλάσσης,  
ἀνδρὸς δυστήνοιο καὶ ἐσσομένοισι πυθέσθαι.

ταῦτά τέ μοι τελέσαι πῆξαί τ’ ἐπὶ τύμβῳ ἐρετμόν,  
τῷ καὶ ζωὸς ἔρεσσον ἐὼν μετ’ ἐμοῖς ἐτάροισιν.”

“ Ὡς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον· 80  
‘ Ταῦτά τοι, ὦ δύστηνε, τελευτήσω τε καὶ ἔρξω.’

“ Νῶι μὲν ὥς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν

<sup>1</sup> ἰὼν Aristarchus : ἐὼν.

<sup>2</sup> Line 60 is omitted in most MSS.

I wept, and my heart had compassion on him ; and I spoke and addressed him with winged words :

“ ‘Elpenor, how didst thou come beneath the murky darkness? Thou coming on foot hast outstripped me in my black ship.’

“ So I spoke, and with a groan he answered me and said : ‘ Son of Laertes, sprung from Zeus, Odysseus of many devices, an evil doom of some god was my undoing, and measureless wine. When I had lain down to sleep in the house of Circe I did not think to go to the long ladder that I might come down again, but fell headlong from the roof, and my neck was broken away from the spine and my spirit went down to the house of Hades. Now I beseech thee by those whom we left behind, who are not present with us, by thy wife and thy father who reared thee when a babe, and by Telemachus whom thou didst leave an only son in thy halls ; for I know that as thou goest hence from the house of Hades thou wilt touch at the Aæcean isle with thy well-built ship. There, then, O prince, I bid thee remember me. Leave me not behind thee unwept and unburied as thou goest thence, and turn not away from me, lest haply I bring the wrath of the gods upon thee. Nay, burn me with my armour, all that is mine, and heap up a mound for me on the shore of the grey sea, in memory of an unhappy man, that men yet to be may learn of me. Fulfil this my prayer, and fix upon the mound my oar wherewith I rowed in life when I was among my comrades.’

“ So he spoke, and I made answer and said : ‘ All this, unhappy man, will I perform and do.’

“ Thus we two sat and held sad converse one with

ἤμεθ', ἐγὼ μὲν ἄνευθεν ἐφ' αἵματι φάσγανον ἴσχω,ν,  
εἶδωλον δ' ἐτέρωθεν ἐταίρου πόλλ' ἀγόρευεν·

“Ἦλθε δ' ἐπὶ ψυχὴ μητρὸς κατατεθνηυῖης,  
Αὐτολύκου θυγάτηρ μεγαλήτορος Ἀντίκλεια,  
τὴν ζωὴν κατέλειπον ἰὼν εἰς Ἴλιον ἱρήν.

85

τὴν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ·  
ἀλλ' οὐδ' ὥς εἶων προτέρην, πυκινόν περ ἀχεύων,  
αἵματος ἄσسون ἔμεν, πρὶν Τειρεσίαο πυθέσθαι.

“Ἦλθε δ' ἐπὶ ψυχὴ Θηβαίου Τειρεσίαο  
χρύσειον σκῆπτρον ἔχων, ἐμὲ δ' ἔγνω καὶ προσέειπεν·

90

‘Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,<sup>1</sup>  
τίπτ' αὐτ', ὦ δύστηνε, λιπὼν φάος ἡελίοιο  
ἦλυθες, ὄφρα ἴδῃ νέκυας καὶ ἀτερπέα χῶρον;  
ἀλλ' ἀποχάζεο βόθρου, ἅπισχε δὲ φάσγανον ὄξύ,  
αἵματος ὄφρα πῖω καὶ τοι νημερτέα εἶπω.’

95

“Ὡς φάτ', ἐγὼ δ' ἀναχασσάμενος ξίφος ἀργυρόηλον  
κουλεῷ ἐγκατέπηξ'. ὁ δ' ἐπεὶ πῖεν αἷμα κελαινόν,  
καὶ τότε δὴ μ' ἐπέεσσι προσηύδα μάντις ἀμύμων·

“‘Νόστον δίζηαι μελιηδέα, φαίδιμ' Ὀδυσσεῦ·

100

τὸν δέ τοι ἀργαλέον θήσει θεός· οὐ γὰρ οἶω  
λήσειν ἐννοσίγαιον, ὃ τοι κότον ἔνθετο θυμῷ  
χωόμενος ὅτι οἱ υἱὸν φίλον ἐξαλάωσας.

ἀλλ' ἔτι μὲν κε καὶ ὥς κακά περ πάσχοντες ἴκοισθε,  
αἳ κ' ἐθέλης σὸν θυμὸν ἐρυκακέειν καὶ ἐταίρων,

105

ὅππότε κε πρῶτον πελάσσης εὐεργέα νῆα  
Θρινακίῃ νήσῳ, προφυγὼν ἰοειδέα πόντον,  
βοσκομένας δ' εὖρητε βόας καὶ ἴφια μῆλα

<sup>1</sup> Line 92 is omitted in most MSS.

## THE ODYSSEY, XI. 82-108

the other, I on one side holding my sword over the blood, while on the other side the phantom of my comrade spoke at large.

“Then there came up the spirit of my dead mother, Anticleia, the daughter of great-hearted Autolycus, whom I had left alive when I departed for sacred Ilios. At sight of her I wept, and my heart had compassion on her, but even so I would not suffer her to come near the blood, for all my great sorrow, until I had enquired of Teiresias.

“Then there came up the spirit of the Theban Teiresias, bearing his golden staff in his hand, and he knew me and spoke to me: ‘Son of Laertes, sprung from Zeus, Odysseus of many devices, what now, hapless man? Why hast thou left the light of the sun and come hither to behold the dead and a region where is no joy? Nay, give place from the pit and draw back thy sharp sword, that I may drink of the blood and tell thee sooth.’

“So he spoke, and I gave place and thrust my silver-studded sword into its sheath, and when he had drunk the dark blood, then the blameless seer spoke to me and said:

“‘Thou askest of thy honey-sweet return, glorious Odysseus, but this shall a god make grievous unto thee; for I think not that thou shalt elude the Earth-shaker, seeing that he has laid up wrath in his heart against thee, angered that thou didst blind his dear son. Yet even so ye may reach home, though in evil plight, if thou wilt curb thine own spirit and that of thy comrades, as soon as thou shalt bring thy well-built ship to the island Thrinacia, escaping from the violet sea, and ye find grazing there the kine and goodly flocks of Helios, who

# HOMER

Ἡελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.  
 τὰς εἰ μὲν κ' ἀσινέας ἐάας νόστου τε μέδῃαι, 110  
 καὶ κεν ἔτ' εἰς Ἰθάκην κακά περ πάσχοντες ἵκοισθε·  
 εἰ δέ κε σῖνῃαι, τότε τοι τεκμαίρομ' ὄλεθρον,  
 νηὶ τε καὶ ἐτάροις. αὐτὸς δ' εἰ πέρ κεν ἀλύξης,  
 ὀψὲ κακῶς νεΐαι, ὀλέσας ἄπο πάντας ἐταίρους,  
 νηὸς ἐπ' ἀλλοτρίης· δῆεις δ' ἐν πῆματα οἴκῳ, 115  
 ἄνδρας ὑπερφιάλους, οἳ τοι βίοτον κατέδουσι  
 μνώμενοι ἀντιθέην ἄλοχόν καὶ ἔδνα διδόντες.  
 ἀλλ' ἦ τοι κείνων γε βίας ἀποτίσσαι ἐλθών·  
 αὐτὰρ ἐπὴν μνηστῆρας ἐνὶ μεγάροισι τεοῖσι  
 κτείνης ἢ δόλῳ ἢ ἀμφιδὸν ὀξεί χαλκῷ, 120  
 ἔρχεσθαι δὴ ἔπειτα λαβὼν ἐνῆρες ἐρετμόν,  
 εἰς ὃ κε τοὺς ἀφίκηαι οἳ οὐκ ἴσασι θάλασσαν  
 ἀνέρες, οὐδέ θ' ἄλεσσι μεμιγμένον εἶδαρ ἔδουσιν·  
 οὐδ' ἄρα τοί γ' ἴσασι νέας φοινικοπαρήους  
 οὐδ' ἐνῆρέ' ἐρετμά, τά τε πτερὰ νηυσὶ πέλονται. 125  
 σῆμα δέ τοι ἐρέω μάλ' ἀριφραδές, οὐδέ σε λήσει·  
 ὁππότε κεν δὴ τοι συμβλήμενος ἄλλος ὀδίτης  
 φήῃ ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὤμῳ,  
 καὶ τότε δὴ γαίῃ πῆξας ἐνῆρες ἐρετμόν,  
 ῥέξας ἱερὰ καλὰ Ποσειδάωνι ἄνακτι, 130  
 ἀρνειὸν ταυρὸν τε συῶν τ' ἐπιβήτορα κάπρον,  
 οἴκαδ' ἀποστείχειν ἔρδειν θ' ἱερὰς ἐκατόμβας  
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,  
 πᾶσι μάλ' ἐξείης. θάνατος δέ τοι ἐξ ἁλὸς αὐτῷ  
 ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὃς κέ σε πέφνη 135

<sup>1</sup> Or, more naturally, "from out the sea." The latter rendering assumes, however, a reference to the story of the Tele-

oversees and overhears all things. If thou leavest these unharmed and heedest thy homeward way, verily ye may yet reach Ithaca, though in evil plight. But if thou harmest them, then I foresee ruin for thy ship and thy comrades, and even if thou shalt thyself escape, late shalt thou come home and in evil case, after losing all thy comrades, in a ship that is another's, and thou shalt find woes in thy house—proud men that devour thy livelihood, wooing thy godlike wife, and offering wooers' gifts. Yet verily on their violent deeds shalt thou take vengeance when thou comest. But when thou hast slain the wooers in thy halls, whether by guile or openly with the sharp sword, then do thou go forth, taking a shapely oar, until thou comest to men that know naught of the sea and eat not of food mingled with salt, aye, and they know naught of ships with purple cheeks, or of shapely oars that are as wings unto ships. And I will tell thee a sign right manifest, which will not escape thee. When another wayfarer, on meeting thee, shall say that thou hast a winnowing-fan on thy stout shoulder, then do thou fix in the earth thy shapely oar and make goodly offerings to lord Poseidon—a ram, and a bull, and a boar that mates with sows—and depart for thy home and offer sacred hecatombs to the immortal gods who hold broad heaven, to each one in due order. And death shall come to thee thyself far from the sea,<sup>1</sup> a death so gentle, that shall lay thee low when thou art over-

*gony*, a "cyclic" poem, attributed to Euegammon of Cyrene, in which Odysseus was killed by Telegonus, his son by Circe, with a spear tipped with the bone of a sea-fish. This story has no foundation in the *Odyssey*, and those who adopt the rendering "from out the sea" assume that these lines are a late interpolation.



γῆραι ὑπο λιπαρῷ ἀρήμενον· ἀμφὶ δὲ λαοὶ  
ὄλβιοι ἔσσονται. τὰ δέ τοι νημερτέα εἶρω·

“Ὡς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
‘Τειρεσίη, τὰ μὲν ἄρ που ἐπέκλωσαν θεοὶ αὐτοί.  
ἄλλ’ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· 140  
μητρὸς τήνδ’ ὀρώω ψυχὴν κατατεθνηνίης·  
ἣ δ’ ἀκέουσ’ ἦσται σχεδὸν αἵματος, οὐδ’ ἐὼν υἷον  
ἔτλη ἐσάντα ἰδεῖν οὐδὲ προτιμυθήσασθαι.  
εἰπέ, ἄναξ, πῶς κέν με ἀναγνοίῃ τὸν ἐόντα;’

“Ὡς ἐφάμην, ὁ δέ μ’ αὐτίκ’ ἀμειβόμενος προσέειπεν·  
‘Ρηίδιόν τοι ἔπος ἐρέω καὶ ἐπὶ φρεσὶ θήσω. 146  
ὄν τινα μὲν κεν ἑᾷς νεκύων κατατεθνηώτων  
αἵματος ἄσسون ἵμεν, ὁ δέ τοι νημερτὲς ἐνίψει·  
ᾧ δέ κ’ ἐπιφθονέης, ὁ δέ τοι πάλιν εἰσιν ὀπίσσω.’

“Ὡς φαμένῃ ψυχῇ μὲν ἔβη δόμον Ἄϊδος εἴσω 150  
Τειρεσίαο ἄνακτος, ἐπεὶ κατὰ θέσφατ’ ἔλεξεν·  
αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, ὄφρ’ ἐπὶ μήτηρ  
ἦλυθε καὶ πῖεν αἷμα κελαινεφές· αὐτίκα δ’ ἔγνω,  
καὶ μ’ ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

“Τέκνον ἐμόν, πῶς ἦλθες ὑπὸ ζόφον ἡερόεντα 155  
ζωὸς ἔων; χαλεπὸν δὲ τάδε ζωοῖσιν ὀρᾶσθαι.  
μέσσω γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ῥέεθρα,  
Ὀκεανὸς μὲν πρῶτα, τὸν οὐ πῶς ἔστι περῆσαι  
πεζὸν ἐόντ’, ἣν μὴ τις ἔχῃ ἐνεργέα νῆα.<sup>1</sup>  
ἣ νῦν δὴ Τροίηθεν ἀλώμενος ἐνθάδ’ ἰκάνεις 160  
νηί τε καὶ ἐτάροισι πολλὸν χρόνον; οὐδέ πω ἦλθες  
εἰς Ἰθάκην, οὐδ’ εἶδες ἐνὶ μεγάροισι γυναῖκα;’

<sup>1</sup> Lines 157–9 were rejected by Aristarchus.

## THE ODYSSEY, XI. 136-162

come with sleek<sup>1</sup> old age, and thy people shall dwell in prosperity around thee. In this have I told thee sooth.'

"So he spoke, and I made answer and said: 'Teiresias, of all this, I ween, the gods themselves have spun the thread. But come, tell me this, and declare it truly. I see here the spirit of my dead mother; she sits in silence near the blood, and deigns not to look upon the face of her own son or to speak to him. Tell me, prince, how she may recognize that I am he?'

"So I spoke, and he straightway made answer, and said: 'Easy is the word that I shall say and put in thy mind. Whomsoever of those that are dead and gone thou shalt suffer to draw near the blood, he will tell thee sooth; but whomsoever thou refusest, he surely will go back again.'

"So saying the spirit of the prince, Teiresias, went back into the house of Hades, when he had declared his prophecies; but I remained there steadfastly until my mother came up and drank the dark blood. At once then she knew me, and with wailing she spoke to me winged words:

"'My child, how didst thou come beneath the murky darkness, being still alive? Hard is it for those that live to behold these realms, for between are great rivers and dread streams; Oceanus first, which one may in no wise cross on foot, but only if one have a well-built ship. Art thou but now come hither from Troy after long wanderings with thy ship and thy companions? and hast thou not yet reached Ithaca, nor seen thy wife in thy halls?'

<sup>1</sup> That is, "in the midst of wealth and comfort."

“Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 ‘Μῆτερ ἐμή, χρεῖά με κατήγαγεν εἰς Ἀΐδαο  
 ψυχῇ χρησόμενον Θηβαίου Τειρεσίαο· 165  
 οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιῖδος, οὐδέ πω ἀμῆς  
 γῆς ἐπέβην, ἀλλ' αἰὲν ἔχων ἀλάλημαι οἰζύν,  
 ἐξ οὗ τὰ πρῶτισθ' ἐπόμην Ἀγαμέμνονι δίφῳ  
 Ἴλιον εἰς εὐπῶλον, ἵνα Τρώεσσι μαχοίμην.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· 170  
 τίς νύ σε κῆρ ἐδάμασσε τανηλεγέος θανάτοιο;  
 ἦ δολιχὴ νοῦσος, ἦ Ἄρτεμις ἰοχέαιρα  
 οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν;  
 εἰπὲ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον,  
 ἦ ἔτι παρ κείνοισιν ἐμὸν γέρας, ἥ ἔτι τις ἦδη 175  
 ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ' οὐκέτι φασὶ νέεσθαι.  
 εἰπὲ δέ μοι μνηστῆς ἀλόχου βουλήν τε νόον τε,  
 ἦ ἔμνευε παρὰ παιδί καὶ ἔμπεδα πάντα φυλάσσει  
 ἦ ἦδη μιν ἔγημεν Ἀχαιῶν ὅς τις ἄριστος.’  
 “Ὡς ἐφάμην, ἦ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ· 180  
 ‘Καὶ λῆν κείνη γε μένει τετληῶτι θυμῷ  
 σοῖσιν ἐνὶ μεγάροισιν· οἰζυραὶ δέ οἱ αἰεὶ  
 φθίνουσιν νύκτες τε καὶ ἡμέαι δάκρυ χεοῦσῃ.  
 σὸν δ' οὐ πῶ τις ἔχει καλὸν γέρας, ἀλλὰ ἔκηλος  
 Τηλέμαχος τεμένεα νέμεται καὶ δαῖτας εἰσας 185  
 δαίνυνται, ἃς ἐπέοικε δικασπόλον ἄνδρ' ἀλεγύνειν·  
 πάντες γὰρ καλέουσι. πατὴρ δὲ σὸς αὐτόθι μίμνει  
 ἀγρῷ, οὐδὲ πόλινδε κατέρχεται. οὐδέ οἱ εὐναὶ  
 δέμνια καὶ χλαῖναι καὶ ῥήγεα σιγαλόεντα,  
 ἀλλ' ὃ γε χεῖμα μὲν εὖδει ὅθι δμῶες ἐνὶ οἴκῳ, 190  
 ἐν κόνι ἄγχι πυρός, κακὰ δὲ χροὶ εἵματα εἴται·

"So she spoke, and I made answer and said : ' My mother, necessity brought me down to the house of Hades, to seek soothsaying of the spirit of Theban Teiresias. For not yet have I come near to the shore of Achaea, nor have I as yet set foot on my own land, but have ever been wandering, laden with woe, from the day when first I went with goodly Agamemnon to Ilios, famed for its horses, to fight with the Trojans. But come, tell me this, and declare it truly. What fate of grievous death overcame thee? Was it long disease, or did the archer, Artemis, assail thee with her gentle shafts, and slay thee? And tell me of my father and my son, whom I left behind me. Does the honour that was mine still abide with them, or does some other man now possess it, and do they say that I shall no more return? And tell me of my wedded wife, of her purpose and of her mind. Does she abide with her son, and keep all things safe? or has one already wedded her, whosoever is best of the Achaeans? '

"So I spoke, and my honoured mother straightway answered : ' Aye verily she abides with steadfast heart in thy halls, and ever sorrowfully for her do the nights and the days wane, as she weeps. But the fair honour that was thine no man yet possesses, but Telemachus holds thy demesne unharassed, and feasts at equal banquets, such as it is fitting that one who deals judgment should share, for all men invite him. But thy father abides there in the tilled land, and comes not to the city, nor has he, for bedding, bed and cloaks and bright coverlets, but through the winter he sleeps in the house, where the slaves sleep, in the ashes by the fire, and wears upon his body mean

αὐτὰρ ἐπὴν ἔλθῃσι θέρος τεθαλυῖά τ' ὀπώρα,  
 πάντῃ οἱ κατὰ γουνὸν ἀλωῆς οἶνοπέδοιο  
 φύλλων κεκλιμένων χθαμαλαὶ βεβλήαται εὐναί.  
 ἐνθ' ὃ γε κείτ' ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέξει 195  
 σὸν νόστον ποθέων,<sup>1</sup> χαλεπὸν δ' ἐπὶ γῆρας ἰκάνει.  
 οὕτω γὰρ καὶ ἐγὼν ὀλόμην καὶ πότμον ἐπέσπον·  
 οὕτ' ἐμέ γ' ἐν μεγάροισιν εὐσκοπος ἰοχέαιρα  
 οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνε,  
 οὔτε τις οὖν μοι νοῦσος ἐπήλυθεν, ἥ τε μάλιστα 200  
 τηκεδόνι στυγερῇ μελέων ἐξείλετο θυμόν·  
 ἀλλὰ με σὸς τε πόθος σά τε μήδεα, φαίδιμ' Ὀδυσσεύ,  
 σή τ' ἀγανοφροσύνη μελιηδέα θυμόν ἀπηύρα.'

“Ὡς ἔφατ', αὐτὰρ ἐγὼ γ' ἔθελον φρεσὶ μερμηρίζας  
 μητρὸς ἐμῆς ψυχὴν ἐλέειν κατατεθνηυῖας. 205

τρὶς μὲν ἐφωρμήθην, ἐλέειν τέ με θυμὸς ἀνώγει,  
 τρὶς δέ μοι ἐκ χειρῶν σκιῇ εἵκελον ἦ καὶ ὀνείρω  
 ἔπτατ'. ἐμοὶ δ' ἄχος ὅξυ γενέσκετο κηρόθι μᾶλλον,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

“Μῆτερ ἐμή, τί νύ μ' οὐ μίμνεις ἐλέειν μεμαῶτα, 210  
 ὄφρα καὶ εἰν Ἀίδαο φίλας περὶ χεῖρε βαλόντες  
 ἀμφοτέρω κρυεροῖο τεταρπώμεσθα γόοιο;  
 ἦ τί μοι εἰδῶλον τόδ' ἀγανὴ Περσεφόνεια  
 ὥτρυν', ὄφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω;'

“Ὡς ἐφάμην, ἦ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ· 215  
 “ὦ μοι, τέκνον ἐμόν, περὶ πάντων κάμμορε φωτῶν,  
 οὐ τί σε Περσεφόνεια Διὸς θυγάτηρ ἀπαφίσκει,  
 ἀλλ' αὕτη δίκη ἐστὶ βροτῶν, ὅτε τίς κε θάνῃσιν·  
 οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἴνες ἔχουσιν,

<sup>1</sup> νόστον ποθέων : πότμον γοῶν.

## THE ODYSSEY, XI. 192-219

raiment. But when summer comes and rich autumn, then all about the slope of his vineyard plot are strewn his lowly beds of fallen leaves. There he lies sorrowing, and nurses his great grief in his heart, in longing for thy return, and heavy old age has come upon him. Even so did I too perish and meet my fate. Neither did the keen-sighted archer goddess assail me in my halls with her gentle shafts, and slay me, nor did any disease come upon me, such as oftenest through grievous wasting takes the spirit from the limbs; nay, it was longing for thee, and for thy counsels, glorious Odysseus, and for thy tender-heartedness, that robbed me of honey-sweet life.'

"So she spoke, and I pondered in heart, and was fain to clasp the spirit of my dead mother. Thrice I sprang towards her, and my heart bade me clasp her, and thrice she flitted from my arms like a shadow or a dream, and pain grew ever sharper at my heart. And I spoke and addressed her with winged words:

"'My mother, why dost thou not stay for me, who am eager to clasp thee, that even in the house of Hades we two may cast our arms each about the other, and take our fill of chill lamenting. Is this but a phantom that august Persephone has sent me, that I may lament and groan the more?'

"So I spoke, and my honoured mother straightway answered: 'Ah me, my child, ill-fated above all men, in no wise does Persephone, the daughter of Zeus, deceive thee, but this is the appointed way with mortals when one dies. For the sinews no longer hold the flesh and the bones together, but

ἀλλὰ τὰ μὲν τε πυρὸς κρατερὸν μένος αἰθομένοιο 220  
δαμνᾷ, ἐπεὶ κε πρῶτα λίπη λεύκ' ὅστέα θυμός,  
ψυχὴ δ' ἥτ' ὄνειρος ἀποπταμένη πεπότηται.  
ἀλλὰ φώσδε τάχιστα λιλαίεο· ταῦτα δὲ πάντα  
ἴσθ', ἵνα καὶ μετόπισθε τεῇ εἴπησθα γυναικί·

“Νῶι μὲν ὥς ἐπέεσσιν ἀμειβόμεθ', αἱ δὲ γυναῖκες 225  
ἦλυνθον, ὥτρυνεν γὰρ ἀγανὴ Περσεφόχεια,  
ὅσσαι ἀριστηῶν ἄλοχοι ἔσαν ἠδὲ θύγατρες.  
αἱ δ' ἀμφ' αἶμα κελαινὸν ἀολλέες ἠγερέθοντο,  
αὐτὰρ ἐγὼ βούλευον ὅπως ἐρέοιμι ἐκάστην.  
ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή· 230  
σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ  
οὐκ εἶων πίνειν ἅμα πάσας αἶμα κελαινόν.  
αἱ δὲ προμνηστῖναι ἐπήισαν, ἠδὲ ἐκάστη  
δν γόνον ἐξαγόρευεν· ἐγὼ δ' ἐρέεινον ἀπάσας.

“Ἐνθ' ἡ τοι πρώτην Τυρῶ ἴδον εὐπατέρειαν, 235  
ἣ φάτο Σαλμωνῆος ἀμύμονος ἔκγονος εἶναι,  
φῆ δὲ Κρηθῆος γυνὴ ἔμμεναι Αἰολίδαο·  
ἣ ποταμοῦ ἠράσσατ' Ἐνιπῆος θείοιο,  
ὃς πολὺ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἵησι,  
καί ῥ' ἐπ' Ἐνιπῆος πωλέσκετο καλὰ ῥέεθρα. 240  
τῷ δ' ἄρα εἰσάμενος γαίηοχος ἐννοσίγαιος  
ἐν προχοῇς ποταμοῦ παρελέξατο δινήμεντος·  
πορφύρεον δ' ἄρα κῦμα περιστάθη, οὔρεϊ ἴσον,  
κυρτωθέν, κρύψεν δὲ θεὸν θνητὴν τε γυναῖκα.  
λύσε δὲ παρθενίην ζώνην, κατὰ δ' ὕπνον ἔχευεν.<sup>1</sup> 245  
αὐτὰρ ἐπεὶ ῥ' ἐτέλεσσε θεὸς φιλοτήσια ἔργα,  
ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

“Χαῖρε, γύναι, φιλότῃτι· περιπλομένου δ' ἐνιαυτοῦ  
τέξεις ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφῶλιοι εὐναὶ

<sup>1</sup> Line 245, unknown to Zenodotus, was rejected by Aristarchus.

## THE ODYSSEY, XI. 220-249

the strong might of blazing fire destroys these, as soon as the life leaves the white bones, and the spirit, like a dream, flits away, and hovers to and fro. But haste thee to the light with what speed thou mayest, and bear all these things in mind, that thou mayest hereafter tell them to thy wife.'

"Thus we two talked with one another; and the women came, for august Persephone sent them forth, even all those that had been the wives and the daughters of chieftains. These flocked in throngs about the dark blood, and I considered how I might question each; and this seemed to my mind the best counsel. I drew my long sword from beside my stout thigh, and would not suffer them to drink of the dark blood all at one time. So they drew near, one after the other, and each declared her birth, and I questioned them all.

"Then verily the first that I saw was high-born Tyro, who said that she was the daughter of noble Salmoneus, and declared herself to be the wife of Cretheus, son of Aeolus. She became enamoured of the river, divine Enipeus, who is far the fairest of rivers that send forth their streams upon the earth, and she was wont to resort to the fair waters of Enipeus. But the Enfolder and Shaker of the earth took his form, and lay with her at the mouths of the eddying river. And the dark wave stood about them like a mountain, vaulted-over, and hid the god and the mortal woman. And he loosed her maiden girdle, and shed sleep upon her. But when the god had ended his work of love, he clasped her hand, and spoke, and addressed her:

"Be glad, woman, in our love, and as the year goes on its course thou shalt bear glorious children,



ἀθανάτων· σὺ δὲ τοὺς κομέειν ἀτιταλλέμεναι τε.  
 νῦν δ' ἔρχεαι πρὸς δῶμα, καὶ ἴσχεο μῆδ' ὀνομήνης·  
 αὐτὰρ ἐγὼ τοί εἰμι Ποσειδάων ἐνοσίχθων.

“Ὡς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.  
 ἢ δ' ὑποκυσαμένη Πελίην τέκε καὶ Νηλῆα,  
 τὼ κρατερῶ θεράποντε Διὸς μεγάλοιο γενέσθην  
 ἀμφοτέρω· Πελίδης μὲν ἐν εὐρυχόρῳ Ἰαωλκῷ  
 ναῖε πολύρρητος, ὃ δ' ἄρ' ἐν Πύλῳ ἡμαθόεντι.  
 τοὺς δ' ἐτέρους Κρηθῆι τέκεν βασιλεία γυναικῶν,  
 Αἴσονά τ' ἠδὲ Φέρητ' Ἀμυθιάονά θ' ἵππιοχάρμην.

“Τὴν δὲ μετ' Ἀντιόπην ἴδον, Ἀσωποῖο θύγατρα,  
 ἣ δὴ καὶ Διὸς εὖχετ' ἐν ἀγκοίνῃσιν ἰαῦσαι,  
 καὶ ῥ' ἔτεκεν δύο παῖδ', Ἀμφιόνά τε Ζῆθόν τε,  
 οἱ πρῶτοι Θήβης ἔδος ἔκτισαν ἑπταπύλοιο,  
 πύργωσάν τ', ἐπεὶ οὐ μὲν ἀπύργωτόν γ' ἐδύναντο  
 ναιέμεν εὐρύχορον Θήβην, κρατερῶ περ ἔοντε.

“Τὴν δὲ μετ' Ἀλκμήνην ἴδον, Ἀμφιτρύωνος ἄκοιτιν,  
 ἣ ῥ' Ἑρακλῆα θρασυμέμνονα θυμολέοντα  
 γείνατ' ἐν ἀγκοίνῃσι Διὸς μεγάλοιο μιγείσα·  
 καὶ Μεγάρην, Κρείοντος ὑπερθύμοιο θύγατρα,  
 τὴν ἔχεν Ἀμφιτρύωνος υἱὸς μένος αἰὲν ἀτειρής.

“Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,  
 ἣ μέγα ἔργον ἔρεξεν αἰδρεῖσιν νόοιο  
 γημαμένη ᾧ υἱ· ὃ δ' ὃν πατέρ' ἐξεναρίξας  
 γῆμεν· ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν.  
 ἀλλ' ὃ μὲν ἐν Θήβῃ πολυηράτῳ ἄλγεα πάσχων  
 Καδμείων ἦνασσε θεῶν ὀλοὰς διὰ βουλάς·

for not weak are the embraces of a god. These do thou tend and rear. But now go to thy house, and hold thy peace, and tell no man; but know that I am Poseidon, the shaker of the earth.'

"So saying, he plunged beneath the surging sea. But she conceived and bore Pelias and Neleus, who both became strong servants of great Zeus; and Pelias dwelt in spacious Iolcus, and was rich in flocks, and the other dwelt in sandy Pylos. But her other children she, the queenly among women, bore to Cretheus, even Aëson, and Pheres, and Amythaon, who fought from chariots.<sup>1</sup>

"And after her I saw Antiope, daughter of Asopus, who boasted that she had slept even in the arms of Zeus, and she bore two sons, Amphion and Zethus, who first established the seat of seven-gated Thebe, and fenced it in with walls, for they could not dwell in spacious Thebe unfenced, how mighty soever they were.

"And after her I saw Alcmene, wife of Amphitryon, who lay in the arms of great Zeus, and bore Heracles, staunch in fight, the lion-hearted. And Megara I saw, daughter of Creon, high of heart, whom the son of Amphitryon, ever stubborn in might, had to wife.

"And I saw the mother of Oedipodes, fair Epicastē, who wrought a monstrous deed in ignorance of mind, in that she wedded her own son, and he, when he had slain his own father, wedded her, and straightway the gods made these things known among men. Howbeit he abode as lord of the Cadmeans in lovely Thebe, suffering woes through the baneful counsels of the gods, but she

<sup>1</sup> Others render, "whose joy was in chariots." but it is not certain that *χαρῶν* is connected with *χαλῶν*.

ἢ δ' ἔβη εἰς Ἀίδαο πυλάρταο κρατεροῖο,  
 ἀψαμένη βρόχον αἰπὺν ἀφ' ὑψηλοῖο μελάθρου,  
 ᾧ ἄχει σχομένη· τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω  
 πολλὰ μάλ', ὅσσα τε μητρὸς Ἐρινύες ἐκτελέουσιν. 280

“Καὶ Χλῶριν εἶδον περικαλλέα, τήν ποτε Νηλεὺς  
 γῆμεν ἐὼν διὰ κάλλος, ἐπεὶ πόρε μυρία ἔδνα,  
 ὀπλοτάτην κούρην Ἀμφίονος Ἰασίδαο,  
 ὃς ποτ' ἐν Ὀρχομενῷ Μιννεῖῳ Ἰφι ἄνασσειν·  
 ἢ δὲ Πύλου βασίλευε, τέκεν δέ οἱ ἀγλαὰ τέκνα, 285  
 Νέστορά τε Χρομίον τε Περικλύμενόν τ' ἀγέρωχον.  
 τοῖσι δ' ἐπ' ἰφθίμην Πηρῶ τέκε, θαῦμα βροτοῖσι,  
 τὴν πάντες μνῶοντο περικτίται· οὐδ' ἄρα Νηλεὺς  
 τῷ ἐδίδου ὃς μὴ ἔλικας βόας εὐρυμετώπους  
 ἐκ Φυλάκης ἐλάσειε βίης Ἰφικληεῖς 290  
 ἀργαλέας· τὰς δ' οἶος ὑπέσχετο μάντις ἀμύμων  
 ἐξελάαν· χαλεπὴ δὲ θεοῦ κατὰ μοῖρα πέδησε,  
 δεσμοὶ τ' ἀργαλέοι καὶ βουκόλοι ἀγροιώται.  
 ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεύντο  
 ἄψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὥραι, 295  
 καὶ τότε δὴ μιν ἔλυσε βίη Ἰφικληεῖη,  
 θέσφατα πάντ' εἰπόντα· Διὸς δ' ἐτελείετο βουλή.

“Καὶ Λήδην εἶδον, τὴν Τυνδαρέου παράκοιτιν,  
 ἣ ῥ' ὑπὸ Τυνδαρέῳ κρατερόφρονε γείνατο παῖδε,  
 Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα, 300  
 τοὺς ἄμφω ζωοὺς κατέχει φυσίζοος αἷα·  
 οἱ καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνὸς ἔχοντες  
 ἄλλοτε μὲν ζώουσ' ἑτερήμεροι, ἄλλοτε δ' αὖτε  
 τεθνᾶσιν· τιμὴν δὲ λελόγχασιν ἴσα θεοῖσι.

went down to the house of Hades, the strong warder. She made fast a noose on high from a lofty beam, overpowered by her sorrow, but for him she left behind woes full many, even all that the Avengers of a mother bring to pass.

“And I saw beauteous Chloris, whom once Neleus wedded because of her beauty, when he had brought countless gifts of wooing. Youngest daughter was she of Amphion, son of Iasus, who once ruled mightily in Orchomenus of the Minyae. And she was queen of Pylos, and bore to her husband glorious children, Nestor, and Chromius, and lordly Periclymenus, and besides these she bore noble Pero, a wonder to men. Her all that dwelt about sought in marriage, but Neleus would give her to no man, save to him who should drive from Phylace the kine of mighty Iphicles, sleek and broad of brow; and hard they were to drive. These the blameless seer alone undertook to drive off; but a grievous fate of the gods ensnared him, even hard bonds and the herdsmen of the field. Howbeit when at length the months and the days were being brought to fulfilment, as the year rolled round, and the seasons came on, then verily mighty Iphicles released him, when he had told all the oracles; and the will of Zeus was fulfilled.

“And I saw Lede, the wife of Tyndareus, who bore to Tyndareus two sons, stout of heart, Castor the tamer of horses, and the boxer Polydeuces. These two the earth, the giver of life, covers, albeit alive, and even in the world below they have honour from Zeus. One day they live in turn, and one day they are dead; and they have won honour like unto that of the gods.

“ Τὴν δὲ μετ’ Ἴφιμέδειαν, Ἀλωῆος παράκοιτιν 305  
 εἴσιδον, ἣ δὴ φάσκε Ποσειδάωνι μιγῆναι,  
 καί ῥ’ ἔτεκεν δύο παῖδε, μινυνθαδίῳ δ’ ἐγενέσθην,  
 ὦτόν τ’ ἀντίθεον τηλεκλειτόν τ’ Ἐφιάλτην,  
 οὓς δὴ μηκίστους θρέψε ζεῖδωρος ἄρουρα  
 καὶ πολὺ καλλίστους μετὰ γε κλυτὸν Ὀρίωνα· 310  
 ἐννέωροι γὰρ τοί γε καὶ ἐννεαπήχες ἦσαν  
 εὖρος, ἀτὰρ μῆκός γε γενέσθην ἐννεόργυιοι.  
 οἳ ῥα καὶ ἀθανάτοισιν ἀπειλήτην ἐν Ὀλύμπῳ  
 φυλόπιδα στήσειν πολυάικος πολέμοιο.  
 Ὅσσαν ἐπ’ Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ’ Ὅσσην  
 Πήλιον εἰνοσίφυλλον, ἔν’ οὐρανὸς ἀμβατὸς εἶη. 316  
 καὶ νῦ κεν ἐξετέλεσσαν, εἰ ἥβης μέτρον ἔκοντο·  
 ἀλλ’ ὄλεσεν Διὸς υἱός, δν ἡύκομος τέκε Λητώ,  
 ἀμφοτέρῳ, πρὶν σφωιν ὑπὸ κροτάφοισιν ἰούλους  
 ἀνθῆσαι πυκάσαι τε γένυς ἐυανθεί λάχνη. 320  
 “ Φαῖδρην τε Πρόκριν τε ἴδον καλὴν τ’ Ἀριάδνην,  
 κούρην Μίνωος ὀλοόφρονος, ἣν ποτε Θησεὺς  
 ἐκ Κρήτης ἐς γουνὸν Ἀθηναίων ἱεράων  
 ἦγε μὲν, οὐδ’ ἀπόνητο· πάρος δέ μιν Ἀρτεμις ἔκτα<sup>1</sup>  
 Δίῃ ἐν ἀμφιρύτῃ Διονύσου μαρτυρίησιν. 325  
 “ Μαῖράν τε Κλυμένην τε ἴδον στυγερὴν τ’ Ἐριφύλην,  
 ἣ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμῆντα.  
 πᾶσας δ’ οὐκ ἂν ἐγὼ μυθήσομαι οὐδ’ ὀνομήνω,  
 ὅσσας ἡρώων ἀλόχους ἴδον ἠδὲ θύγατρας·  
 πρὶν γάρ κεν καὶ νύξ φθίτ’ ἄμβροτος. ἀλλὰ καὶ ὥρη 330  
 εὔδειν, ἣ ἐπὶ νῆα θοὴν ἐλθόντ’ ἐς ἐταίρους  
 ἣ αὐτοῦ· πομπὴ δὲ θεοῖς ὑμῖν τε μελήσει.”  
 Ὡς ἔφαθ’, οἳ δ’ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,  
 κληθμῶ δ’ ἔσχοντο κατὰ μέγαρα σκιόεντα.  
 τοῖσιν δ’ Ἀρήτη λευκώλενος ἤρχετο μύθων· 335

<sup>1</sup> ἔκτα: ἔσχεν.

## THE ODYSSEY, XI. 305-335

“And after her I saw Iphimedeia, wife of Aloeus, who declared that she had lain with Poseidon. She bore two sons, but short of life were they, godlike Otus, and far-famed Ephialtes—men whom the earth, the giver of grain, reared as the tallest, and far the comeliest, after the famous Orion. For at nine years they were nine cubits in breadth and in height nine fathoms. Yea, and they threatened to raise the din of furious war against the immortals in Olympus. They were fain to pile Ossa on Olympus, and Pelion, with its waving forests, on Ossa, that so heaven might be scaled. And this they would have accomplished, if they had reached the measure of manhood; but the son of Zeus, whom fair-haired Leto bore, slew them both before the down blossomed beneath their temples and covered their chips with a full growth of beard.

“And Phaedra and Procris I saw, and fair Ariadne, the daughter of Minos of baneful mind, whom once Theseus was fain to bear from Crete to the hill of sacred Athens; but he had no joy of her, for ere that Artemis slew her in sea-girt Dia because of the witness of Dionysus.

“And Maera and Clymene I saw, and hateful Eriphyle, who took precious gold as the price of the life of her own lord. But I cannot tell or name all the wives and daughters of heroes that I saw; ere that immortal night would wane. Nay, it is now time to sleep, either when I have gone to the swift ship and the crew, or here. My sending shall rest with the gods, and with you.”

So he spoke, and they were all hushed in silence, and were held spell-bound throughout the shadowy halls. Then among them white-armed Arete was the first to speak :

“Φαίηκες, πῶς ὕμιν ἀνὴρ ὅδε φαίνεται εἶναι  
εἰδός τε μέγεθός τε ἰδὲ φρένας ἔνδον εἰσας;  
ξείνος δ' αὐτ' ἐμός ἐστιν, ἕκαστος δ' ἔμμορε τιμῆς·  
τῷ μὴ ἐπειγόμενοι ἀποπέμπετε, μηδὲ τὰ δῶρα  
οὕτω χρηρίζοντι κολούετε· πολλὰ γὰρ ὑμῖν  
κτήματ' ἐνὶ μεγάροισι θεῶν ἰότητι κέονται.”

340

Τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἐχένος,  
ὃς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν.<sup>1</sup>  
“ὦ φίλοι, οὐ μὰν ἡμιν ἀπὸ σκοποῦ οὐδ' ἀπὸ δόξης  
μυθεῖται βασιλεία περίφρων· ἀλλὰ πίθεσθε.  
Ἀλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε.”

345

Τὸν δ' αὐτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·  
“Τοῦτο μὲν οὕτω δὴ ἔσται ἔπος, αἶ κεν ἐγὼ γε  
ζῶς Φαιήκεσσι φιληρέτμοισιν ἀνάσσω·  
ξείνος δὲ τλήτω μάλα περ νόστοιο χατίζων  
ἔμπης οὖν ἐπιμείναι ἐς αὔριον, εἰς ὃ κε πᾶσαν  
δωτίνην τελέσω. πομπή δ' ἀνδρεσσι μελήσει  
πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ δήμῳ.”

350

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
“Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,  
εἴ με καὶ εἰς ἐνιαυτὸν ἀνώγοιτ' αὐτόθι μίμνειν,  
πομπὴν δ' ὀτρύνετε καὶ ἀγλαὰ δῶρα διδοῖτε,  
καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον εἴη,  
πλειοτέρη σὺν χειρὶ φίλην ἐς πατρίδ' ἰκέσθαι·  
καί κ' αἰδοιότερος καὶ φίλτερος ἀνδράσιν εἴην  
πᾶσιν, ὅσοι μ' Ἰθάκηνδε ἰδοίατο νοστήσαντα.”

355

360

Τὸν δ' αὐτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·  
“ὦ Ὀδυσσεῦ, τὸ μὲν οὐ τί σ' εἴσκομεν εἰσορόωντες,

<sup>1</sup> Line 343 is omitted in many MSS.

"Phaeacians, how seems this man to you for comeliness and stature, and for the balanced spirit within him? And moreover he is my guest, though each of you has a share in this honour. Wherefore be not in haste to send him away, nor stint your gifts to one in such need; for many are the treasures which lie stored in your halls by the favour of the gods."

Then among them spoke also the old lord Eche-neus, who was an elder among the Phaeacians: "Friends, verily not wide of the mark or of our own thought are the words of our wise queen. Nay, do you give heed to them. Yet it is on Alcinous here that deed and word depend."

Then again Alcinous answered him and said: "This word of hers shall verily hold, as surely as I live and am lord over the Phaeacians, lovers of the oar. But let our guest, for all his great longing to return, nevertheless endure to remain until to-morrow, till I shall make all our gift complete. His sending shall rest with the men, with all, but most of all with me; for mine is the control in the land."

Then Odysseus of many wiles answered him and said: "Lord Alcinous, renowned above all men, if you should bid me abide here even for a year, and should further my sending, and give glorious gifts, even that would I choose; and it would be better far to come with a fuller hand to my dear native land. Aye, and I should win more respect and love from all men who should see me when I had returned to Ithaca."

Then again Alcinous made answer and said: "Odysseus, in no wise as we look on thee do we



ἡπεροπήϊά τ' ἔμεν καὶ ἐπὶ κλοπον, οἷά τε πολλοὺς  
 βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους, 365  
 ψεύδεά τ' ἀρτύνοντας ὅθεν κέ τις οὐδὲ ἴδοιτο·  
 σοὶ δ' ἔπι μὲν μορφὴν ἐπέων, ἔνι δὲ φρένες ἐσθλαί.  
 μῦθον δ' ὥς ὅτ' αἰοιδὸς ἐπισταμένως κατέλεξας,  
 πάντων τ' Ἀργείων σέο τ' αὐτοῦ κήδεα λυγρά.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατὰλεξον, 370  
 εἴ τινας ἀντιθέων ἐτάρων ἴδες, οἳ τοι ἅμ' αὐτῷ  
 Ἴλιον εἰς ἅμ' ἔποντο καὶ αὐτοῦ πότμον ἐπέσπον.  
 νύξ δ' ἦδε μάλα μακρὴ, ἀθέσφατος· οὐδέ πω ὥρη  
 εὔδειν ἐν μεγάρῳ, σὺ δέ μοι λέγε θέσκελα ἔργα.  
 καί κεν ἐς ἡῶ διαν ἀνασχοίμην, ὅτε μοι σὺ 375  
 τλαίης ἐν μεγάρῳ τὰ σὰ κήδεα μυθήσασθαι.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς  
 “ Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,  
 ὥρη μὲν πολέων μύθων, ὥρη δὲ καὶ ὕπνου·  
 εἰ δ' ἔτ' ἀκουέμεναί γε λιλαίεαι, οὐκ ἂν ἐγὼ γε <sup>1</sup> 380  
 τούτων σοι φθονέοιμι καὶ οἰκτρότερ' ἄλλ' ἀγορεύειν,  
 κήδε' ἐμῶν ἐτάρων, οἳ δὴ μετόπισθεν ὄλοντο,  
 οἳ Τρώων μὲν ὑπεξέφυγον στονόεσσαν αὐτήν,  
 ἐν νόστῳ δ' ἀπόλοντο κακῆς ἰότητι γυναικός.

“ Αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἄλλυδις ἄλλη 385  
 ἄγνῃ Περσεφόνειᾳ γυναικῶν θηλυτεράων,  
 ἦλθε δ' ἐπὶ ψυχὴν Ἀγαμέμνονος Ἀτρεΐδαο  
 ἀχνυμένη· περὶ δ' ἄλλαι ἀγηγέραθ', ὅσσοι ἅμ' αὐτῷ  
 οἴκῳ ἐν Αἰγίσθοιο θάνον καὶ πότμον ἐπέσπον.  
 ἔγνω δ' αἰψ' ἔμ' ἐκείνος, ἐπεὶ πῖεν αἷμα κελαινόν· 390  
 κλαίει δ' ὅ γε λιγέως, θαλερὸν κατὰ δάκρυον εἵβων,

<sup>1</sup> ἐγὼ γε : ἔπειτα.

## THE ODYSSEY, XI. 364-391

deem this of thee, that thou art a cheat and a dissembler, such as are many whom the dark earth breeds scattered far and wide, men that fashion lies out of what no man can even see. But upon thee is grace of words, and within thee is a heart of wisdom, and thy tale thou hast told with skill, as doth a minstrel, even the grievous woes of all the Argives and of thine own self. But come, tell me this, and declare it truly, whether thou sawest any of thy godlike comrades, who went to Ilios together with thee, and there met their fate. The night is before us, long, aye, wondrous long, and it is not yet the time for sleep in the hall. Tell on, I pray thee, the tale of these wondrous deeds. Verily I could abide until bright dawn, so thou wouldest be willing to tell in the hall of these woes of thine."

Then Odysseus of many wiles answered him and said: "Lord Alcinous, renowned above all men, there is a time for many words and there is a time also for sleep. But if thou art fain still to listen, I would not begrudge to tell thee of other things more pitiful still than these, even the woes of my comrades, who perished afterward, who escaped from the dread battle-cry of the Trojans, but perished on their return through the will of an evil woman.

"When then holy Persephone had scattered this way and that the spirits of the women, there came up the spirit of Agamemnon, son of Atreus, sorrowing; and round about him others were gathered, spirits of all those who were slain with him in the house of Aegisthus, and met their fate. He knew me straightway, when he had drunk the dark blood, and he wept aloud, and shed big tears, and stretched

πιτνὰς εἰς ἐμὲ χεῖρας, ὀρέξασθαι μενεαίνων·  
 ἀλλ' οὐ γάρ οἱ ἔτ' ἦν ἰς ἔμπεδος οὐδέ τι κῖκυσ,  
 οἷη περ πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσι.

“Τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ, 395  
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

‘Ἄτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
 τίς νύ σε κῆρ ἐδάμασσε τανηλεγέος θανάτοιο;  
 ἦε σέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσε

ῥσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀντμήν; 400

ἦέ σ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου  
 βοῦς περιταμνόμενον ἠδ' οἰῶν πῶεα καλά,  
 ἦε περὶ πτόλιος μαχεούμενον ἠδὲ γυναικῶν;’

“Ὡς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·  
 ‘Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ, 405

οὔτ' ἐμέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσε  
 ῥσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀντμήν,<sup>1</sup>  
 οὔτε μ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου,

ἀλλὰ μοι Αἴγισθος τεύξας θανάτὸν τε μόρον τε  
 ἔκτα σὺν οὐλομένη ἀλόχῳ, οἰκόνδε καλέσσας, 410

δειπνίσσας, ὥς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ.  
 ὥς θάνον οἰκτίστῳ θανάτῳ· περὶ δ' ἄλλοι ἐταῖροι  
 νωλεμέως κτείνοντο σύες ὥς ἀργιόδοντες,

οἳ ρά τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο  
 ἦ γάμῳ ἦ ἐράνῳ ἦ εἰλαπίνῃ τεθαλυῖν. 415

ἦδη μὲν πολλῶν φόνῳ ἀνδρῶν ἀντεβόλησας,  
 μουνᾶξ κτεινομένων καὶ ἐνὶ κρατερῇ ὑσμίνῃ·  
 ἀλλὰ κε κεῖνα μάλιστα ἰδὼν ὀλοφύραο θυμῷ,

ὥς ἀμφὶ κρητῆρα τραπέζας τε πληθούσας  
 κείμεθ' ἐνὶ μεγάρῳ, δάπεδον δ' ἅπαν αἵματι θῦεν. 420  
 οἰκτροτάτην δ' ἤκουσα ὅπα Πριάμοιο θυγατρός,

<sup>1</sup> Line 407 is omitted in most MSS.

forth his hands toward me eager to reach me. But no longer had he aught of strength or might remaining such as of old was in his supple limbs.

"When I saw him I wept, and my heart had compassion on him, and I spoke, and addressed him with winged words: 'Most glorious son of Atreus, king of men, Agamemnon, what fate of grievous death overcame thee? Did Poseidon smite thee on board thy ships, when he had roused a furious blast of cruel winds? Or did foemen work thee harm on the land, while thou wast cutting off their cattle and fair flocks of sheep, or wast fighting to win their city and their women?'

"So I spoke, and he straightway made answer and said: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, neither did Poseidon smite me on board my ships, when he had roused a furious blast of cruel winds, nor did foemen work me harm on the land, but Aegisthus wrought for me death and fate, and slew me with the aid of my accursed wife, when he had bidden me to his house and made me a feast, even as one slays an ox at the stall. So I died by a most pitiful death, and round about me the rest of my comrades were slain unceasingly like white-tusked swine, which are slaughtered in the house of a rich man of great might at a marriage feast, or a joint meal, or a rich drinking-bout. Ere now thou hast been present at the slaying of many men, killed in single combat or in the press of the fight, but in heart thou wouldst have felt most pity hadst thou seen that sight, how about the mixing bowl and the laden tables we lay in the hall, and the floor all swam with blood. But the most piteous cry that I heard was

# HOMER

Κασσάνδρης, τὴν κτεῖνε Κλυταιμνήστρη δολόμητις  
 ἄμφ' ἐμοί, αὐτὰρ ἐγὼ ποτὶ γαίῃ χεῖρας αἰέρων  
 βάλλον ἀποθνήσκων περὶ φασγάνῳ· ἡ δὲ κυνώπις  
 νοσφίσατ', οὐδὲ μοι ἔτλη ἰόντι περ εἰς Ἀΐδαο 425  
 χερσὶ κατ' ὀφθαλμοὺς ἐλέειν σὺν τε στόμ' ἐρεῖσαι.  
 ὥς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικός,  
 ἣ τις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάλληται·  
 οἶον δὴ καὶ κείνη ἐμήσατο ἔργον αἰεκές,  
 κουρίδίῳ τεύξασα πόσει φόνον. ἦ τοι ἔφην γε 430  
 ἀσπᾶσιος παίδεσσιν ἰδὲ δμώεσσιν ἐμοῖσιν  
 οἴκαδ' ἐλεύσεσθαι· ἡ δ' ἔξοχα λυγρὰ ἰδυῖα  
 οἶ τε κατ' αἰσχος ἔχευε καὶ ἔσσομένησιν ὀπίσσω  
 θηλυτέρησι γυναιξί, καὶ ἣ κ' ἐνεργὸς ἔησιν.  
 “Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 “ὦ πόποι, ἦ μάλα δὴ γόνον Ἀτρείος εὐρύνοπα Ζεὺς 436  
 ἐκπάγλως ἤχθηρε γυναικείας διὰ βουλάς  
 ἐξ ἀρχῆς· Ἑλένης μὲν ἀπωλόμεθ' εἵνεκα πολλοί,  
 σοὶ δὲ Κλυταιμνήστρη δόλον ἤρτυε τηλόθ' ἐόντι.”  
 “Ὡς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·  
 ‘Τῷ νῦν μὴ ποτε καὶ σὺ γυναικί περ ἥπιος εἶναι· 441  
 μὴ οἱ μῦθον ἅπαντα πιφανσκέμεν, ὃν κ' ἐν εἰδῆς,  
 ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι.  
 ἀλλ' οὐ σοί γ', Ὀδυσσεύ, φόνος ἔσσεται ἔκ γε γυναικός·  
 λήν γὰρ πινυτή τε καὶ εὐ φρεσὶ μῆδεα οἶδε 445  
 κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια.

1 Or, “as she clung to me.” The whole passage is one of very doubtful interpretation. I have, in the main, followed

## THE ODYSSEY, XI. 422-446

that of the daughter of Priam, Cassandra, whom guileful Clytemnestra slew by my side.<sup>1</sup> And I sought to raise my hands and smite down the murderess, dying though I was, pierced through with the sword. But she, the shameless one, turned her back upon me, and even though I was going to the house of Hades deigned neither to draw down my eyelids with her fingers nor to close my mouth. So true is it that there is nothing more dread or more shameless than a woman who puts into her heart such deeds, even as she too devised a monstrous thing, contriving death for her wedded husband. Verily I thought that I should come home welcome to my children and to my slaves; but she, with her heart set on utter wickedness, has shed shame on herself and on women yet to be, even upon her that doeth uprightly.'

"So he spoke, and I made answer and said: 'Ah, verily has Zeus, whose voice is borne afar, visited wondrous hatred on the race of Atreus from the first because of the counsels of women. For Helen's sake many of us perished, and against thee Clytemnestra spread a snare whilst thou wast afar.'

"So I spoke, and he straightway made answer and said: 'Wherefore in thine own case be thou never gentle even to thy wife. Declare not to her all the thoughts of thy heart, but tell her somewhat, and let somewhat also be hidden. Yet not upon thee, Odysseus, shall death come from thy wife, for very prudent and of an understanding heart is the daughter of

Agar, *Homerica*, 189 f. Others take *χεῖρας ἀείρων* as indicating a gesture of supplication, and render *βάλλον* "let them fall to the ground." But this is highly unsatisfactory.

# HOMER

ἡ μὲν μιν νύμφην γε νέην κατελείπομεν ἡμεῖς  
 ἐρχόμενοι πόλεμόνδε· πάις δέ οἱ ἦν ἐπὶ μαζῷ  
 νήπιος, ὃς που νῦν γε μετ' ἀνδρῶν ἵζει ἀριθμῷ,  
 δλβιος· ἡ γὰρ τόν γε πατὴρ φίλος ὄψεται ἐλθών, 450  
 καὶ κείνος πατέρα προσπτύξεται, ἡ θέμις ἐστίν.  
 ἡ δ' ἐμὴ οὐδέ περ υἱὸς ἐνιπλησθῆναι ἄκοιτις  
 ὀφθαλμοῖσιν ἔασε· πάρος δέ με πέφνε καὶ αὐτόν.  
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
 κρύβδην, μηδ' ἀναφανδά, φίλην ἐς πατρίδα γαίαν 455  
 νῆα κατισχέμεναι· ἐπεὶ οὐκέτι πιστὰ γυναιξίν.<sup>1</sup>  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
 εἴ που ἔτι ζώντος ἀκούετε παιδὸς ἐμοῖο,  
 ἡ που ἐν Ὀρχομενῷ ἡ ἐν Πύλῳ ἡμαθόεντι,  
 ἡ που παρ Μενελάῳ ἐνὶ Σπάρτῃ εὐρείῃ· 460  
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀρέστης.  
 “Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 ‘Ἀτρεΐδῃ, τί με ταῦτα διείρεαι; οὐδέ τι οἶδα,  
 ζῶει ὃ γ' ἡ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν.’  
 “Νῶϊ μὲν ὥς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν 465  
 ἔσταμεν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέοντες·  
 ἦλθε δ' ἐπὶ ψυχὴ Πηληιάδew Ἀχιλλῆος  
 καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο  
 Αἴαντός θ', ὃς ἄριστος ἦν εἰδός τε δέμας τε  
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα. 470  
 ἔγνω δὲ ψυχὴν με ποδώκεος Αἰακίδαο  
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·  
 “‘Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,  
 σχέτλιε, τίπτ' ἔτι μεῖζον ἐνὶ φρεσὶ μήσεαι ἔργον;  
 πῶς ἔτλης Ἀιδόσδε κατελθόμεν, ἔνθα τε νεκροὶ 475  
 ἀφραδέες ναίουσι, βροτῶν εἰδῶλα καμόντων;’

<sup>1</sup> Lines 454–6 were lacking in most ancient editions.

## THE ODYSSEY, XI. 447-476

Icarius, wise Penelope. Verily we left her a bride newly wed, when we went to the war, and a boy was at her breast, a babe, who now, I ween, sits in the ranks of men, happy in that his dear father will behold him when he comes, and he will greet his father as is meet. But my wife did not let me sate my eyes even with sight of my own son. Nay, ere that she slew even me, her husband. And another thing will I tell thee, and do thou lay it to heart: in secret and not openly do thou bring thy ship to the shore of thy dear native land; for no longer is there faith in women. But, come, tell me this, and declare it truly, whether haply ye hear of my son as yet alive in Orchomenus it may be, or in sandy Pylos, or yet with Menelaus in wide Sparta; for not yet has goodly Orestes perished on the earth.'

"So he spoke, and I made answer and said: 'Son of Atreus, wherefore dost thou question me of this? I know not at all whether he be alive or dead, and it is an ill thing to speak words vain as wind.'

"Thus we two stood and held sad converse with one another, sorrowing and shedding big tears; and there came up the spirit of Achilles, son of Peleus, and those of Patroclus and of peerless Antilochus and of Aias, who in comeliness and form was the goodliest of all the Danaans after the peerless son of Peleus. And the spirit of the swift-footed son of Aeacus recognized me, and weeping, spoke to me winged words:

"'Son of Laertes, sprung from Zeus, Odysseus of many devices, rash man, what deed yet greater than this wilt thou devise in thy heart? How didst thou dare to come down to Hades, where dwell the unheeding dead, the phantoms of men outworn.'<sup>1</sup>

<sup>1</sup> Or, perhaps, "who have done with (life's) toils."



“Ὡς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον  
 ‘ὦ Ἀχιλεῦ Πηληϊὸς υἱέ, μέγα φέρτατ’ Ἀχαιῶν,  
 ἦλθον Τειρεσίαο κατὰ χρέος, εἴ τινα βουλήν  
 εἴποι, ὅπως Ἰθάκην ἐς παιπαλόεσσιν ἰκοίμην· 480  
 οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιίδος, οὐδέ πω ἀμῆς  
 γῆς ἐπέβην, ἀλλ’ αἰὲν ἔχω κακά. σεῖο δ’, Ἀχιλλεῦ,  
 οὐ τις ἀνὴρ προπάροιθε μακάρτατος οὔτ’ ἄρ’ ὀπίσσω.  
 πρὶν μὲν γάρ σε ζῶν ἐτίομεν ἴσα θεοῖσιν  
 Ἀργεῖοι, νῦν αὖτε μέγα κρατέεις νεκύεσσιν 485  
 ἐνθάδ’ ἐών· τῷ μὴ τι θανὼν ἀκαχίζευ, Ἀχιλλεῦ.’

“Ὡς ἐφάμην, ὁ δέ μ’ αὐτίκ’ ἀμειβόμενος προσέειπε  
 ‘Μὴ δὴ μοι θάνατόν γε παραύδα, φαίδιμ’ Ὀδυσσεῦ.  
 βουλοίμην κ’ ἐπάρουρος ἐὼν θητευέμεν ἄλλω,  
 ἀνδρὶ παρ’ ἀκλήρῳ, ᾧ μὴ βίोटος πολὺς εἴη, 490  
 ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν.  
 ἀλλ’ ἄγε μοι τοῦ παιδὸς ἀγανοῦ μῦθον ἐνίσπες,  
 ἢ ἔπετ’ ἐς πόλεμον πρόμος ἔμμεναι, ἦε καὶ οὐκί.  
 εἰπὲ δέ μοι Πηληϊὸς ἀμύμονος, εἴ τι πέπυσσαι,  
 ἢ ἔτ’ ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν, 495  
 ἢ μιν ἀτιμάζουσιν ἂν’ Ἑλλάδα τε Φθίην τε,  
 οὐνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε.  
 οὐ γὰρ <sup>1</sup> ἐγὼν ἐπαρωγὸς ὑπ’ αὐγὰς ἡελίοιο,  
 τοῖος ἐὼν, οἷός ποτ’ ἐνὶ Τροίῃ εὐρείῃ  
 πέφνον λαὸν ἄριστον, ἀμύνων Ἀργείοισιν· 500  
 εἰ τοιόσδ’ ἔλθοιμι μίνυνθά περ ἐς πατέρος δῶ·  
 τῷ κέ τεφρ’ στύξαιμι μένος καὶ χεῖρας ἀάπτους,  
 οἳ κεῖνον βιόωνται ἐέργουσιν τ’ ἀπὸ τιμῆς.’

<sup>1</sup> οὐ γὰρ : εἰ γὰρ Zenodotus.

<sup>1</sup> Or, possibly, “to consult with Teiresias.”

## THE ODYSSEY, XI. 477-503

“‘So he spoke, and I made answer and said : ‘Achilles, son of Peleus, far the mightiest of the Achaeans, I came through need of Teiresias,<sup>1</sup> if haply he would tell me some plan whereby I might reach rugged Ithaca. For not yet have I come near to the land of Achaea, nor have I as yet set foot on my own country, but am ever suffering woes ; whereas thou, Achilles, no man aforetime was more blessed nor shall ever be hereafter. For of old, when thou wast alive, we Argives honoured thee even as the gods, and now that thou art here, thou rulest mightily among the dead. Wherefore grieve not at all that thou art dead, Achilles.’

“So I spoke, and he straightway made answer and said : ‘Nay, seek not to speak soothingly to me of death, glorious Odysseus. I should choose, so I might live on earth,<sup>2</sup> to serve as the hireling of another, of some portionless man whose livelihood was but small, rather than to be lord over all the dead that have perished. But come, tell me tidings of my son, that lordly youth, whether or not he followed to the war to be a leader. And tell me of noble Peleus, if thou hast heard aught, whether he still has honour among the host of the Myrmidons, or whether men do him dishonour throughout Hellas and Phthia, because old age binds him hand and foot. For I am not there to bear him aid beneath the rays of the sun in such strength as once was mine in wide Troy, when I slew the best of the host in defence of the Argives. If but in such strength I could come, were it but for an hour, to my father’s house, I would give many a one of those who do him violence and keep him from his honour, cause to rue my strength and my invincible hands.’

<sup>2</sup> Some take *ἐνδούπος* as “attached to the soil,” “a serf.”

# HOMER

“Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 ὦ τοι μὲν Πηλῆος ἀμύμονος οὐ τι πέπυσμαι, 505  
 αὐτὰρ τοι παιδὸς γε Νεοπτολέμοιο φίλοιο  
 πᾶσαν ἀληθείην μυθήσομαι, ὥς με κελεύεις·  
 αὐτὸς γάρ μιν ἐγὼ κοίλῃς ἐπὶ νηὸς εἰσης  
 ἤγαγον ἐκ Σκύρου μετ' ἐυκνήμιδας Ἀχαιοὺς.  
 ἦ τοι ὅτ' ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλὰς, 510  
 αἰεὶ πρῶτος ἔβαζε καὶ οὐχ ἡμάρτανε μύθων·  
 Νέστωρ ἀντίθεος καὶ ἐγὼ νικάσκομεν οἶω.  
 αὐτὰρ ὅτ' ἐν πεδίῳ Τρώων μαρναίμεθα χαλκῷ,<sup>1</sup>  
 οὐ ποτ' ἐνὶ πληθυὶ μένεν ἀνδρῶν οὐδ' ἐν ὀμίλῳ,  
 ἀλλὰ πολὺ προθέεσκε τὸ δν μένος οὐδενὶ εἴκων, 515  
 πολλοὺς δ' ἀνδρας ἔπεφνεν ἐν αἰνῇ δηιοτῇτι.  
 πάντα δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,  
 ὅσσον λαὸν ἔπεφνεν ἀμύνων Ἀργεῖοισιν,  
 ἀλλ' οἷον τὸν Τηλεφίδην κατενήρατο χαλκῷ,  
 ἦρ' Εὐρύπυλον, πολλοὶ δ' ἀμφ' αὐτὸν ἐταῖροι 520  
 Κήτειοι κτείνοντο γυναίων εἵνεκα δώρων.  
 κεῖνον δὴ κάλλιστον ἶδον μετὰ Μέμνονα δῖον.  
 αὐτὰρ ὅτ' εἰς ἵππον κατεβαίνομεν, δν κάμ' Ἐπειός,  
 Ἀργείων οἱ ἄριστοι, ἐμοὶ δ' ἐπὶ πάντα τέταλτο,  
 ἡμὲν ἀνακλῖναι πυκινὸν λόχον ἢ δ' ἐπιθεῖναι,<sup>2</sup> 525  
 ἔνθ' ἄλλοι Δαναῶν ἡγήτορες ἢ δὲ μέδοντες  
 δάκρυνά τ' ὠμόργυνντο τρέμον θ' ὑπὸ γυῖα ἐκάστου·  
 κεῖνον δ' οὐ ποτε ἀμπαν ἐγὼν ἶδον ὀφθαλμοῖσιν  
 οὔτ' ὠχρήσαντα χροῖα κάλλιμον οὔτε παρειῶν  
 δάκρυ ὁμορξάμενον· ὁ δέ με μάλα πόλλ' ἰκέτευεν 530  
 ἱππόθεν ἐξέμεναι, ξίφεος δ' ἐπεμαίετο κώπην  
 καὶ δόρυ χαλκοβαρές, κακὰ δὲ Τρώεσσι μενοίνα.

<sup>1</sup> μαρναίμεθα χαλκῷ : μαρναίμεθ' Ἀχα.οί.

<sup>2</sup> Line 525 was unknown to Aristarchus.

“So he spoke, and I made answer and said: ‘Verily of noble Peleus have I heard naught, but as touching thy dear son, Neoptolemus, I will tell thee all the truth, as thou biddest me. I it was, myself, who brought him from Scyros in my shapely, hollow ship to join the host of the well-greaved Achaeans. And verily, as often as we took counsel around the city of Troy, he was ever the first to speak, and made no miss of words; godlike Nestor and I alone surpassed him. But as often as we fought with the bronze on the Trojan plain, he would never remain behind in the throng or press of men, but would ever run forth far to the front, yielding to none in his might; and many men he slew in dread combat. All of them I could not tell or name, all the host that he slew in defence of the Argives; but what a warrior was that son of Telephus whom he slew with the sword, the prince Eurypylus! Aye, and many of his comrades, the Ceteians, were slain about him, because of gifts a woman craved.<sup>1</sup> He verily was the comeliest man I saw, next to goodly Memnon. And again, when we, the best of the Argives, were about to go down into the horse which Epeus made, and the command of all was laid upon me, both to open and to close the door of our stout-built ambush, then the other leaders and counsellors of the Danaans would wipe away tears from their eyes, and each man’s limbs shook beneath him, but never did my eyes see his fair face grow pale at all, nor see him wiping tears from his cheeks; but he earnestly besought me to let him go forth from the horse, and kept handling his sword-hilt and his spear heavy with bronze, and

<sup>1</sup> The reference is to the golden vine, given by Priam to Astyoche, wife of Telephus, which gift led her to send her son Eurypylus to the aid of the Trojans.

ἀλλ' ὅτε δὴ Πριάμοιο πόλιν διεπέραμεν αἰπὴν,  
μοῖραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νηὸς ἔβαινε  
ἀσκηθῆς, οὗτ' ἄρ βεβλημένος ὀξεί χαλκῷ  
οὗτ' αὐτοσχεδίην οὐτασμένος, οἷά τε πολλὰ  
γίγνεται ἐν πολέμῳ· ἐπιμῖξ δέ τε μαίνεται Ἄρης. 535

“Ὡς ἐφάμην, ψυχὴ δὲ ποδώκεος Αἰακίδαο  
φοῖτα μακρὰ βιβᾶσα κατ' ἀσφοδελὸν λειμῶνα,  
γηθοσύνη ὃ οἱ υἱὸν ἔφην ἀριδείκετον εἶναι. 540

“Αἰ δ' ἄλλαι ψυχαὶ νεκύων κατατεθνηώτων  
ἔστασαν ἀχνύμεναι, εἶροντο δὲ κήδε' ἐκάστη.  
οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο  
νόσφιν ἀφεστήκει, κεχολωμένη εἵνεκα νίκης,  
τὴν μιν ἐγὼ νίκησα δικαζόμενος παρὰ νηυσὶ  
τεύχεσιν ἀμφ' Ἀχιλλῆος· ἔθηκε δὲ πότνια μήτηρ.  
παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.  
ὥς δὴ μὴ ὄφελον νικᾶν τοιῷδ' ἐπ' ἀέθλω·  
τοίην γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχευ,  
Αἴανθ', ὃς πέρι μὲν εἶδος, πέρι δ' ἔργα τέτυκτο  
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.  
τὸν μὲν ἐγὼν ἐπέεσσι προσηύδων μειλιχίοισιν 545

“Αἴαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ' ἔμελλες  
οὐδὲ θανὼν λήσεσθαι ἐμοὶ χόλου εἵνεκα τευχέων  
οὐλομένων; τὰ δὲ πῆμα θεοὶ θέσαν Ἀργείοισι,  
τοῖος γάρ σφιν πύργος ἀπώλεο· σείο δ' Ἀχαιοὶ  
ἴσον Ἀχιλλῆος κεφαλῇ Πηληϊάδαο  
ἀχνύμεθα φθιμένοιο διαμπερές· οὐδέ τις ἄλλος  
αἴτιος, ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητῶν  
ἐκπάγλως ἤχθηρε, τεῖν δ' ἐπὶ μοῖραν ἔθηκεν. 550

## THE ODYSSEY, XI. 533-560

was eager to work harm to the Trojans. But after we had sacked the lofty city of Priam, he went on board his ship with his share of the spoil and a goodly prize—all unscathed he was, neither smitten with the sharp spear nor wounded in close fight, as often befalls in war; for Ares rages confusedly.'

"So I spoke, and the spirit of the son of Aeacus departed with long strides over the field of asphodel, joyful in that I said that his son was pre-eminent.

"And other spirits of those dead and gone stood sorrowing, and each asked of those dear to him. Alone of them all the spirit of Aias, son of Telamon, stood apart, still full of wrath for the victory that I had won over him in the contest by the ships for the arms of Achilles, whose honoured mother had set them for a prize; and the judges were the sons of the Trojans and Pallas Athene. I would that I had never won in the contest for such a prize, over so noble a head did the earth close because of those arms, even over Aias, who in comeliness and in deeds of war was above all the other Danaans, next to the peerless son of Peleus. To him I spoke with soothing words:

"Aias, son of peerless Telamon, wast thou then not even in death to forget thy wrath against me because of those accursed arms? Surely the gods set them to be a bane to the Argives: such a tower of strength was lost to them in thee; and for thee in death we Achaeans sorrow unceasingly, even as for the life of Achilles, son of Peleus. Yet no other is to blame but Zeus, who bore terrible hatred against the host of Danaan spearmen, and brought

ἀλλ' ἄγε δεῦρο, ἄναξ, ἵν' ἔπος καὶ μῦθον ἀκούσῃς  
ἡμέτερον· δάμασον δὲ μένος καὶ ἀγήνορα θυμόν·

“Ὡς ἐφάμην, ὁ δὲ μ' οὐδὲν ἀμείβετο, βῆ δὲ μετ' ἄλλας  
ψυχὰς εἰς Ἑρεβος νεκῶν κατατεθνηώτων.  
ἔνθα χ' ὅμως προσέφη κεχολωμένος, ἥ κεν ἐγὼ τόν· 565  
ἀλλὰ μοι ἤθελε θυμὸς ἐνὶ στήθεσσι φίλοισι  
τῶν ἄλλων ψυχὰς ἰδέειν κατατεθνηώτων.

568

“Ἐνθ' ἦ τοι Μίνωα ἴδον, Διὸς ἀγλαὸν υἱόν,  
chrύσειον σκῆπτρον ἔχοντα, θεμιστεύοντα νέκυσιν,  
ἤμενον, οἱ δὲ μιν ἀμφὶ δίκας εἴροντο ἄνακτα, 570  
ἤμενοι ἐσταότες τε κατ' εὐρυπυλὲς Ἄιδος δῶ.

“Τὸν δὲ μετ' Ὠρίωνα πελώριον εἰσενόησα  
θῆρας ὁμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα,  
τοὺς αὐτὸς κατέπεφνεν ἐν οἰοπόλοισιν ὄρεσσι  
χερσὶν ἔχων ῥόπαλον παγχάλκεον, αἰὲν ἀαγές. 575

“Καὶ Τιτυὸν εἶδον, Γαίης ἐρικυδέος υἱόν,  
κείμενον ἐν δαπέδῳ· ὁ δ' ἐπ' ἐννέα κεῖτο πέλεθρα,  
γῦπε δέ μιν ἐκάτερθε παρημένῳ ἦπαρ ἔκειρον,  
δέρτρον ἔσω δύνοντες, ὁ δ' οὐκ ἀπαμύνητο χερσὶ·  
Λητὼ γὰρ ἤλκησε, Διὸς κυδρὴν παράκοιτιν, 580  
Πυθῶδ' ἐρχομένην διὰ καλλιχόρου Πανοπῆος.

“Καὶ μὴν Τάνταλον εἰσεῖδον κρατέρ' <sup>1</sup> ἄλγε' ἔχοντα  
ἐστεῶτ' ἐν λίμνῃ· ἥ δὲ προσέπλαζε γενεῖῳ·  
στεῦτο δὲ διψᾶων, πῖεειν δ' οὐκ εἶχεν ἐλέσθαι·  
ὅσσάκι γὰρ κύψει ὁ γέρων πῖεειν μενεαίνων, 585  
τοσσάχ' ὕδωρ ἀπολέσκειτ' ἀναβροχέν, ἀμφὶ δὲ ποσσὶ

<sup>1</sup> κρατέρ' : χαλέπ' ; cf. 593.

## THE ODYSSEY, XI. 561-586

on thee thy doom. Nay, come hither, prince, that thou mayest hear my word and my speech; and subdue thy wrath and thy proud spirit.'

"So I spoke, but he answered me not a word, but went his way to Erebus to join the other spirits of those dead and gone. Then would he nevertheless have spoken to me for all his wrath, or I to him, but the heart in my breast was fain to see the spirits of those others that are dead.

"There then I saw Minos, the glorious son of Zeus, golden sceptre in hand, giving judgment to the dead from his seat, while they sat and stood about the king through the wide-gated house of Hades, and asked of him judgment.

"And after him I marked huge Orion driving together over the field of asphodel wild beasts which himself had slain on the lonely hills, and in his hands he held a club all of bronze, ever unbroken.

"And I saw Tityos, son of glorious Gaea, lying on the ground. Over nine roods<sup>1</sup> he stretched, and two vultures sat, one on either side, and tore his liver, plunging their beaks into his bowels, nor could he beat them off with his hands. For he had offered violence to Leto, the glorious wife of Zeus, as she went toward Pytho through Panopeus with its lovely lawns.

"Aye, and I saw Tantalus in violent torment, standing in a pool, and the water came nigh unto his chin. He seemed as one athirst, but could not take and drink; for as often as that old man stooped down, eager to drink, so often would the water be swallowed up and vanish away, and at

<sup>1</sup> Renderings of μέτρα can only be tentative.



# HOMER

γαῖα μέλαινα φάνεσκε, καταζήνασκε δὲ δαίμων.  
 δένδρεα δ' ὑψιπέτηλα κατὰ κρῆθεν χέε καρπόν,  
 ὄγχναι καὶ ῥοιαί καὶ μηλέαι ἀγλαόκαρποι  
 συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόωσαι·  
 τῶν ὁπότ' ἰθύσει ὁ γέρων ἐπὶ χερσὶ μάσασθαι,  
 τὰς δ' ἄνεμος ῥίπτασκε ποτὶ νέφεα σκιόεντα.

590

“Καὶ μὴν Σίσυφον εἰσεῖδον κρατέρ’<sup>1</sup> ἄλγε’ ἔχοντα  
 λᾶαν βαστάζοντα πελώριον ἀμφοτέρησιν.  
 ἦ τοι ὁ μὲν σκηριπτόμενος χερσὶν τε ποσὶν τε  
 λᾶαν ἄνω ὤθεσκε ποτὶ λόφον· ἀλλ’ ὅτε μέλλοι  
 ἄκρον ὑπερβαλέειν, τότ’ ἀποστρέψασκε κραταίς·  
 αὐτίς ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής.  
 αὐτὰρ ὃ γ’ ἄψ ὥσασκε τιταινόμενος, κατὰ δ’ ἰδρῶς  
 ἔρρεεν ἐκ μελέων, κονίη δ’ ἐκ κρατὸς ὀρώρει.

595

600

“Τὸν δὲ μετ’ εἰσενόησα βίην Ἑρακλεΐην,  
 εἶδωλον· αὐτὸς δὲ μετ’ ἀθανάτοισι θεοῖσι  
 τέρπεται ἐν θαλίσῃ καὶ ἔχει καλλίσφυρον” Ἡβην,  
 παῖδα Διὸς μεγάλοιο καὶ Ἥρης χρυσοπεδίλου.<sup>2</sup>  
 ἀμφὶ δέ μιν κλαγγὴ νεκύων ἦν οἰωνῶν ὥς,  
 πάντοσ’ ἀτυζομένων· ὁ δ’ ἐρεμνὴ νυκτὶ ἐοικώς,  
 γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρῆφιν οἰστόν,  
 δεινὸν παπταίνων, αἰεὶ βαλέοντι ἐοικώς.  
 σμερδαλέος δὲ οἱ ἀμφὶ περὶ στήθεσιν ἀορτὴρ  
 χρύσεος ἦν τελαμών, ἵνα θέσκελα ἔργα τέτυκτο,  
 ἄρκτοι τ’ ἀγρότεροί τε σύες χαροποί τε λέοντες,  
 ὑσμῖναί τε μάχαι τε φόνοι τ’ ἀνδροκτασίαι τε.  
 μὴ τεχνησάμενος μηδ’ ἄλλο τι τεχνήσαιτο,

605

610

<sup>1</sup> κρατέρ’ : χαλέπ’ ; cf. 582.

<sup>2</sup> Lines 602-4 were rejected by some ancient critics as having been inserted in the text by Onomacritus.

## THE ODYSSEY, XI. 587-613

his feet the black earth would appear, for some god made all dry. And trees, high and leafy, let stream their fruits above his head, pears, and pomegranates, and apple trees with their bright fruit, and sweet figs, and luxuriant olives. But as often as that old man would reach out toward these, to clutch them with his hands, the wind would toss them to the shadowy clouds.

"Aye, and I saw Sisyphus in violent torment, seeking to raise a monstrous stone with both his hands. Verily he would brace himself with hands and feet, and thrust the stone toward the crest of a hill, but as often as he was about to heave it over the top, the weight would turn it back, and then down again to the plain would come rolling the ruthless stone. But he would strain again and thrust it back, and the sweat flowed down from his limbs, and dust rose up from his head.

"And after him I marked the mighty Heracles—his phantom; for he himself among the immortal gods takes his joy in the feast, and has to wife Hebe, of the fair ankles, daughter of great Zeus and of Here, of the golden sandals. About him rose a clamour from the dead, as of birds flying everywhere in terror; and he like dark night, with his bow bare and with arrow on the string, glared about him terribly, like one in act to shoot. Awful was the belt about his breast, a baldrick of gold, whereon wondrous things were fashioned, bears and wild boars, and lions with flashing eyes, and conflicts, and battles, and murders, and slayings of men. May he never have designed,<sup>1</sup> or hereafter

<sup>1</sup> Again, as in the similar passage, iv. 684, I follow Agar (*Homericæ*, p. 199).

ὅς κείνον τελαμῶνα ἔῃ ἐγκάτθετο τέχνη.  
 ἔγνω δ' αὐτ' ἔμ' ἐκείνος, ἐπεὶ ἶδεν ὀφθαλμοῖσιν, 615  
 καὶ μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·

“ Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 ἂ δεῖλ', ἥ τινὰ καὶ σὺ κακὸν μόρον ἡγηλάζεις,  
 ὃν περ ἐγὼν ὀχέεσκον ὑπ' αὐγὰς ἡελίοιο.

Ζηνὸς μὲν παῖς ἦα Κρονίου, αὐτὰρ οἷζυν 620  
 εἶχον ἀπειρεσίην· μάλα γὰρ πολὺ χείρονι φωτὶ  
 δεδμήμην, ὃ δέ μοι χαλεποὺς ἐπετέλλετ' ἀέθλους.

καὶ ποτέ μ' ἐνθάδ' ἐπεμψε κύν' ἄξουντ'· οὐ γὰρ ἔτ' ἄλλον  
 φράζετο τοῦδέ γέ μοι κρατερώτερον<sup>1</sup> εἶναι ἀέθλον·  
 τὸν μὲν ἐγὼν ἀνένεικα καὶ ἡγαγον ἐξ Ἀΐδαο· 625

Ἑρμείας δέ μ' ἐπεμψεν ἰδὲ γλαυκῶπις Ἀθήνη·

“ Ὡς εἰπὼν ὃ μὲν αὐτὶς ἔβη δόμον Ἀϊδος εἴσω,  
 αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, εἴ τις ἔτ' ἔλθοι  
 ἀνδρῶν ἡρώων, οἳ δὴ τὸ πρόσθεν ὄλοντο.

καὶ νῦν κ' ἔτι προτέρους ἶδον ἀνέρας, οὓς ἔθελόν περ, 630  
 Θησέα Πειρίθοόν τε, θεῶν ἐρικυδέα τέκνα.<sup>2</sup>

ἀλλὰ πρὶν ἐπὶ ἔθνε' ἀγείρετο μυρία νεκρῶν  
 ἡχῇ θεσπεσίῃ· ἐμὲ δὲ χλωρὸν δέος ἤρει,  
 μή μοι Γοργείην κεφαλὴν δεινοῖο πελώρου  
 ἐξ Ἀΐδεω πέμψειεν ἀγαυὴ Περσεφόνη. 635

“ Αὐτίκ' ἔπειτ' ἐπὶ νῆα κιὼν ἐκέλευον ἐταῖρους  
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.  
 οἳ δ' αἰψ' εἰσβαίνον καὶ ἐπὶ κληῖσι καθίζον.  
 τὴν δὲ κατ' Ὀκεανὸν ποταμὸν φέρε κῦμα ῥόοιο,  
 πρῶτα μὲν εἰρεσίῃ, μετέπειτα δὲ κάλλιμος οὖρος. 640

<sup>1</sup> κρατερώτερον· χαλεπώτερον; cf. 582, 593.

<sup>2</sup> Line 631 was attributed to Pisistratus by Heraeus of Megara (Plut. *Thes.* 20).

## THE ODYSSEY, XI. 614-640

design such another, even he who stored up in his craft the device of that belt. He in turn knew me when his eyes beheld me, and weeping spoke to me winged words :

“ ‘Son of Laertes, sprung from Zeus, Odysseus of many devices, ah, wretched man, dost thou, too, drag out an evil lot such as I once bore beneath the rays of the sun? I was the son of Zeus, son of Cronos, but I had woe beyond measure; for to a man far worse than I was I made subject, and he laid on me hard labours. Yea, he once sent me hither to fetch the hound of Hades, for he could devise for me no other task mightier than this. The hound I carried off and led forth from the house of Hades; and Hermes was my guide, and flashing-eyed Athene.’

“ So saying, he went his way again into the house of Hades, but I abode there steadfastly, in the hope that some other haply might still come forth of the warrior heroes who died in the days of old. And I should have seen yet others of the men of former time, whom I was fain to behold, even Theseus and Peirithous, glorious children of the gods, but ere that the myriad tribes of the dead came thronging up with a wondrous cry, and pale fear seized me, lest august Persephone might send forth upon me from out the house of Hades the head of the Gorgon, that awful monster.

“ Straightway then I went to the ship and bade my comrades themselves to embark, and to loose the stern cables. So they went on board quickly and sat down upon the benches. And the ship was borne down the stream Oceanus by the swelling flood, first with our rowing, and afterwards the wind was fair.

# M

“ Αὐτὰρ ἐπεὶ ποταμοῖο λίπεν ῥόον Ὀκεανοῖο  
νηῦς, ἀπὸ δ' ἵκετο κύμα θαλάσσης εὐρυπόροιο  
νησὸν τ' Αἰαίην, ὅθι τ' Ἡοῦς ἡριγενείης  
οἰκία καὶ χοροὶ εἰσι καὶ ἀντολαὶ Ἡελίοιο,  
νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,  
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης·<sup>1</sup>  
ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἡῶ διαν.

“ Ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἡώς,  
δὴ τότε ἔγων ἐτάρους προΐειν ἐς δώματα Κίρκης  
οἰσέμεναι νεκρόν, Ἐλπήνορα τεθνηῶτα.  
φιτροὺς δ' αἶψα ταμόντες, ὅθ' ἀκροτάτῃ πρόεχ' ἀκτῇ,  
θάπτομεν ἀχνύμενοι θαλερόν κατὰ δάκρυ χέοντες.  
αὐτὰρ ἐπεὶ νεκρός τ' ἐκάη καὶ τεύχεα νεκροῦ,  
τύμβον χεύαντες καὶ ἐπὶ στήλην ἐρύσαντες  
πήξαμεν ἀκροτάτῳ τύμβῳ ἐνῆρες ἐρετμόν.<sup>15</sup>

“ Ἡμεῖς μὲν τὰ ἕκαστα διείπομεν· οὐδ' ἄρα Κίρκην  
ἐξ Ἀΐδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ' ὤκα  
ἦλθ' ἐντυναμένη· ἅμα δ' ἀμφίπολοι φέρον αὐτῇ  
σίτον καὶ κρέα πολλὰ καὶ αἶθοπα οἶνον ἐρυθρόν.  
ἦ δ' ἐν μέσσω στᾶσα μετηύδα διὰ θεάων·<sup>20</sup>

“ Σχέτλιοι, οἳ ζῶοντες ὑπήλθετε δῶμ' Ἀΐδαο,  
δισθανέες, ὅτε τ' ἄλλοι ἅπαξ θνήσκουσ' ἄνθρωποι.

<sup>1</sup> Line 6 is omitted in many MSS.

## BOOK XII

"Now after our ship had left the stream of the river Oceanus and had come to the wave of the broad sea, and the Aææan isle, where is the dwelling of early Dawn and her dancing-lawns, and the risings of the sun, there on our coming we beached our ship on the sands, and ourselves went forth upon the shore of the sea, and there we fell asleep, and waited for the bright Dawn.

"As soon as early Dawn appeared, the rosy-fingered, then I sent forth my comrades to the house of Circe to fetch the body of the dead Elpenor. Straightway then we cut billets of wood and gave him burial where the headland runs furthest out to sea, sorrowing and shedding big tears. But when the dead man was burned, and the armour of the dead, we heaped up a mound and dragged on to it a pillar, and on the top of the mound we planted his shapely oar.

"We then were busied with these several tasks, howbeit Circe was not unaware of our coming forth from the house of Hades, but speedily she arrayed herself and came, and her handmaids brought with her bread and meat in abundance and flaming red wine. And the beautiful goddess stood in our midst, and spoke among us, saying:

"'Rash men, who have gone down alive to the house of Hades to meet death twice, while other

ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον  
 αὐθι πανημέριοι· ἅμα δ' ἡοὶ φαινομένηφι  
 πλεύσεσθ'· αὐτὰρ ἐγὼ δείξω ὁδὸν ἥδ' ἕκαστα 25  
 σημανέω, ἵνα μή τι κακορραφίῃ ἀλεγεινῇ  
 ἢ ἄλδος ἢ ἐπὶ γῆς ἀλγήσετε πῆμα παθόντες·

“Ὡς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.  
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα  
 ἦμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ· 30  
 ἡμος δ' ἥελιος κατέδυν καὶ ἐπὶ κνέφας ἦλθεν,  
 οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νηός,  
 ἢ δ' ἐμὲ χειρὸς ἐλοῦσα φίλων ἀπονόσφιν ἐταίρων  
 εἶσέ τε καὶ προσέλεκτο καὶ ἐξερέεινεν ἕκαστα·  
 αὐτὰρ ἐγὼ τῇ πάντα κατὰ μοῖραν κατέλεξα. 35  
 καὶ τότε δὴ μ' ἐπέεσσι προσηύδα πότνια Κίρκη·

“Ταῦτα μὲν οὕτω πάντα πεπεύρανται, σὺ δ' ἄκουσον,  
 ὥς τοι ἐγὼν ἐρέω, μνήσῃ δέ σε καὶ θεὸς αὐτός.  
 Σειρήνας μὲν πρῶτον ἀφίξεις, αἷ ῥά τε πάντας  
 ἀνθρώπους θέλγουσιν, ὅτις σφεας εἰσαφίκηται. 40  
 ὅς τις αἰδρεῖῃ πελάσῃ καὶ φθόγγον ἀκούσῃ  
 Σειρήνων, τῷ δ' οὐ τι γυνὴ καὶ νήπια τέκνα  
 οἴκαδε νοστήσαντι παράσταται οὐδὲ γάννυνται,  
 ἀλλὰ τε Σειρήνες λιγυρῇ θέλγουσιν ἀοιδῇ  
 ἦμεναι ἐν λειμῶνι, πολὺς δ' ἄμφ' ὅστεόφιν θῖς 45  
 ἀνδρῶν πυθομένων, περὶ δὲ ῥινοὶ μινύθουσι.  
 ἀλλὰ παρεξέλααν, ἐπὶ δ' οὐατ' ἀλείψαι ἐταίρων  
 κηρὸν δεψήσας μελιηδέα, μή τις ἀκούσῃ  
 τῶν ἄλλων· ἀτὰρ αὐτὸς ἀκουέμεν αἷ κ' ἐθέλῃσθα,  
 δησάντων σ' ἐν νηὶ θοῇ χειράς τε πόδας τε 50  
 ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω,

men die but once. Nay, come, eat food and drink wine here this whole day through; but at the coming of Dawn ye shall set sail, and I will point out the way and declare to you each thing, in order that ye may not suffer pain and woes through wretched ill-contriving either by sea or on land.'

"So she spoke, and our proud hearts consented. So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. But when the sun set and darkness came on, they lay down to rest beside the stern cables of the ship; but Circe took me by the hand, and leading me apart from my dear comrades, made me to sit, and herself lay down close at hand and asked me all the tale. And I told her all in due order. Then queenly Circe spoke to me and said:

"All these things have thus found an end; but do thou hearken as I shall tell thee, and a god shall himself bring it to thy mind. To the Sirens first shalt thou come, who beguile all men whosoever comes to them. Whoso in ignorance draws near to them and hears the Sirens' voice, he nevermore returns, that his wife and little children may stand at his side rejoicing, but the Sirens beguile him with their clear-toned song, as they sit in a meadow, and about them is a great heap of bones of mouldering men, and round the bones the skin is shrivelling. But do thou row past them, and anoint the ears of thy comrades with sweet wax, which thou hast kneaded, lest any of the rest may hear. But if thou thyself hast a will to listen, let them bind thee in the swift ship hand and foot upright in the step of the mast, and let the ropes be made fast at the ends to the mast itself,



## HOMER

ὄφρα κε τερπόμενος ὅπ' ἀκούσης Σειρήνοιν.  
 εἰ δέ κε λίσσῃαι ἐτάρους λῦσαί τε κελεύης,  
 οἱ δέ σ' ἔτι πλεόνεσσι τότ' ἐν δεσμοῖσι διδέντων. 55  
 αὐτὰρ ἐπὴν δὴ τάς γε παρέξ ἐλάσωσιν ἐταῖροι,  
 ἔνθα τοι οὐκέτ' ἔπειτα διηνεκέως ἀγορεύσω,  
 ὅπποτέρη δὴ τοι ὁδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς  
 θυμῷ βουλεύειν· ἐρέω δέ τοι ἀμφοτέρωθεν.  
 ἔνθεν μὲν γὰρ πέτραι ἐπηρεφές, προτὶ δ' αὐτὰς  
 κῦμα μέγα ῥοχθεῖ κυανώπιδος Ἀμφιτρίτης· 60  
 Πλαγκτὰς δὴ τοι τάς γε θεοὶ μάκαρες καλέουσι.  
 τῇ μὲν τ' οὐδὲ ποτητὰ παρέρχεται οὐδὲ πέλειαι  
 τρήρωνες, ταί τ' ἀμβροσίην Διὶ πατρὶ φέρουσιν,  
 ἀλλὰ τε καὶ τῶν αἰὲν ἀφαιρεῖται λῖς πέτρη·  
 ἀλλ' ἄλλην ἐνίησι πατὴρ ἐναρίθμιον εἶναι. 65  
 τῇ δ' οὐ πῶ τις νηὺς φύγεν ἀνδρῶν, ἥ τις ἵκηται,  
 ἀλλὰ θ' ὁμοῦ πίνακάς τε νεῶν καὶ σώματα φωτῶν  
 κύμαθ' ἄλως φορέουσι πυρός τ' ὀλοοῖο θύελλαι.  
 οἷη δὲ κείνη γε παρέπλω ποντοπόρος νηὺς,  
 Ἀργῶ πᾶσι μέλουσα, παρ' Αἰήταο πλέουσα. 70  
 καὶ νῦ κε τὴν ἔνθ' ὦκα βάλεν μεγάλας ποτὶ πέτρας,  
 ἀλλ' ἥρην παρέπεμψεν, ἐπεὶ φίλος ἦεν Ἰήσων.  
 "Οἱ δὲ δὺν σκόπελοι ὁ μὲν οὐρανὸν εὐρὺν ἰκάνει  
 ὀξείῃ κορυφῇ, νεφέλη δέ μιν ἀμφιβέβηκε  
 κυανέη· τὸ μὲν οὐ ποτ' ἐρωεῖ, οὐδέ ποτ' αἶθρη 75  
 κείνου ἔχει κορυφὴν οὔτ' ἐν θέρει οὔτ' ἐν ὀπώρῃ.  
 οὐδέ κεν ἀμβαίῃ βροτὸς ἀνὴρ οὐδ' ἐπιβαίῃ,  
 οὐδ' εἴ οἱ χεῖρές τε ἐείκοσι καὶ πόδες εἴεν·  
 πέτρη γὰρ λῖς ἐστι, περιξέστη ἐικυῖα.

that with delight thou mayest listen to the voice of the two Sirens. And if thou shalt implore and bid thy comrades to loose thee, then let them bind thee with yet more bonds. But when thy comrades shall have rowed past these, thereafter I shall not fully say on which side thy course is to lie, but do thou thyself ponder it in mind, and I will tell thee of both ways. For on the one hand are beetling crags, and against them roars the great wave of dark-eyed Amphitrite; the Planctae<sup>1</sup> do the blessed gods call these. Thereby not even winged things may pass, no, not the timorous doves that bear ambrosia to father Zeus, but the smooth rock ever snatches away one even of these, and the father sends in another to make up the tale. And thereby has no ship of men ever yet escaped that has come thither, but the planks of ships and bodies of men are whirled confusedly by the waves of the sea and the blasts of baneful fire. One seafaring ship alone has passed thereby, that Argo famed of all, on her voyage from Aetes, and even her the wave would speedily have dashed there against the great crags, had not Here sent her through, for that Jason was dear to her.

“Now on the other path are two cliffs, one of which reaches with its sharp peak to the broad heaven, and a dark cloud surrounds it. This never melts away, nor does clear sky ever surround that peak in summer or in harvest time. No mortal man could scale it or set foot upon the top, not though he had twenty hands and feet; for the rock is smooth, as if it were polished. And in

<sup>1</sup> i.e. “the wandering,” or, perhaps, “the clashing, rocks.”

μέσσω δ' ἐν σκοπέλῳ ἔστι σπέος ἡρωειδές, 80  
 πρὸς ζόφον εἰς Ἑρεβος τετραμμένον, ἧ περ ἂν ὑμεῖς  
 νῆα παρὰ γλαφυρὴν ἰθύνετε, φαίδιμ' Ὀδυσσεῦ.  
 οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζήϊος ἀνὴρ  
 τόξῳ οἰστεύσας κοῖλον σπέος εἰσαφίκοιτο.  
 ἔνθα δ' ἐνὶ Σκύλλῃ ναίει δεινὸν λελακυῖα. 85  
 τῆς ἧ τοι φωνὴ μὲν ὅση σκύλακος νεογιλῆς  
 γίγνεται, αὐτὴ δ' αὐτε πέλωρ κακόν· οὐδέ κέ τίς μιν  
 γηθήσειεν ἰδὼν, οὐδ' εἰ θεὸς ἀντιάσειεν.  
 τῆς ἧ τοι πόδες εἰσὶ δυνώδεκα πάντες ἄωροι,  
 ἕξ δέ τέ οἱ δειραὶ περιμήκεες, ἐν δὲ ἐκάστη 90  
 σμερδαλέη κεφαλὴ, ἐν δὲ τρίστοιχοι ὀδόντες  
 πυκνοὶ καὶ θαμέες, πλεῖοι μέλανος θανάτοιο.  
 μέσση μὲν τε κατὰ σπείους κοίλοιο δέδυκεν,  
 ἔξω δ' ἐξίσχει κεφαλὰς δεινοῖο βερέθρου,  
 αὐτοῦ δ' ἰχθυῖα, σκόπελον περιμαιμώωσα, 95  
 δελφῖνάς τε κύνας τε, καὶ εἴ ποθι μείζον ἔλῃσι  
 κῆτος, ἃ μυρία βόσκει ἀγάστονος Ἀμφιτρίτη.  
 τῇ δ' οὐ πώ ποτε ναῦται ἀκήριοι εὐχετόωνται  
 παρφυγέειν σὺν νηί· φέρει δέ τε κρατὶ ἐκάστῳ  
 φῶτ' ἐξαρχάξασα νεὸς κυανοπρώροιο. 100  
 “Τὸν δ' ἕτερον σκόπελον χθαμαλώτερον ὄψει,  
 Ὀδυσσεῦ.  
 πλησίον ἀλλήλων· καὶ κεν διοῖστευσεας.  
 τῷ δ' ἐν ἔρινεὸς ἔστι μέγας, φύλλοισι τεθηλῶς·  
 τῷ δ' ὑπὸ δῖα Χάρυβδις ἀναροιβδεῖ μέλαν ὕδωρ.  
 τρεῖς μὲν γάρ τ' ἀνίσιν ἐπ' ἡματι, τρεῖς δ' ἀναροιβδεῖ 105  
 δεινόν· μὴ σύ γε κεῖθι τύχοις, ὅτε ροιβδήσειεν·  
 οὐ γάρ κεν ῥύσαιτό σ' ὑπέκ κακοῦ οὐδ' ἐνοσίχθων.  
 ἀλλὰ μάλα Σκύλλης σκοπέλῳ πεπλημένος ὥκα

the midst of the cliff is a dim cave, turned to the West, toward Erebus, even where you shall steer your hollow ship, glorious Odysseus. Not even a man of might could shoot an arrow from the hollow ship so as to reach into that vaulted cave. Therein dwells Scylla, yelping terribly. Her voice is indeed but as the voice of a new-born whelp, but she herself is an evil monster, nor would anyone be glad at sight of her, no, not though it were a god that met her. Verily she has twelve feet, all misshapen,<sup>1</sup> and six necks, exceeding long, and on each one an awful head, and therein three rows of teeth, thick and close, and full of black death. Up to her middle she is hidden in the hollow cave, but she holds her head out beyond the dread chasm, and fishes there, eagerly searching around the rock for dolphins and sea-dogs and whatever greater beast she may haply catch, such creatures as deep-moaning Amphitrite rears in multitudes past counting. By her no sailors yet may boast that they have fled unscathed in their ship, for with each head she carries off a man, snatching him from the dark-prowed ship.

“But the other cliff, thou wilt note, Odysseus, is lower—they are close to each other; thou couldst even shoot an arrow across—and on it is a great fig tree with rich foliage, but beneath this divine Charybdis sucks down the black water. Thrice a day she belches it forth, and thrice she sucks it down terribly. Mayest thou not be there when she sucks it down, for no one could save thee from ruin, no, not the Earth-shaker. Nay, draw

<sup>1</sup> The word is a doubtful one. Others render, “dangling down.”

νῆα παρέξ ἐλάαν, ἐπεὶ ἡ πολὺ φέρτερόν ἐστιν  
 ἐξ ἐτάρους ἐν νηὶ ποθήμεναι ἢ ἅμα πάντας. 110  
 “Ὡς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος<sup>1</sup> προσέειπον·  
 ‘Εἰ δ’ ἄγε δὴ μοι τοῦτο, θεά, νημερτὲς ἐνίσπες,  
 εἴ πως τὴν ὁλοὴν μὲν ὑπεκπροφύγοιμι Χάρυβδιν,  
 τὴν δέ κ’ ἀμυναίμην, ὅτε μοι σίνοιτό γ’ ἐταίρους.’  
 “Ὡς ἐφάμην, ἡ δ’ αὐτίκ’ ἀμείβετο διὰ θεάων. 115  
 ‘Σχέτλιε, καὶ δὴ αὖ τοι πολεμῆια ἔργα μέμηλε  
 καὶ πόνος· οὐδὲ θεοῖσιν ὑπείξεται ἀθανάτοισιν;  
 ἡ δέ τοι οὐ θνητὴ, ἀλλ’ ἀθάνατον κακὸν ἐστι,  
 δεινὸν τ’ ἀργαλέον τε καὶ ἄγριον οὐδὲ μαχητόν·  
 οὐδέ τις ἔστ’ ἀλκή· φυγέειν κάρτιστον ἀπ’ αὐτῆς. 120  
 ἦν γὰρ δηθύνησθα κορυσσόμενος παρὰ πέτρῃ,  
 δαίδω, μὴ σ’ ἐξαὐτίς ἐφορμηθεῖσα κίχῃσι  
 τόσσησιν κεφαλῇσι, τόσους δ’ ἐκ φῶτας ἔλῃται.  
 ἀλλὰ μάλα σφοδρῶς ἐλάαν, βωστρεῖν δὲ Κράταιν,  
 μητέρα τῆς Σκύλλης, ἣ μιν τέκε πῆμα βροτοῖσιν. 125  
 ἣ μιν ἔπειτ’ ἀποπαύσει ἐς ὕστερον ὄρμηθῆναι.  
 “Θρινακίην δ’ ἐς νῆσον ἀφίξεται· ἔνθα δὲ πολλὰ  
 βόσκοντ’ Ἡελίοιο βόες καὶ ἱφια μῆλα,  
 ἑπτὰ βοῶν ἀγέλαι, τόσα δ’ οἰῶν πῶεα καλά,  
 πεντήκοντα δ’ ἕκαστα. γόνος δ’ οὐ γίγνεται αὐτῶν, 130  
 οὐδέ ποτε φθινύθουσι. θεαὶ δ’ ἐπιποιμένες εἰσὶν,  
 νύμφαι ἐνπλόκαμοι, Φαέθουσά τε Λαμπετίη τε,  
 ἃς τέκεν Ἡελίῳ Ὑπερίονι διὰ Νέαιρα.  
 τὰς μὲν ἄρα θρέψασα τεκοῦσά τε πότνια μήτηρ  
 Θρινακίην ἐς νῆσον ἀπόκισε τηλόθι ναίειν, 135  
 μῆλα φυλασσέμεναι πατρώια καὶ ἔλικας βοῦς.  
 τὰς εἰ μὲν κ’ ἀσινέας ἐάας νόστου τε μέδῃαι,  
 ἣ τ’ ἂν ἔτ’ εἰς Ἰθάκην κακὰ περ πάσχοντες ἴκοισθε·

<sup>1</sup> ἀμειβόμενος : ἀντιζόμενος.

very close to Scylla's cliff, and drive thy ship past quickly; for it is better far to mourn six comrades in thy ship than all together.'

"So she spoke, but I made answer and said: 'Come, I pray thee, goddess, tell me this thing truly, if in any wise I might escape from fell Charybdis, and ward off that other, when she works harm to my comrades.'

"So I spoke, and the beautiful goddess answered and said: 'Rash man, lo, now again thy heart is set on the deeds of war and on toil. Wilt thou not yield even to the immortal gods? She is not mortal, but an immortal bane, dread, and dire, and fierce, and not to be fought with; there is no defence; to flee from her is bravest. For if thou tarriest to arm thyself by the cliff, I fear lest she may again dart forth and attack thee with as many heads and seize as many men as before. Nay, row past with all thy might, and call upon Crataeis, the mother of Scylla, who bore her for a bane to mortals. Then will she keep her from darting forth again.

"'And thou wilt come to the isle Thrinacia. There in great numbers feed the kine of Helios and his goodly flocks, seven herds of kine and as many fair flocks of sheep, and fifty in each. These bear no young, nor do they ever die, and goddesses are their shepherds, fair-tressed nymphs, Phaethusa and Lampetie, whom beautiful Neaera bore to Helios Hyperion. These their honoured mother, when she had borne and reared them, sent to the isle Thrinacia to dwell afar, and keep the flocks of their father and his sleek kine. If thou leavest these unharmed and heedest thy homeward way, verily ye may yet reach Ithaca, though in evil

εἰ δέ κε σῖνхай, τότε τοι τεκμαίρομ' ὄλεθρον,  
νῆί τε καὶ ἐτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξης,  
ὄψ' ἐ κακῶς νεῖαι, ὀλέσας ἅπο πάντας ἐταίρους.'

“Ὡς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἡώς.

ἡ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε δῖα θεάων·  
αὐτὰρ ἐγὼν ἐπὶ νῆα κιὼν ὤτρυνον ἐταίρους  
αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι·  
οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον.  
ἑξῆς δ' ἐζόμενοι πολλὴν ἄλα τύπτον ἐρετμοῖς.<sup>1</sup>

ἡμῖν δ' αὖ κατόπισθε νεὸς κυανοπρώριοι  
ἴκμενον οὖρον ἱεὶ πλησίστιον, ἐσθλὸν ἐταῖρον,  
Κίρκη ἐυπλόκαμος, δεινὴ θεὸς αὐδήεσσα.

αὐτίκα δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα  
ἤμεθα· τὴν δ' ἄνεμός τε κυβερνήτης τ' ἵθυνε.

“Δὴ τότε ἐγὼν ἐτάροισι μετηύδων ἀχνύμενος κῆρ·

“ὦ φίλοι, οὐ γὰρ χρὴ ἔνα ἴδμεναι οὐδὲ δύο οἴους

θέσφαθ' ἃ μοι Κίρκη μυθήσατο, δῖα θεάων·

ἀλλ' ἐρέω μὲν ἐγὼν, ἵνα εἰδότες ἢ κε θάνωμεν

ἢ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγοιμεν.

Σειρήνων μὲν πρῶτον ἀνώγει θεσπεσιῶν

φθόγγον ἀλεύασθαι καὶ λειμῶν' ἀνθεμόεντα.

οἶον ἔμ' ἠνώγει ὅπ' ἀκουέμεν· ἀλλὰ με δεσμῷ

δήσατ' ἐν ἀργαλέῳ, ὅφρ' ἔμπεδον αὐτόθι μίμνω,

ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω.

εἰ δέ κε λίσσωμαι ὑμέας λῦσαί τε κελεύω,

ὑμεῖς δὲ πλεόνεσσι τότε ἐν δεσμοῖσι πιέζειν.'

<sup>1</sup> Line 147 is omitted in most MSS.

plight. But if thou harmest them, then I foretell ruin for thy ship and for thy comrades, and even if thou shalt thyself escape, late shalt thou come home and in evil case, after losing all thy comrades.'

"So she spoke, and presently came golden-throned Dawn. Then the beautiful goddess departed up the island, but I went to the ship and roused my comrades themselves to embark and to loose the stern cables. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars. And for our aid in the wake of our dark-prowed ship a fair wind that filled the sail, a goodly comrade, was sent by fair-tressed Circe, dread goddess of human speech. So when we had straightway made fast all the tackling throughout the ship we sat down, but the wind and the helmsman guided the ship.

"Then verily I spoke among my comrades, grieved at heart: 'Friends, since it is not right that one or two alone should know the oracles that Circe, the beautiful goddess, told me, therefore will I tell them, in order that knowing them we may either die or, shunning death and fate, escape. First she bade us avoid the voice of the wondrous Sirens, and their flowery meadow. Me alone she bade to listen to their voice; but do ye bind me with grievous bonds, that I may abide fast where I am, upright in the step of the mast, and let the ropes be made fast at the ends to the mast itself; and if I implore and bid you to loose me, then do ye tie me fast with yet more bonds.'



“Ἡ τοι ἐγὼ τὰ ἕκαστα λέγων ἐτάροισι πίφαισκον  
 τόφρα δὲ καρπαλίμως ἐξίκετο νηὺς ἐνεργῆς 166  
 νῆσον Σειρήνοιον· ἔπειγε γὰρ οὖρος ἀπήμων.  
 αὐτίκ’ ἔπειτ’ ἄνεμος μὲν ἐπαύσατο ἡδὲ γαλήνη  
 ἔπλετο νηνεμία, κοίμησε δὲ κύματα δαίμων.  
 ἀνστάντες δ’ ἔταροι νεὸς ἰστία μηρύσαντο 170  
 καὶ τὰ μὲν ἐν νηὶ γλαφυρῇ θέσαν,<sup>1</sup> οἱ δ’ ἐπ’ ἐρετμὰ  
 ἐζόμενοι λεύκαινον ὕδωρ ξεστῆς ἐλίττησιν.  
 αὐτὰρ ἐγὼ κηροῖο μέγαν τροχὸν ὀξεί χαλκῷ  
 τυτθὰ διατμήξας χερσὶ στιβαρῇσι πίεζον·  
 αἶψα δ’ ἰαίνεται κηρός, ἐπεὶ κέλετο μεγάλη ἱς 175  
 Ἡελίου τ’ αὐγῇ Ὑπεριονίδαο ἄνακτος·  
 ἐξείης δ’ ἐτάροισιν ἐπ’ οὐατα πᾶσιν ἄλειψα.  
 οἱ δ’ ἐν νηὶ μ’ ἔδησαν ὁμοῦ χεῖράς τε πόδας τε  
 ὀρθὸν ἐν ἰστοπέδῃ, ἐκ δ’ αὐτοῦ πείρατ’ ἀνήπτων·  
 αὐτοὶ δ’ ἐζόμενοι πολὴν ἄλα τύπτων ἐρετμοῖς. 180  
 ἀλλ’ ὅτε τόσσον ἀπῆμεν ὅσον<sup>2</sup> τε γέγωνε βοήσας,  
 ῥίμφα διώκοντες, τὰς δ’ οὐ λάθεν ὠκύαλος νηὺς  
 ἐγγύθεν ὀρнуμένη, λιγυρὴν δ’ ἔντυνον αἰοιδὴν·  
 “Δεῦρ’ ἄγ’ ἰὼν, πολύαιν’ Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,  
 νῆα κατάστησον, ἵνα νωιτέρην ὅπ’ ἀκούσῃς. 185  
 οὐ γάρ πώ τις τῇδε παρήλασε νηὶ μελαίνῃ,  
 πρὶν γ’ ἡμέων μελίγηρυν ἀπὸ στομάτων ὅπ’ ἀκοῦσαι,  
 ἀλλ’ ὃ γε τερψάμενος νεῖται καὶ πλείονα εἰδώς.  
 ἴδμεν γάρ τοι πάνθ’ ὅσ’ ἐνὶ Τροίῃ εὐρείῃ

<sup>1</sup> θέσαν : βάλλον.

<sup>2</sup> ἀπῆμεν ὅσον : ἀπῆν ὅσσον.

## THE ODYSSEY, XII. 165-189

"Thus I rehearsed all these things and told them to my comrades. Meanwhile the well-built ship speedily came to the isle of the two Sirens, for a fair and gentle wind bore her on. Then presently the wind ceased and there was a windless calm, and a god lulled the waves to sleep. But my comrades rose up and furled the sail and stowed it in the hollow ship, and thereafter sat at the oars and made the water white with their polished oars of fir. But I with my sharp sword cut into small bits a great round cake of wax, and kneaded it with my strong hands, and soon the wax grew warm, forced by the strong pressure and the rays of the lord Helios Hyperion.<sup>1</sup> Then I anointed with this the ears of all my comrades in turn; and they bound me in the ship hand and foot, upright in the step of the mast, and made the ropes fast at the ends to the mast itself; and themselves sitting down smote the grey sea with their oars. But when we were as far distant as a man can make himself heard when he shouts, driving swiftly on our way, the Sirens failed not to note the swift ship as it drew near, and they raised their clear-toned song:

"Come hither, as thou farest, renowned Odysseus, great glory of the Achaeans; stay thy ship that thou mayest listen to the voice of us two. For never yet has any man rowed past this isle in his black ship until he has heard the sweet voice from our lips. Nay, he has joy of it, and goes his way a wiser man. For we know all the toils that in wide Troy the

<sup>1</sup> This rendering takes *ἡπείριον* to be an equivalent of *ἡπείριον*. If it be regarded as a patronymic, this passage is out of harmony with others.

Ἄργεῖοι Τρῳῆς τε θεῶν ἰότητι μόγησαν, 190  
 ἴδμεν δ', ὅσσα γένηται ἐπὶ χθονὶ πουλυβοτείρῃ.  
 “ὦς φάσαν ἰεῖσαι ὅπα κάλλιμον· αὐτὰρ ἐμὸν κῆρ  
 ἦθελ' ἀκούμεναι, λῦσαί τ' ἐκέλευον ἑταίρους  
 ὀφρύσι νευστάζων· οἱ δὲ προπεσόντες ἔρεσσον.  
 αὐτίκα δ' ἀνστάντες Περιμήδης Εὐρύλοχός τε 195  
 πλείοσί μ' ἐν δεσμοῖσι δέον μᾶλλον τε πῖεζον.  
 αὐτὰρ ἐπεὶ δὴ τὰς γε παρήλασαν, οὐδ' ἔτ' ἔπειτα  
 φθογγῆς Σειρήνων ἠκούομεν οὐδέ τ' αἰοιδῆς,  
 αἰψ' ἀπὸ κηρὸν ἔλοντο ἐμοὶ ἐρίηρες ἑταῖροι,  
 ὃν σφιν ἐπ' ὥσιν ἄλειψ', ἐμέ τ' ἐκ δεσμῶν ἀνέλυσαν. 200  
 “Ἄλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, αὐτίκ' ἔπειτα  
 καπνὸν καὶ μέγα κύμα ἴδον καὶ δοῦπον ἄκουσα.  
 τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπατα' ἐρετμά,  
 βόμβησαν δ' ἄρα πάντα κατὰ ῥόον· ἔσχετο δ' αὐτοῦ  
 νηῦς, ἐπεὶ οὐκέτ' ἐρετμὰ προήκεα χερσὶν ἔπειγον. 205  
 αὐτὰρ ἐγὼ διὰ νηὸς ἰὼν ὤτρυνον ἑταίρους  
 μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·  
 “ὦ φίλοι, οὐ γάρ πώ τι κακῶν ἀδαήμονές εἰμεν·  
 οὐ μὲν δὴ τόδε μείζον ἔπει<sup>1</sup> κακόν, ἢ ὅτε Κύκλωψ  
 εἴλει ἐνὶ σπῇ γλαφυρῷ κρατερῇφι βίηφιν· 210  
 ἀλλὰ καὶ ἔνθεν ἐμῇ ἀρετῇ, βουλῇ τε νοῶ τε,  
 ἐκφύγομεν, καὶ πού τῶνδε μνήσεσθαι οἶω.  
 νῦν δ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.  
 ὑμεῖς μὲν κώπησιν ἀλὸς ῥηγμῖνα βαθεῖαν  
 τύπτετε κληίδεσσιν ἐφήμενοι, αἶ κέ ποθι Ζεὺς 215  
 δώῃ τόνδε γ' ὄλεθρον ὑπεκφυγέειν καὶ ἀλύξαι·  
 σοὶ δέ, κυβερνήθ', ὧδ' ἐπιτέλλομαι· ἀλλ' ἐνὶ θυμῷ

<sup>1</sup> ἔπει : ἐπι : ἔχει Zenodotus.

Argives and Trojans endured through the will of the gods, and we know all things that come to pass upon the fruitful earth.'

"So they spoke, sending forth their beautiful voice, and my heart was fain to listen, and I bade my comrades loose me, nodding to them with my brows; but they fell to their oars and rowed on. And presently Perimedes and Eurylochos arose and bound me with yet more bonds and drew them tighter. But when they had rowed past the Sirens, and we could no more hear their voice or their song, then straightway my trusty comrades took away the wax with which I had anointed their ears and loosed me from my bonds.

"But when we had left the island, I presently saw smoke and a great billow, and heard a booming. Then from the hands of my men in their terror the oars flew, and splashed one and all in the swirl, and the ship stood still where it was, when they no longer plied with their hands the tapering oars. But I went through the ship and cheered my men with gentle words, coming up to each man in turn:

"'Friends, hitherto we have been in no wise ignorant of sorrow; surely this evil that besets us now is no greater than when the Cyclops penned us in his hollow cave by brutal strength; yet even thence we made our escape through my valour and counsel and wit; these dangers, too, methinks we shall some day remember. But now come, as I bid, let us all obey. Do you keep your seats on the benches and smite with your oars the deep surf of the sea, in the hope that Zeus may grant us to escape and avoid this death. And to thee, steersman, I give this command, and do thou lay it to

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βάλλευ, ἐπεὶ νηὸς γλαφυρῆς οἰήια νωμάς.  
 τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔεργε  
 νῆα, σὺ δὲ σκοπέλου ἐπιμαίεο, μή σε λάθῃσι 220  
 κείσ' ἐξορμήσασα καὶ ἐς κακὸν ἄμμε βάλησθα.'

“Ὡς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο.  
 Σκύλλην δ' οὐκέτ' ἐμυθεόμην, ἄπρηκτον ἀνίην,  
 μή πῶς μοι δείσαντες ἀπολλήξειαν ἐταῖροι  
 εἰρεσίης, ἐντὸς δὲ πυκάζοιεν σφέας αὐτούς. 225  
 καὶ τότε δὴ Κίρκης μὲν ἐφημοσύνης ἀλεγεινῆς  
 λανθανόμην, ἐπεὶ οὐ τί μ' ἀνώγει θωρήσσεσθαι·  
 αὐτὰρ ἐγὼ καταδὺς κλυτὰ τεύχεα καὶ δύο δοῦρε  
 μάκρ' ἐν χερσὶν ἔλῶν εἰς ἵκρια νηὸς ἔβαινον  
 πρῶρης· ἔνθεν γάρ μιν ἐδέγμην πρῶτα φανεῖσθαι 230  
 Σκύλλην πετραίην, ἣ μοι φέρε πῆμ' ἐτάροισιν.  
 οὐδέ πη ἀθρήσαι δυνάμην, ἔκαμον δέ μοι ὅσσε  
 πάντη παπταίνοντι πρὸς ἡεροειδέα πέτρην.

“Ἡμεῖς μὲν στεινωπὸν ἀνεπλέομεν γοόωντες·  
 ἔνθεν μὲν Σκύλλη, ἐτέρωθι δὲ δῖα Χάρυβδις 235  
 δεινὸν ἀνερροίβδησε θαλάσσης ἄλμυρὸν ὕδωρ.  
 ἦ τοι ὅτ' ἐξεμέσειε, λέβης ὥς ἐν πυρὶ πολλῷ  
 πᾶσ' ἀναμορμύρεσκε κυκωμένη, ὑψόσε δ' ἄχνη  
 ἄκροισι σκοπέλοισιν ἐπ' ἀμφοτέροισιν ἐπιπτεν·  
 ἀλλ' ὅτ' ἀναβρόξειε θαλάσσης ἄλμυρὸν ὕδωρ, 240  
 πᾶσ' ἔντοσθε φίνεσκε κυκωμένη, ἀμφὶ δὲ πέτρῃ  
 δεινὸν ἐβεβρύχει, ὑπένερθε δὲ γαῖα φάνεσκε  
 ψάμμῳ κυανέῃ· τοὺς δὲ χλωρὸν δέος ἦρει.  
 ἡμεῖς μὲν πρὸς τὴν ἴδομεν δείσαντες ὄλεθρον·  
 τόφρα δέ μοι Σκύλλη γλαφυρῆς ἐκ νηὸς ἐταίρους 245  
 ἐξ ἔλεθ', οἱ χερσὶν τε βίηφί τε φέρτατοι ἦσαν.

heart, since thou wieldest the steering oar of the hollow ship. From this smoke and surf keep the ship well away and hug the cliff, lest, ere thou know it, the ship swerve off to the other side and thou cast us into destruction.'

"So I spoke, and they quickly hearkened to my words. But of Scylla I went not on to speak, a cureless bane, lest haply my comrades, seized with fear, should cease from rowing and huddle together in the hold. Then verily I forgot the hard command of Circe, whereas she bade me in no wise to arm myself; but when I had put on my glorious armour and grasped in my hand two long spears, I went to the fore-deck of the ship, whence I deemed that Scylla of the rock would first be seen, who was to bring ruin upon my comrades. But nowhere could I descry her, and my eyes grew weary as I gazed everywhere toward the misty rock.

"We then sailed on up the narrow strait with wailing. For on one side lay Scylla and on the other divine Charybdis terribly sucked down the salt water of the sea. Verily whenever she belched it forth, like a cauldron on a great fire she would seethe and bubble in utter turmoil, and high over head the spray would fall on the tops of both the cliffs. But as often as she sucked down the salt water of the sea, within she could all be seen in utter turmoil, and round about the rock roared terribly, while beneath the earth appeared black with sand; and pale fear seized my men. So we looked toward her and feared destruction; but meanwhile Scylla seized from out the hollow ship six of my comrades who were the best in strength and in might. Turning my eyes to

σκεψάμενος δ' ἐς νῆα θοὴν ἅμα καὶ μεθ' ἑταίρους  
 ἤδη τῶν ἐνόησα πόδας καὶ χεῖρας ὑπερθεῖν  
 ὑψόσ' αἰερομένων· ἐμὲ δὲ φθέγγοντο καλεῦντες  
 ἐξονομακλήδην, τότε γ' ὕστατον, ἀχνύμενοι κῆρ. 250  
 ὥς δ' ὅτ' ἐπὶ προβόλῳ ἀλιεὺς περιμήκει ῥάβδῳ  
 ἰχθύσι τοῖς ὀλίγοισι δόλον κατὰ εἶδατα βάλλων  
 ἐς πόντον προΐησι βοὸς κέρας ἀγραῦλοιο,  
 ἀσπαίροντα δ' ἔπειτα λαβὼν ἔρριψε θύραζε,  
 ὥς οἱ γ' ἀσπαίροντες αἶεροντο προτὶ πέτρας· 255  
 αὐτοῦ δ' εἰνὶ θύρῃσι κατήσθιε κεκληγῶτας  
 χεῖρας ἐμοὶ ὀρέγοντας ἐν αἰνῇ δημοτῇτι·  
 οἴκτιστον δὴ κείνο ἐμοῖς ἴδον ὀφθαλμοῖσι  
 πάντων, ὅσος ἐμόγησα πόρους ἄλως ἐξερεεῖνων.  
 “Αὐτὰρ ἐπεὶ πέτρας φύγομεν δεινὴν τε Χάρυβδιν 260  
 Σκύλλην τ', αὐτίκ' ἔπειτα θεοῦ ἐς ἀμύμονα νῆσον  
 ἰκόμεθ'· ἔνθα δ' ἔσαν καλαὶ βόες εὐρυμέτωποι,  
 πολλὰ δὲ ἴφια μῆλ' Ὑπερίονος Ἡελίοιο.  
 δὴ τότε ἔγὼν ἔτι πόντῳ ἑὼν ἐν νηὶ μελαίνῃ  
 μυκηθμοῦ τ' ἤκουσα βοῶν αὐλιζομενάων 265  
 οἰῶν τε βληχὴν· καί μοι ἔπος ἔμπεσε θυμῷ  
 μάντης ἀλαοῦ, Θηβαίου Τειρεσίαο,  
 Κίρκης τ' Αἰαΐης, ἣ μοι μάλα πόλλ' ἐπέτελλε  
 νῆσον ἀλεύασθαι τερψιμβρότου Ἡελίοιο.  
 δὴ τότε ἔγὼν ἐτάροισι μετηγύδων ἀχνύμενος κῆρ· 270  
 “Κέκλυτέ μεν μύθων κακὰ περ πάσχοντες ἑταῖροι,  
 ὄφρ' ὑμῖν εἴπω μαντήια Τειρεσίαο  
 Κίρκης τ' Αἰαΐης, ἣ μοι μάλα πόλλ' ἐπέτελλε  
 νῆσον ἀλεύασθαι τερψιμβρότου Ἡελίοιο·

<sup>1</sup> Or, possibly, “to find my men.”

<sup>2</sup> Three views are held regarding this obscure passage: (1) that the poet refers to spearing, or “hooking,” fish with

the swift ship and to the company of my men,<sup>1</sup> even then I noted above me their feet and hands as they were raised aloft. To me they cried aloud, calling upon me by name for that last time in anguish of heart. And as a fisher on a jutting rock, when he casts in his baits as a snare to the little fishes, with his long pole lets down into the sea the horn of an ox of the steading,<sup>2</sup> and then as he catches a fish flings it writhing ashore, even so were they drawn writhing up towards the cliffs. Then at her doors she devoured them shrieking and stretching out their hands toward me in their awful death-struggle. Most piteous did mine eyes behold that thing of all that I bore while I explored the paths of the sea.

"Now when we had escaped the rocks, and dread Charybdis and Scylla, presently then we came to the goodly island of the god, where were the fair kine, broad of brow, and the many goodly flocks of Helios Hyperion. Then while I was still out at sea in my black ship, I heard the lowing of the cattle that were being stalled and the bleating of the sheep, and upon my mind fell the words of the blind seer, Theban Teiresias, and of Aeaean Circe, who very straitly charged me to shun the island of Helios, who gives joy to mortals. Then verily I spoke among my comrades, grieved at heart :

"Hear my words, comrades, for all your evil plight, that I may tell you the oracles of Teiresias and of Aeaean Circe, who very straitly charged me to shun the island of Helios, who gives joy to

a pole tipped with bone (it will be noticed that there is no mention of a line) ; (2) that a bit of hollow, tube-like bone was slipped over the line just above the hook to prevent its being bitten through ; and (3) that the bone was really an artificial bait (see Haskins in *Journ. Philol.* xix. 238 ff.).



ἔνθα γὰρ αἰνότατον κακὸν ἔμμεναι ἄμμιν ἔφασκεν. 275  
ἀλλὰ παρέξ τὴν νῆσον ἐλαύνετε νῆα μέλαιναν·

“Ὡς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ.  
αὐτίκα δ' Εὐρύλοχος στυγερῶ μ' ἡμείβετο μύθῳ·

“Σχέτλιός εἰς, Ὀδυσεῦ· περί τοι μένος, οὐδέ τι γυῖα  
κάμνεις· ἦ ῥά νυ σοί γε σιδήρεα πάντα τέτυκται, 280

ὅς ῥ' ἐτάρους καμάτῳ ἀδηκότας ἡδὲ καὶ ὕπνῳ  
οὐκ ἑάας γαίης ἐπιβήμεναι, ἔνθα κεν αὐτε  
νῆσῳ ἐν ἀμφιρύτῃ λαρὸν τετυκοίμεθα δόρπον,  
ἀλλ' αὐτως διὰ νύκτα θοὴν ἀλάλησθαι ἄνωγας  
νῆσου ἀποπλαγχθέντας ἐν ἡεροειδέϊ πόντῳ. 285

ἐκ νυκτῶν δ' ἄνεμοι χαλεποί, δηλήματα νηῶν,  
γίγνονται· πῇ κέν τις ὑπεκφύγοι αἰπὺν ὄλεθρον,  
ἦν πῶς ἐξαπίνης ἔλθῃ ἀνέμοιο θύελλα,  
ἦ Νότου ἦ Ζεφύροιο δυσσαέος, οἳ τε μάλιστα  
νῆα διαρραίουσι θεῶν ἀέκητι ἀνάκτων. 290

ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ  
δόρπον θ' ὀπλισόμεσθα θοῇ παρὰ νηὶ μένοντες,  
ἡώθεν δ' ἀναβάντες ἐνήσομεν εὐρέϊ πόντῳ·

“Ὡς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἑταῖροι.  
καὶ τότε δὴ γίγνωσκον ὃ δὴ κακὰ μῆδετο δαίμων, 295  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

“Εὐρύλοχ', ἦ μάλα δὴ με βιάζετε μῦνον ἔοντα.  
ἀλλ' ἄγε νῦν μοι πάντες ὁμόσσετε καρτερὸν ὄρκον·  
εἴ κέ τι ν' ἡὲ βοῶν ἀγέλην ἢ πῶν μέγ' οἰῶν  
εὖρωμεν, μή πού τις ἀτασθαλίῃσι κακῇσιν 300  
ἢ βοῦν ἢέ τι μῆλον ἀποκτάνῃ· ἀλλὰ ἔκηλοι  
ἐσθίετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη·

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mortals ; for there, she said, was our most terrible bane. Nay, row the black ship out past the island.'

"So I spoke, but their spirit was broken within them, and straightway Eurylochus answered me with hateful words :

"'Hardy art thou, Odysseus ; thou hast strength beyond that of other men and thy limbs never grow weary. Verily thou art wholly wrought of iron, seeing that thou sufferest not thy comrades, worn out with toil and drowsiness, to set foot on shore, where on this sea-girt isle we might once more make ready a savoury supper ; but thou biddest us even as we are to wander on through the swift night, driven away from the island over the misty deep. It is from the night that fierce winds are born, wreckers of ships. How could one escape utter destruction, if haply there should suddenly come a blast of the South Wind or the blustering West Wind, which oftenest wreck ships in despite of the sovereign gods ? Nay, verily for this time let us yield to black night and make ready our supper, remaining by the swift ship, and in the morning we will go aboard, and put out into the broad sea.'

"So spoke Eurylochus, and the rest of my comrades gave assent. Then verily I knew that some god was assuredly devising ill, and I spoke and addressed him with winged words :

"'Eurylochus, verily ye constrain me, who stand alone. But come now, do ye all swear to me a mighty oath, to the end that, if we haply find a herd of kine or a great flock of sheep, no man may slay either cow or sheep in the blind folly of his mind ; but be content to eat the food which immortal Circe gave.'

# HOMER

“Ὡς ἐφάμην, οἳ δ' αὐτίκ' ἀπώμνουν, ὥς ἐκέλευεν.  
 αὐτὰρ ἔπει ῥ' ὁμοσάν τε τελευτήσαν τε τὸν ὄρκον,  
 στήσαμεν ἐν λιμένι γλαφυρῷ ἐνεργέα νῆα 305  
 ἄγχ' ὕδατος γλυκεροῖο, καὶ ἐξαπέβησαν ἑταῖροι  
 νηὸς, ἔπειτα δὲ δόρπον ἐπισταμένως τετύκοντο.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 μνησάμενοι δὴ ἔπειτα φίλους ἔκλαιον ἑταίρους,  
 οὓς ἔφαγε Σκύλλη γλαφυρῆς ἐκ νηὸς ἐλοῦσα· 310  
 κλαιόντεσσι δὲ τοῖσιν ἐπήλυθε νήδυμος ὕπνος.  
 ἦμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει,  
 ὦρσεν ἐπὶ ζαῆν ἄνεμον νεφεληγερέτα Ζεὺς  
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε  
 γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ. 315  
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 νῆα μὲν ὠρμίσαμεν κοῖλον σπέος εἰσερύσαντες.  
 ἔνθα δ' ἔσαν νυμφέων καλοὶ χοροὶ ἠδὲ θόωκοι  
 καὶ τότε ἔγων ἀγορὴν θέμενος μετὰ μῦθον<sup>1</sup> ἔειπον·  
 “ὦ φίλοι, ἐν γὰρ νηὶ θοῇ βρώσις τε πόσις τε 320  
 ἔστιν, τῶν δὲ βοῶν ἀπεχώμεθα, μή τι πάθωμεν·  
 δεινοῦ γὰρ θεοῦ αἶδε βόες καὶ ἵφια μῆλα,  
 Ἥελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.”  
 “ὦς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ.  
 μῆνα δὲ πάντ' ἄλληκτος ἄη Νότος, οὐδέ τις ἄλλος 325  
 γίγνεται ἔπειτ' ἀνέμων εἰ μὴ Εὐρὸς τε Νότος τε.  
 “Οἳ δ' ἦος μὲν σῖτον ἔχον καὶ οἶνον ἐρυθρόν,  
 τόφρα βοῶν ἀπέχοντο λιλαιόμενοι βιότοιο.  
 ἀλλ' ὅτε δὴ νηὸς ἐξέφθιτο ἥια πάντα,

<sup>1</sup> μῦθον : πᾶσιν

"So I spoke, and they straightway swore that they would not, even as I bade them. But when they had sworn and made an end of the oath, we moored our well-built ship in the hollow harbour near a spring of sweet water, and my comrades went forth from the ship and skilfully made ready their supper. But when they had put from them the desire of food and drink, then they fell to weeping, as they remembered their dear comrades whom Scylla had snatched from out the hollow ship and devoured; and sweet sleep came upon them as they wept. But when it was the third watch of the night, and the stars had turned their course, Zeus, the cloud-gatherer, roused against us a fierce wind with a wondrous tempest, and hid with clouds the land and sea alike, and night rushed down from heaven. And as soon as early Dawn appeared, the rosy-fingered, we dragged our ship, and made her fast in a hollow cave, where were the fair dancing-floors and seats of the nymphs. Then I called my men together and spoke among them:

" 'Friends, in our swift ship is meat and drink; let us therefore keep our hands from those kine lest we come to harm, for these are the cows and goodly sheep of a dread god, even of Helios, who oversees all things and overhears all things.'

"So I spoke, and their proud hearts consented. Then for a full month the South Wind blew unceasingly, nor did any other wind arise except the East and the South.

"Now so long as my men had grain and red wine they kept their hands from the kine, for they were eager to save their lives.<sup>1</sup> But when all the stores

<sup>1</sup> Some prefer to render "though pining for livelihood"; but the meaning seems fixed by xxiv. 534 f.

καὶ δὴ ἄγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκη, 330  
 ἰχθύς ὄρνιθάς τε, φίλας δ' τι χεῖρας ἵκοιτο,  
 γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός·  
 δὴ τότε ἐγὼν ἀνὰ νῆσον ἀπέστιχον, ὄφρα θεοῖσιν  
 εὐξαίμην, εἴ τίς μοι ὁδὸν φήνειε νέεσθαι.

ἀλλ' ὅτε δὴ διὰ νήσου ἰὼν ἤλυξα ἑταίρους, 335  
 χεῖρας νιψάμενος, ὅθ' ἐπὶ σκέπας ἦν ἀνέμοιο,  
 ἡρώμην πάντεσσι θεοῖς οἱ Ὀλυμπον ἔχουσιν·  
 οἱ δ' ἄρα μοι γλυκὺν ὕπνον ἐπὶ βλεφάροισιν ἔχευαν.  
 Εὐρύλοχος δ' ἐτάροισι κακῆς ἐξήρχετο βουλῆς·

“Κέκλυτέ μεν μύθων κακά περ πάσχοντες ἑταῖροι.  
 πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσι, 341  
 λιμῷ δ' οἴκτιστον θανέειν καὶ πότμον ἐπισπεῖν.  
 ἀλλ' ἄγετ', Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας  
 ῥέξομεν ἀθανάτοισι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.  
 εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα, πατρίδα γαῖαν, 345  
 αἰψά κεν Ἡελίῳ Ὑπερίονι πῖονα νηὸν  
 τεύξομεν, ἐν δέ κε θεῖμεν ἀγάλματα πολλὰ καὶ ἐσθλά.  
 εἰ δὲ χολωσάμενός τι βοῶν ὀρθοκραιράων  
 νῆ' ἐθέλῃ ὀλέσαι, ἐπὶ δ' ἔσπωνται θεοὶ ἄλλοι,  
 βούλομ' ἄπαξ πρὸς κύμα χανὼν ἀπὸ θυμὸν ὀλέσσαι, 350  
 ἢ δηθὰ στρεύγεσθαι ἐὼν ἐν νήσῳ ἐρήμῃ.”

“Ὡς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἑταῖροι.  
 αὐτίκα δ' Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας  
 ἐγγύθεν, οὐ γὰρ τῇλε νεὸς κυανοπρώροιο  
 βοσκέσκονθ' ἔλικες καλαὶ βόες εὐρυμέτωποι, 355  
 τὰς δὲ περίστησάν τε<sup>1</sup> καὶ εὐχετόωντο θεοῖσιν,  
 φύλλα δρεψάμενοι τέρενα δρυὸς ὑψικόμοιο·

<sup>1</sup> περίστησάν τε Bekker: περιστήσαντο MSS.

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had been consumed from out the ship, and now they must needs roam about in search of game, fishes, and fowl, and whatever might come to their hands—fishing with bent hooks, for hunger pinched their bellies—then I went apart up the island that I might pray to the gods in the hope that one of them might show me a way to go. And when, as I went through the island, I had got away from my comrades, I washed my hands in a place where there was shelter from the wind, and prayed to all the gods that hold Olympus; but they shed sweet sleep upon my eyelids. And meanwhile Eurylochus began to give evil counsel to my comrades:

“‘Hear my words, comrades, for all your evil plight. All forms of death are hateful to wretched mortals, but to die of hunger, and so meet one’s doom, is the most pitiful. Nay, come, let us drive off the best of the kine of Helios and offer sacrifice to the immortals who hold broad heaven. And if we ever reach Ithaca, our native land, we will straightway build a rich temple to Helios Hyperion and put therein many goodly offerings. And if haply he be wroth at all because of his straight-horned kine, and be minded to destroy our ship, and the other gods consent, rather would I lose my life once for all with a gulp at the wave, than pine slowly away in a desert isle.’

“So spoke Eurylochus, and the rest of my comrades gave assent. Straightway they drove off the best of the kine of Helios from near at hand, for not far from the dark-prowed ship were grazing the fair, sleek kine, broad of brow. Around these, then, they stood and made prayer to the gods, plucking the tender leaves from off a high-crested oak;<sup>1</sup> for

<sup>1</sup> The green leaves were to serve as a substitute for the barley grains ordinarily used in sacrifice.

# HOMER

οὐ γὰρ ἔχον κρὶ λευκὸν ἐνσσέλμου ἐπὶ νηός.  
 αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ ἔσφαξαν καὶ ἔδειραν,  
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 360  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.  
 οὐδ' εἶχον μέθῃ λείψαι ἐπ' αἰθομένοις ἱεροῖσιν,  
 ἀλλ' ὕδατι σπένδοντες ἐπώπτων ἔγκατα πάντα.  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχνα πάσαντο,  
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν. 365  
 καὶ τότε μοι βλεφάρων ἐξέσσυτο νήδυμος ὕπνος,  
 βῆν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.  
 ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,  
 καὶ τότε με κνίσῃς ἀμφήλυθεν ἡδὺς αὐτμή.  
 οἰμῶξας δὲ θεοῖσι μέγ' <sup>1</sup> ἀθανάτοισι γεγώνευν. 370  
 “ ‘Ζεῦ πάτερ ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἔόντες,  
 ἦ με μάλ' εἰς ἄτην κοιμήσατε νηλεῖ ὕπνῳ.  
 οἱ δ' ἔταροι μέγα ἔργον ἐμητίσαντο μένοντες.’  
 “ ‘Ὠκέα δ' Ἡελίῳ Ἵπερίονι ἄγγελος ἦλθε  
 Λαμπετίῃ τανύπεπλος, ὃ οἱ βόας ἔκταμεν ἡμεῖς. 375  
 αὐτίκα δ' ἀθανάτοισι μετηύδα χωόμενος κῆρ·  
 “ ‘Ζεῦ πάτερ ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἔόντες,  
 τίσαι δὴ ἐτάρους Λαερτιάδεω Ὀδυσῆος,  
 οἳ μιν βοὺς ἔκτειναν ὑπέρβιον, ἦσιν ἐγὼ γε  
 χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόεντα, 380  
 ἡδ' ὁπότ' ἄψ' ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτραποίμην.  
 εἰ δέ μοι οὐ τίσουσιν βοῶν ἐπιεικέ' ἀμοιβήν,  
 δύσομαι εἰς Αἶδαο καὶ ἐν νεκύεσσι φαείνῳ.’  
 “ Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 ‘Ἡέλι', ἦ τοι μὲν σὺ μετ' ἀθανάτοισι φάεινε 385

<sup>1</sup> μέγ' Bekker : μετ' MSS.

they had no white barley on board the well-benched ship. Now when they had prayed and had cut the throats of the kine and flayed them, they cut out the thigh-pieces and covered them with a double layer of fat and laid raw flesh upon them. They had no wine to pour over the blazing sacrifice, but they made libations with water, and roasted all the entrails over the fire. Now when the thighs were wholly burned and they had tasted the inner parts, they cut up the rest and spitted it. Then it was that sweet sleep fled from my eyelids, and I went my way to the swift ship and the shore of the sea. But when, as I went, I drew near to the curved ship, then verily the hot savour of the fat was wafted about me, and I groaned and cried aloud to the immortal gods:

“‘Father Zeus and ye other blessed gods that are for ever, verily it was for my ruin that ye lulled me in pitiless sleep, while my comrades remaining behind have contrived a monstrous deed.’

“Swiftly then to Helios Hyperion came Lampetie of the long robes, bearing tidings that we had slain his kine; and straightway he spoke among the immortals, wroth at heart:

“‘Father Zeus and ye other blessed gods that are for ever, take vengeance now on the comrades of Odysseus, son of Laertes, who have insolently slain my kine, in which I ever took delight, when I went toward the starry heaven and when I turned back again to earth from heaven. If they do not pay me fit atonement for the kine I will go down to Hades and shine among the dead.’

“Then Zeus, the cloud-gatherer, answered him and said: ‘Helios, do thou verily shine on among the



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καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν  
τῶν δέ κ' ἐγὼ τάχα νῆα θοὴν ἀργῇτι κεραυνῷ  
τυτθὰ βαλὼν κεῖσσαιμι μέσῳ ἐνὶ οἴνοπι πόντῳ.

“ Ταῦτα δ' ἐγὼν ἤκουσα Καλυψοῦς ἠυκόμοιο·  
ἢ δ' ἔφη Ἑρμείας διακτόρου αὐτὴ ἀκοῦσαι.<sup>1</sup> 390

“ Αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,  
νεῖκεον ἄλλοθεν ἄλλον ἐπισταδόν, οὐδέ τι μῆχος  
εὐρέμεναι δυνάμεσθα, βόες δ' ἀποτέθνασαν ἤδη.  
τοῖσιν δ' αὐτίκ' ἔπειτα θεοὶ τέραα προῦφαινον·  
εἶρπον μὲν ῥινοί, κρέα δ' ἄμφ' ὀβελοῖσι μεμύκει, 395  
ὀπταλέα τε καὶ ὠμά, βοῶν δ' ὥς γίγνεται φωνή.

“ Ἐξῆμαρ μὲν ἔπειτα ἐμοὶ ἐρίηρες ἐταῖροι  
δαίνυντ' Ἥελίοιο βοῶν ἐλάσαντες ἀρίστας·  
ἀλλ' ὅτε δὴ ἔβδομον ἡμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,  
καὶ τότ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο λαίλαπι θύων, 400  
ἡμεῖς δ' αἰψ' ἀναβάντες ἐνήκαμεν εὐρεῖ πόντῳ,  
ἰστὸν στησάμενοι ἀνά θ' ἰστία λεύκ' ἐρύσαντες.

“ Ἄλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη  
φαίνεται γαῖαν, ἀλλ' οὐρανὸς ἠδὲ θάλασσα,  
δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων 405  
νῆος ὑπερ γλαφυρῆς, ἥχλυσε δὲ πόντος ὑπ' αὐτῆς.  
ἢ δ' ἔθει οὐ μάλα πολλὸν ἐπὶ χρόνον· αἰψὰ γὰρ ἦλθε  
κεκληγῶς Ζέφυρος μεγάλη σὺν λαίλαπι θύων,  
ἰστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θύελλα  
ἀμφοτέρους· ἰστὸς δ' ὀπίσω πέσεν, ὅπλα τε πάντα 410  
εἰς ἄντλον κατέχυνθ'. ὁ δ' ἄρα πρυμνῇ ἐνὶ νηὶ  
πλήξε κυβερνήτῳ κεφαλὴν, σὺν δ' ὅστέ' ἄραξε  
πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἄρ' ἀρνευτῇρι ἔοικώς

<sup>1</sup> Lines 374–90 were rejected by Aristarchus.

immortals and among mortal men upon the earth, the giver of grain. As for these men I will soon smite their swift ship with my bright thunder-bolt, and shatter it to pieces in the midst of the wine-dark sea.'

"This I heard from fair-haired Calypso, and she said that she herself had heard it from the messenger Hermes.

"But when I had come down to the ship and to the sea I upbraided my men, coming up to each in turn, but we could find no remedy—the kine were already dead. For my men, then, the gods straightway shewed forth portents. The hides crawled, the flesh, both roast and raw, bellowed upon the spits, and there was a lowing as of kine.

"For six days, then, my trusty comrades feasted on the best of the kine of Helios which they had driven off. But when Zeus, the son of Cronos, brought upon us the seventh day, then the wind ceased to blow tempestuously, and we straightway went on board, and put out into the broad sea when we had set up the mast and hoisted the white sail.

"But when we had left that island and no other land appeared, but only sky and sea, then verily the son of Cronos set a black cloud above the hollow ship, and the sea grew dark beneath it. She ran on for no long time, for straightway came the shrieking West Wind, blowing with a furious tempest, and the blast of the wind snapped both the fore-stays of the mast, so that the mast fell backward and all its tackling was strewn in the bilge. On the stern of the ship the mast struck the head of the pilot and crushed all the bones of his skull together, and like

κάππεσ' ἀπ' ἰκριόφιν, λίπε δ' ὅστέα θυμὸς ἀγήνωρ.  
 Ζεὺς δ' ἄμυδις βρόντησε καὶ ἔμβαλε νηὶ κεραυνόν· 415  
 ἢ δ' ἐλελίχθη πᾶσα Διὸς πληγεῖσα κεραυνῶ,  
 ἐν δὲ θεεῖου πλήτο, πέσον δ' ἐκ νηὸς ἐταῖροι.  
 οἱ δὲ κορώνησιν ἵκελοι περὶ νῆα μέλαιναν  
 κύμασιν ἐμφορέοντο, θεὸς δ' ἀποαίνυτο νόστον.  
 αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων, ὄφρ' ἀπὸ τοίχους 420  
 λῦσε κλύδων τρόπιος, τὴν δὲ ψιλὴν φέρε κύμα,  
 ἐκ δὲ οἱ ἰστὸν ἄραξε ποτὶ τρόπιν. αὐτὰρ ἐπ' αὐτῷ  
 ἐπίτονος βέβλητο, βοὸς ῥινοῖο τετευχώς·  
 τῷ ῥ' ἄμφω συνέεργον, ὁμοῦ τρόπιν ἠδὲ καὶ ἰστόν,  
 ἐξόμενος δ' ἐπὶ τοῖς φερόμην ὀλοοῖς ἀνέμοισιν. 425  
 “Ἐνθ' ἦ τοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων,  
 ἦλθε δ' ἐπὶ Νότος ὦκα, φέρων ἐμῷ ἄλγεα θυμῷ,  
 ὄφρ' ἔτι τὴν ὀλοὴν ἀναμετρήσαιμι Χάρυβδιν.  
 παννύχιος φερόμην, ἅμα δ' ἠελίῳ ἀνιόντι  
 ἦλθον ἐπὶ Σκύλλης σκόπελον δεινὴν τε Χάρυβδιν. 430  
 ἢ μὲν ἀνερροίβδησε θαλάσσης ἄλμυρὸν ὕδωρ·  
 αὐτὰρ ἐγὼ ποτὶ μακρὸν ἐρινεδὸν ὑψός' ἀερθεῖς,  
 τῷ προσφὺς ἐχόμεν ὥς νυκτερίς. οὐδέ πη εἶχον  
 οὔτε στηρίζαι ποσὶν ἔμπεδον οὔτ' ἐπιβῆναι·  
 ῥίζαι γὰρ ἐκὰς εἶχον,<sup>1</sup> ἀπήωροι δ' ἔσαν ὄζοι, 435  
 μακροὶ τε μεγάλοι τε, κατεσκίαον δὲ Χάρυβδιν.  
 νωλεμέως δ' ἐχόμεν, ὄφρ' ἐξεμέσειεν ὀπίσσω  
 ἰστὸν καὶ τρόπιν αὐτίς· ἐελδομένῳ δέ μοι ἦλθον  
 ὄψ'. ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορήθηεν ἀνέστη  
 κρίνων νείκεα πολλὰ δικαζομένων αἰζηῶν, 440  
 τῆμος δὴ τά γε δοῦρα Χαρύβδιος ἐξεφαάνθη.

<sup>1</sup> εἶχον: ἦσαν.

a diver he fell from the deck and his proud spirit left his bones. Therewith Zeus thundered and hurled his bolt upon the ship, and she quivered from stem to stern, smitten by the bolt of Zeus, and was filled with sulphurous smoke, and my comrades fell from out the ship. Like sea-crows they were borne on the waves about the black ship, and the god took from them their returning. But I kept pacing up and down the ship till the surge tore the sides from the keel, and the wave bore her on dismantled and snapped the mast off at the keel; but over the mast had been flung the back-stay fashioned of ox-hide; with this I lashed the two together, both keel and mast, and sitting on these was borne by the direful winds.

“Then verily the West Wind ceased to blow tempestuously, and swiftly the South Wind came, bringing sorrow to my heart, that I might traverse again the way to baneful Charybdis. All night long was I borne, and at the rising of the sun I came to the cliff of Scylla and to dread Charybdis. She verily sucked down the salt water of the sea, but I, springing up to the tall fig-tree, laid hold of it, and clung to it like a bat. Yet I could in no wise plant my feet firmly or climb upon the tree, for its roots spread far below and its branches hung out of reach above, long and great, and overshadowed Charybdis. There I clung steadfastly until she should vomit forth mast and keel again, and to my joy they came at length. At the hour when a man rises from the assembly for his supper, one that decides the many quarrels of young men that seek judgment, even at that hour those spars appeared from out Charybdis. And I let

ἦκα δ' ἐγὼ καθύπερθε πόδας καὶ χεῖρε φέρεσθαι,  
 μέσσω δ' ἐνδούπησα παρέξ περιμήκεα δούρα,  
 ἐξόμενος δ' ἐπὶ τοῖσι διήρεσα χερσὶν ἐμῇσι.  
 Σκύλλην δ' οὐκέτ' ἔασε πατὴρ ἀνδρῶν τε θεῶν τε 445  
 εἰσιδέειν· οὐ γάρ κεν ὑπέκφυγον αἰπὺν ὄλεθρον.<sup>1</sup>

“Ἐνθεν δ' ἐννήμαρ φερόμην, δεκάτῃ δέ με νυκτὶ  
 νῆσον ἐς Ὀγυγίην πέλασαν θεοί, ἔνθα Καλυψὼ  
 ναίει ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα,  
 ἥ μ' ἐφίλει τ' ἐκόμει τε. τί τοι τάδε μυθολογεύω; 450  
 ἤδη γάρ τοι χθιζὸς ἐμυθεόμην ἐνὶ οἴκῳ  
 σοί τε καὶ ἰφθίμῃ ἀλόχῳ· ἐχθρὸν δέ μοι ἐστὶν  
 αὐτὶς ἀριζήλως εἰρημένα μυθολογεύειν.”

<sup>1</sup> Lines 445 f. were rejected in antiquity.

## THE ODYSSEY, XII. 442-453

go hands and feet from above and plunged down into the waters out beyond the long spars, and sitting on these I rowed onward with my hands. But as for Scylla, the father of gods and men did not suffer her again to catch sight of me, else should I never have escaped utter destruction.

“Thence for nine days was I borne, and on the tenth night the gods brought me to Ogygia, where the fair-tressed Calypso dwells, dread goddess of human speech, who gave me welcome and tendance. But why should I tell thee this tale? For it was but yesterday that I told it in thy hall to thyself and to thy noble wife. It is an irksome thing, meseems, to tell again a plain-told tale.”

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## HOMER THE ODYSSEY II





*Homer*

# HOMER

## THE ODYSSEY

WITH AN ENGLISH TRANSLATION BY

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IN TWO VOLUMES

II



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# HOMER'S ODYSSEY

**VOL. II.**

**B**

## ΟΔΥΣΣΕΙΑ

### N

Ἦς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,  
κηληθμῷ δ' ἔσχοντο κατὰ μέγαρα σκίοεντα.

τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·

“ὦ Ὀδυσσεῦ, ἐπεὶ ἔκιν' ἐμὸν ποτὶ χαλκοβατὲς δῶ,  
ὑψερεφές, τῷ σ' οὐ τι παλιμπλαγχθέντα γ' οἶω 5  
ἄψ' ἀπονοστήσειν, εἰ καὶ μάλα πολλὰ πέπονθας.

ὑμέων δ' ἀνδρὶ ἐκάστῳ ἐφίεμενος τάδε εἴρω,  
ὅσσοι ἐνὶ μεγάροισι γερούσιον αἶθοπα οἶνον  
αἰεὶ πίνετ' ἐμοῖσιν, ἀκούαζεσθε δ' αἰδοῦ.

εἶματα μὲν δὴ ξείνῳ εὐξέστη ἐνὶ χηλῷ 10  
κεῖται καὶ χρυσὸς πολυδαίδαλος ἄλλα τε πάντα  
δῶρ', ὅσα Φαιήκων βουληφόροι ἐνθάδ' ἔνεικαν·  
ἀλλ' ἄγε οἳ δῶμεν τρίποδα μέγαν ἠδὲ λέβητα  
ἀνδρακάς· ἡμεῖς δ' αὖτε ἀγειρόμενοι κατὰ δῆμον  
τισόμεθ'· ἀργαλέον γὰρ ἓνα προικὸς χαρίσασθαι.” 15

Ἦς ἔφατ' Ἀλκίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος.  
οἳ μὲν κακκεῖοντες ἔβαν οἰκόνδε ἕκαστος,  
ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
νῆαδ' ἐπεσσεύοντο, φέρον δ' εὐήνορα χαλκόν.  
καὶ τὰ μὲν εὖ κατέθηχ' ἱερὸν μένος Ἀλκινόοιο, 20

# THE ODYSSEY

## BOOK XIII

So he spoke, and they were all hushed in silence, and were spellbound throughout the shadowy halls. And Alcinous again answered him, and said :

“Odysseus, since thou hast come to my high-roofed house with floor of brass, thou shalt not, methinks, be driven back, and return with baffled purpose, even though thou hast suffered much. And to each man of you that in my halls are ever wont to drink the flaming wine of the elders, and to listen to the minstrel, I speak, and give this charge. Raiment for the stranger lies already stored in the polished chest, with gold curiously wrought and all the other gifts which the counsellors of the Phaeacians brought hither. But, come now, let us give him a great tripod and a cauldron, each man of us, and we in turn will gather the cost from among the people, and repay ourselves. It were hard for one man to give freely, without requital.”

So spake Alcinous, and his word was pleasing to them. They then went, each man to his house, to take their rest ; but as soon as early Dawn appeared, the rosy-fingered, they hastened to the ship and brought the bronze, that gives strength to men. And the strong and mighty Alcinous went himself



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αὐτὸς ἰὼν διὰ νηὸς ὑπὸ ζυγά, μή τιν' ἑταίρων  
βλάβπτοι ἐλαυνόντων, ὅποτε σπερχοίατ' ἑρετμοῖς.  
οἱ δ' εἰς Ἀλκινόοιο κίον καὶ δαῖτ' ἀλέγυννον.

Τοῖσι δὲ βοῦν ἱέρευσ' ἱερὸν μένος Ἀλκινόοιο  
Ζηνὶ κελαινεφέϊ Κρονίδῃ, ὃς πᾶσιν ἀνάσσει. 25

μῆρα δὲ κῆαντες δαίνυντ' ἔρικυδέα δαῖτα  
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδός,  
Δημόδοκος, λαοῖσι τετιμένος. αὐτὰρ Ὀδυσσεὺς  
πολλὰ πρὸς ἥελιον κεφαλὴν τρέπε παμφανόωντα,  
δύναι ἐπειγόμενος· δὴ γὰρ μενέαινε νέεσθαι. 30

ὥς δ' ὅτ' ἀνὴρ δόρποιο λιλαίεται, ᾧ τε πανῆμαρ  
νειὸν ἀν' ἔλκητον βόε οἶνοπε πηκτὸν ἄροτρον·  
ἀσπασίως δ' ἄρα τῷ κατέδου φάος ἡελίοιο  
δόρπον ἐποίχεσθαι, βλάβεται δέ τε γούνατ' ἰόντι·  
ὥς Ὀδυσῇ ἀσπαστὸν ἔδου φάος ἡελίοιο. 35

αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα,  
Ἀλκινόφ δὲ μάλιστα πιφασκόμενος φάτο μῦθον·

“ Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,  
πέμπετέ με σπείσαντες ἀπήμονα, χαίρετε δ' αὐτοί·  
ἤδη γὰρ τετέλεσται ἅ μοι φίλος ἤθελε θυμός,  
πομπή καὶ φίλα δῶρα, τά μοι θεοὶ Οὐρανίωνες 40  
ὄλβια ποιήσειαν· ἀμύμονα δ' οἴκοι ἄκοιτιν  
νοστήσας εὖροιμι σὺν ἀρτεμέεσσι φίλοισιν.  
ὕμεῖς δ' αὖθι μένοντες ἐϋφραίνοιτε γυναῖκας  
κουριδίας καὶ τέκνα· θεοὶ δ' ἀρετὴν ὀπάσειαν 45  
παντοίην, καὶ μή τι κακὸν μεταδήμιον εἴῃ.”

throughout the ship, and carefully stowed the gifts beneath the benches, that they might not hinder any of the crew at their rowing, when they busily plied the oars. Then they went to the house of Alcinous, and prepared a feast.

And for them the strong and mighty Alcinous sacrificed a bull to Zeus, son of Cronos, god of the dark clouds, who is lord of all. Then, when they had burned the thigh-pieces, they feasted a glorious feast, and made merry, and among them the divine minstrel Demodocus, held in honour by the people, sang to the lyre. But Odysseus would ever turn his head toward the blazing sun, eager to see it set, for verily he was eager to return home. And as a man longs for supper, for whom all day long a yoke of wine-dark oxen has drawn the jointed plough through fallow land, and gladly for him does the light of the sun sink, that he may busy him with his supper, and his knees grow weary as he goes; even so gladly for Odysseus did the light of the sun sink. Straightway then he spoke among the Phaeacians, lovers of the oar, and to Alcinous above all he declared his word, and said:

“Lord Alcinous, renowned above all men, pour libations now, and send ye me on my way in peace; and yourselves too—Farewell! For now all that my heart desired has been brought to pass: a convoy, and gifts of friendship. May the gods of heaven bless them to me, and on my return may I find in my home my peerless wife with those I love unscathed; and may you again, remaining here, make glad your wedded wives and children; and may the gods grant you prosperity of every sort, and may no evil come upon your people.”

“Ὡς ἔφαθ’, οἳ δ’ ἄρα πάντες ἐπήνεον ἠδ’ ἐκέλευον  
πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ἔειπεν.

καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο·

“ Ποντόνοε, κρητῆρα κερασσάμενος μέθην νεῖμον 50  
πᾶσιν ἀνὰ μέγαρον, ὅφρ’ εὐξάμενοι Διὶ πατρὶ  
τὸν ξεῖνον πέμπωμεν ἐὴν ἐς πατρίδα γαῖαν.”

“Ὡς φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα,  
νώμησεν δ’ ἄρα πᾶσιν ἐπισταδόν· οἳ δὲ θεοῖσιν 55  
ἔσπεισαν μακάρεσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,  
αὐτόθεν ἐξ ἐδρέων. ἀνὰ δ’ ἴστατο δῖος Ὀδυσσεύς,  
Ἀρήτη δ’ ἐν χειρὶ τίθει δέπας ἀμφικύπελλον,  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ Χαῖρέ μοι, ὦ βασίλεια, διαμπερές, εἰς ὃ κε γῆρας 60  
ἔλθῃ καὶ θάνατος, τά τ’ ἐπ’ ἀνθρώποισι πέλονται  
αὐτὰρ ἐγὼ νέομαι· σὺ δὲ τέρπεο τῷδ’ ἐνὶ οἴκῳ  
παισὶ τε καὶ λαοῖσι καὶ Ἀλκινόῳ βασιλῇ.”

“Ὡς εἰπὼν ὑπὲρ οὐδὸν ἐβήσετο δῖος Ὀδυσσεύς,  
τῷ δ’ ἅμα κήρυκα προῖει μένος Ἀλκινόοιο, 65  
ἡγεῖσθαι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης·  
Ἀρήτη δ’ ἄρα οἳ δμῶας ἅμ’ ἔπεμπε γυναῖκας,  
τὴν μὲν φᾶρος ἔχουσιν εὐπλυννὲς ἠδὲ χιτῶνα,  
τὴν δ’ ἐτέρην χηλὸν πυκινὴν ἅμ’ ὅπασσε κομίζειν·  
ἢ δ’ ἄλλη σῖτόν τ’ ἔφερεν καὶ οἶνον ἐρυθρόν.

Αὐτὰρ ἐπεὶ ῥ’ ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν, 70  
αἶψα τά γ’ ἐν νηὶ γλαφυρῇ πομπῆς ἀγαυοὶ  
δεξάμενοι κατέθεντο, πόσιν καὶ βρῶσιν ἅπασαν·  
καδ δ’ ἄρ’ Ὀδυσσῇ στόρεσαν ῥῆγός τε λίνον τε  
νηὸς ἐπ’ ἱκριόφιν γλαφυρῆς, ἵνα νήγρετον εὖδοι,  
πρύμνης· ἂν δὲ καὶ αὐτὸς ἐβήσετο καὶ κατέλεκτο 75

## THE ODYSSEY, XIII. 47-75

So he spoke, and they all praised his words, and bade send the stranger on his way, since he had spoken fittingly. Then the mighty Alcinous spoke to the herald, saying: "Pontonous, mix the bowl, and serve out wine to all in the hall, in order that, when we have made prayer to father Zeus, we may send forth the stranger to his own native land."

So he spoke, and Pontonous mixed the honey-hearted wine and served out to all, coming up to each in turn; and they poured libations to the blessed gods, who hold broad heaven, from where they sat. But goodly Odysseus arose, and placed in the hand of Arete the two-handled cup, and spoke, and addressed her with winged words:

"Fare thee well, O queen, throughout all the years, till old age and death come, which are the lot of mortals. As for me, I go my way, but do thou in this house have joy of thy children and thy people and Alcinous the king."

So the goodly Odysseus spake and passed over the threshold. And with him the mighty Alcinous sent forth a herald to lead him to the swift ship and the shore of the sea. And Arete sent with him slave women, one bearing a newly washed cloak and a tunic, and another again she bade follow to bear the strong chest, and yet another bore bread and red wine.

But when they had come down to the ship and to the sea, straightway the lordly youths that were his escort took these things, and stowed them in the hollow ship, even all the food and drink. Then for Odysseus they spread a rug and a linen sheet on the deck of the hollow ship at the stern, that he might sleep soundly; and he too went aboard,

σιγῇ· τοὶ δὲ καθίζον ἐπὶ κληῖσιν ἕκαστοι  
 κόσμῳ, πείσμα δ' ἔλυσαν ἀπὸ τρητοῖο λίθοιο.  
 εὖθ' οἱ ἀνακλινθέντες ἀνερρίπτουν ἄλα πηδῶ,  
 καὶ τῷ νήδυμος ὕπνος ἐπὶ βλεφάροισιν ἔπιπτε, 80  
 νήγρετος, ἥδιστος, θανάτῳ ἄγχιστα ἐοικώς.  
 ἢ δ', ὥς τ' ἐν πεδίῳ τετράοροι ἄρσενες ἵπποι,  
 πάντες ἅμ' ὀρμηθέντες ὑπὸ πληγῇσιν ἰμάσθλης,  
 ὑψόσ' ἀειρόμενοι ῥίμῃα πρήσσουσι κέλευθον,  
 ὥς ἄρα τῆς πρύμνῃ μὲν ἀείρετο, κύμα δ' ὀπισθε·  
 πορφύρεον μέγα θύε πολυφλοίσβοιο θαλάσσης. 85  
 ἢ δὲ μάλ' ἀσφαλέως θέεν ἔμπεδον· οὐδέ κεν ἱρηξ  
 κίρκος ὀμαρτήσειεν, ἐλαφρότατος πετεηνῶν.  
 ὥς ἡ ῥίμῃα θεοῦσα θαλάσσης κύματ' ἔταμνεν,  
 ἄνδρα φέρουσα θεοῖς ἐναλίγκια μῆδε' ἔχοντα·  
 ὃς πρὶν μὲν μάλα πολλὰ πάθ' ἄλγεα δν κατὰ θυμὸν 90  
 ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων,  
 δὴ τότε γ' ἀτρέμας εἶδε, λελασμένος ὅσσ' ἐπεπόνθει.  
 Εὖτ' ἀστήρ ὑπερέσχε φαάντατος, ὃς τε μάλιστα  
 ἔρχεται ἀγγέλλων φάος Ἡοῦς ἡριγενείης,  
 τῆμος δὴ νήσῳ προσεπίλνατο ποντοπόρος νηὺς. 95  
 Φόρκυνος δέ τίς ἐστι λιμὴν, ἀλίοιο γέροντος,  
 ἐν δῆμῳ Ἰθάκης· δύο δὲ προβλήτες ἐν αὐτῷ  
 ἀκταὶ ἀπορρῶγες, λιμένος ποτιπεπτηνῖαι,  
 αἳ τ' ἀνέμων σκεπώωσι δυσαίων μέγα κύμα 100  
 ἔκτοθεν· ἐντοσθεν δέ τ' ἄνευ δεσμοῖο μένουσι  
 νῆες ἐϋσσελμοι, ὅτ' ἂν ὄρμου μέτρον ἴκωνται.  
 αὐτὰρ ἐπὶ κρατὸς λιμένος τανύφυλλος ἐλαίη,  
 ἀγχόθι δ' αὐτῆς ἄντρον ἐπήρατον ἡρωεῖδές,  
 ἱρὸν νυμφάων αἰ νηϊάδες καλέονται.

and laid him down in silence. Then they sat down on the benches, each in order, and loosed the hawser from the pierced stone. And as soon as they leaned back, and tossed the brine with their oar-blades, sweet sleep fell upon his eyelids, an unawakening sleep, most sweet, and most like to death. And as on a plain four yoked stallions spring forward all together beneath the strokes of the lash, and leaping on high swiftly accomplish their way, even so the stern of that ship leapt on high, and in her wake the dark wave of the loud-sounding sea foamed mightily, and she sped safely and surely on her way; not even the circling hawk, the swiftest of winged things, could have kept pace with her. Thus she sped on swiftly and clove the waves of the sea, bearing a man the peer of the gods in counsel, one who in time past had suffered many griefs at heart in passing through wars of men and the grievous waves; but now he slept in peace, forgetful of all that he had suffered.

Now when that brightest of stars rose which ever comes to herald the light of early Dawn, even then the seafaring ship drew near to the island.

There is in the land of Ithaca a certain harbour of Phorcys, the old man of the sea, and at its mouth two projecting headlands sheer to seaward, but sloping down on the side toward the harbour. These keep back the great waves raised by heavy winds without, but within the benched ships lie unmoored when they have reached the point of anchorage. At the head of the harbour is a long-leaved olive tree, and near it a pleasant, shadowy cave sacred to the nymphs that are called Naiads. Therein are mixing

ἐν δὲ κρητῆρές τε καὶ ἀμφιφορῆς ἔασιν 105  
 λάϊνοι· ἔνθα δ' ἔπειτα τιθαιβώσσουσι μέλισσαι.  
 ἐν δ' ἴστοι λίθιοι περιμήκεες, ἔνθα τε νύμφαι  
 φάρε' ὑφαίνουσιν ἀλιπόρφυρα, θαῦμα ἰδέσθαι·  
 ἐν δ' ὕδατ' ἀενάοντα. δὴ δέ τέ οἱ θύραι εἰσίν, 110  
 αἱ μὲν πρὸς Βορέαο καταϊβαταὶ ἀνθρώποισιν,  
 αἱ δ' αὖ πρὸς Νότου εἰσὶ θεώτεραι· οὐδέ τι κείνη  
 ἄνδρες ἐσέρχονται, ἀλλ' ἀθανάτων ὁδός ἐστιν.  
 Ἐνθ' οἳ γ' εἰσέλασαν, πρὶν εἰδότες· ἡ μὲν ἔπειτα  
 ἠπειρῶ ἐπέκελσεν, ὅσον τ' ἐπὶ ἡμισυ πάσης,  
 σπερχομένη· τοῖον γὰρ ἐπείγετο χέρσ' ἐρετῶν· 115  
 οἱ δ' ἐκ νηὸς βάντες εὐζύγου ἠπειρόνδε  
 πρῶτον Ὀδυσσῆα γλαφυρῆς ἐκ νηὸς ἄειραν  
 αὐτῷ σύν τε λίνῳ καὶ ῥήγεϊ σιγαλόεντι,  
 καδ' δ' ἄρ' ἐπὶ ψαμάθῳ ἔθεσαν δεδμημένον ὕπνῳ,  
 ἐκ δὲ κτήματ' ἄειραν, ἃ οἱ Φαίηκες ἀγανοὶ 120  
 ὥπασαν οἴκαδ' ἰόντι διὰ μεγάλθυμον Ἀθήνην.  
 καὶ τὰ μὲν οὖν παρὰ πυθμέν' ἐλαίης ἀθρόα θῆκαν  
 ἐκτὸς ὁδοῦ, μή πῶς τις ὁδιτάων ἀνθρώπων,  
 πρὶν γ' Ὀδυσῆ' ἔγρεσθαι, ἐπελθὼν δηλήσαιτο·  
 αὐτοὶ δ' αὐτ' οἰκόνδε πάλιν κίον. οὐδ' ἐνοσίχθων 125  
 λήθετ' ἀπειλάων, τὰς ἀντιθέφ' Ὀδυσῆϊ  
 πρῶτον ἐπηπείλησε, Διὸς δ' ἐξείρετο βουλὴν·  
 “Ζεῦ πάτερ, οὐκέτ' ἔγω γε μετ' ἀθανάτοισι θεοῖσι  
 τιμῆεις ἔσομαι, ὅτε με βροτοὶ οὐ τι τίουσιν,  
 Φαίηκες, τοί πέρ τοι ἐμῆς ἕξ εἰσι γενέθλης. 130  
 καὶ γὰρ νῦν Ὀδυσῆ' ἐφάμην κακὰ πολλὰ παθόντα  
 οἴκαδ' ἐλεύσεσθαι· νόστον δέ οἱ οὐ ποτ' ἀπηύρων  
 πάγχυ, ἐπεὶ σὺ πρῶτον ὑπέσχεο καὶ κατένευσας.

bowls and jars of stone, and there too the bees store honey. And in the cave are long looms of stone, at which the nymphs weave webs of purple dye, a wonder to behold; and therein are also ever-flowing springs. Two doors there are to the cave, one toward the North Wind, by which men go down, but that toward the South Wind is sacred, nor do men enter thereby; it is the way of the immortals.

Here they rowed in, knowing the place of old; and the ship ran full half her length on the shore in her swift course, at such pace was she driven by the arms of the rowers. Then they stepped forth from the benched ship upon the land, and first they lifted Odysseus out of the hollow ship, with the linen sheet and bright rug as they were, and laid him down on the sand, still overpowered by sleep. And they lifted out the goods which the lordly Phaeacians had given him, as he set out for home, through the favour of great-hearted Athene. These they set all together by the trunk of the olive tree, out of the path, lest haply some wayfarer, before Odysseus awoke, might come upon them and spoil them. Then they themselves returned home again. But the Shaker of the Earth did not forget the threats wherewith at the first he had threatened godlike Odysseus, and he thus enquired of the purpose of Zeus:

“Father Zeus, no longer shall I, even I, be held in honour among the immortal gods, seeing that mortals honour me not a whit—even the Phaeacians, who, thou knowest, are of my own lineage. For I but now declared that Odysseus should suffer many woes ere he reached his home, though I did not wholly rob him of his return when once thou hadst promised it and confirmed it with thy nod; yet in



οἱ δ' εὖδοντ' ἐν νηὶ θεῇ ἐπὶ πόντον ἄγοντες  
 κάτθεσαν εἰν Ἰθάκῃ, ἔδοσαν δέ οἱ ἄσπετα<sup>1</sup> δῶρα, 135  
 χαλκόν τε χρυσόν τε ἄλῃς ἐσθῆτά θ' ὑφαντήν,  
 πόλλ', ὅσ' ἂν οὐδέ ποτε Τροίης ἐξήρατ' Ὀδυσσεύς,  
 εἷ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληΐδος αἶσαν."

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 "ᾠ πόποι, ἐννοσίγαι' εὐρυσθενές, οἶον ἔειπες. 140  
 οὐ τί σ' ἀτιμάζουσι θεοί· χαλεπὸν δέ κεν εἴη  
 πρεσβύτατον καὶ ἄριστον ἀτιμίησιν ἰάλλειν.  
 ἀνδρῶν δ' εἷ πέρ τις σε βίῃ καὶ κάρτεϊ εἶκων  
 οὐ τι τίει, σοὶ δ' ἐστὶ καὶ ἐξοπίσω τίσις αἰεί.  
 ἔρξον ὅπως ἐθέλεις καὶ τοι φίλον ἔπλετο θυμῷ." 145

Τὸν δ' ἡμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·  
 "Αἰψά κ' ἐγὼν ἔρξαιμι, κελαινεφές, ὥς ἀγορεύεις·  
 ἀλλὰ σὸν αἰεὶ θυμὸν ὀπίζομαι ἥδ' ἁλεείνω.  
 νῦν αὖ Φαιήκων ἐθέλω περικαλλέα νῆα,  
 ἐκ πομπῆς ἀνιούσαν, ἐν ἡεροειδέϊ πόντῳ 150  
 ῥαῖσαι, ἵν' ἤδη σχῶνται, ἀπολλήξωσι δὲ πομπῆς  
 ἀνθρώπων, μέγα δέ σφιν ὄρος πόλει ἀμφικαλύψαι."

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 "ᾠ πέπον, ὥς μὲν ἐμῷ θυμῷ δοκεῖ εἶναι ἄριστα,  
 ὅπποτε κεν δὴ πάντες ἐλαυνομένην προῖδωνται 155  
 λαοὶ ἀπὸ πτόλιος, θεῖναι λίθον ἐγγύθι γαίης  
 νηὶ θεῇ ἵκελον, ἵνα θαυμάζωσιν ἅπαντες  
 ἄνθρωποι, μέγα δέ σφιν ὄρος πόλει ἀμφικαλύψαι."

Αὐτὰρ ἐπεὶ τό γ' ἄκουσε Ποσειδάων ἐνοσίχθων,  
 βῆ ῥ' ἵμεν ἐς Σχερίην, ὅθι Φαίηκες γεγάασιν. 160  
 ἐνθ' ἔμεν· ἡ δὲ μάλα σχεδὸν ἦλυθε ποντοπόρος νηὺς

<sup>1</sup> ἄσπετα : ἀγλαὰ.

his sleep these men have borne him in a swift ship over the sea and set him down in Ithaca, and have given him gifts past telling, stores of bronze and gold and woven raiment, more than Odysseus would ever have won for himself from Troy, if he had returned unscathed with his due share of the spoil."

Then Zeus, the cloud-gatherer, answered him, and said: "Ah me, thou shaker of the earth, wide of sway, what a thing hast thou said! The gods do thee no dishonour; hard indeed would it be to assail with dishonour our eldest and best. But as for men, if any one, yielding to his might and strength, fails to do thee honour in aught, thou mayest ever take vengeance, even thereafter. Do as thou wilt, and as is thy good pleasure."

Then Poseidon, the earth-shaker, answered him: "Straightway should I have done as thou sayest, thou god of the dark clouds, but I ever dread and avoid thy wrath. But now I am minded to smite the fair ship of the Phaeacians, as she comes back from his convoy on the misty deep, that hereafter they may desist and cease from giving convoy to men, and to fling a great mountain about their city."

Then Zeus, the cloud-gatherer, answered him and said: "Friend, hear what seems best in my sight. When all the people are looking forth from the city upon her as she speeds on her way, then do thou turn her to stone hard by the land—a stone in the shape of a swift ship, that all men may marvel; and do thou fling a great mountain about their city."

Now when Poseidon, the earth-shaker, heard this he went his way to Scheria, where the Phaeacians dwell, and there he waited. And she drew close to shore, the seafaring ship, speeding swiftly on her

ρίμφα διωκομένη· τῆς δὲ σχεδὸν ἦλθ' ἐνοσίχθων,  
ὃς μιν λᾶαν ἔθηκε καὶ ἐρρίζωσεν ἔνερθε  
χειρὶ καταπρηνεὶ ἐλάσας· ὁ δὲ νόσφι βεβήκει.

Οἱ δὲ πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον 165  
Φαίηκες δολιχῆρετμοι, ναυσίκλυτοι ἄνδρες.  
ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

“ὦ μοι, τίς δὴ νῆα θοὴν ἐπέδησ' ἐνὶ πόντῳ  
οἴκαδ' ἐλαυνομένην; καὶ δὴ προῦφαίνεταιο πᾶσα.”

“Ὡς ἄρα τις εἶπεςκε· τὰ δ' οὐκ ἴσαν ὥς ἐτέτυκτο. 170  
τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπεν·

“ὦ πόποι, ἦ μάλα δὴ με παλαίφατα θέσφαθ' ἰκάνει  
πατρὸς ἐμοῦ, ὃς ἔφασκε Ποσειδάων' ἀγάσασθαι  
ἡμῖν, οὐνεκα πομποὶ ἀπήμονές εἰμεν ἀπάντων.  
φῆ ποτὲ Φαιήκων ἀνδρῶν περικαλλέα νῆα, 175  
ἐκ πομπῆς ἀνιούσαν, ἐν ἡεροειδέϊ πόντῳ  
ῥαισέμεναι, μέγα δ' ἡμιν ὄρος πόλει ἀμφικαλύψειν.  
ὥς ἀγόρευ' ὁ γέρων· τὰ δὲ δὴ νῦν πάντα τελείται.  
ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες·  
πομπῆς μὲν παύσασθε βροτῶν, ὅτε κέν τις ἵκηται 180  
ἡμέτερον προτὶ ἄστν· Ποσειδάωνι δὲ ταύρους  
δώδεκα κεκριμένους ἱερεύσομεν, αἳ κ' ἐλεήσῃ,  
μηδ' ἡμῖν περίμηκες ὄρος πόλει ἀμφικαλύψῃ.”

“Ὡς ἔφαθ', οἱ δ' ἔδεισαν, ἐτοιμάσσαντο δὲ ταύρους.  
ὥς οἱ μὲν ῥ' εὐχοντο Ποσειδάωνι ἄνακτι 185  
δήμου Φαιήκων ἡγήτορες ἠδὲ μέδοντες,  
ἑσταότες περὶ βωμόν· ὁ δ' ἔγρετο δῖος Ὀδυσσεὺς  
εὐδων ἐν γαίῃ πατρῴῃ, οὐδέ μιν ἔγνω,  
ἦδη δὴν ἀπεών· περὶ γὰρ θεὸς ἡέρα χεῖε

way. Then near her came the Earth-shaker and turned her to stone, and rooted her fast beneath by a blow of the flat of his hand, and then he was gone.

But they spoke winged words to one another, the Phaeacians of the long oars, men famed for their ships. And thus would one speak, with a glance at his neighbour :

“ Ah me, who has now bound our swift ship on the sea as she sped homeward ? Lo, she was in plain sight.”

So would one of them speak, but they knew not how these things were to be. Then Alcinous addressed their company and said :

“ Lo now, verily the oracles of my father, uttered long ago, have come upon me. He was wont to say that Poseidon was wroth with us because we give safe convoy to all men. He said that some day, as a beautiful ship of the Phaeacians was returning from a convoy over the misty deep, Poseidon would smite her, and would fling a great mountain about our town. So that old man spoke, and lo, now all this is being brought to pass. But now come, as I bid let us all obey. Cease ye to give convoy to mortals, when anyone comes to our city, and let us sacrifice to Poseidon twelve choice bulls, if haply he may take pity, and not fling a lofty mountain about our town.”

So he spoke, and they were seized with fear and made ready the bulls. Thus they were praying to the lord Poseidon, the leaders and counsellors of the land of the Phaeacians, as they stood about the altar, but Odysseus awoke out of his sleep in his native land. Yet he knew it not after his long absence, for about him the goddess had shed a mist, even

Παλλὰς Ἀθηναίη, κούρη Διός, ὄφρα μιν αὐτὸν 190  
 ἄγνωστον τεύξειεν ἑκαστά τε μυθήσαιο,  
 μή μιν πρὶν ἄλοχος γνοίῃ ἀστοί τε φίλοι τε,  
 πρὶν πᾶσαν μνηστῆρας ὑπερβασίην ἀποτίσαι.  
 τοῦνεκ' ἄρ' ἄλλοειδέα φαινέσκετο πάντα ἄνακτι,  
 ἀτραπιτοί τε διηνεκέες λιμένες τε πάνορμοι 195  
 πέτραι τ' ἡλίβατοι καὶ δένδρεα τηλεθώοντα.  
 στή δ' ἄρ' ἀναΐξας καὶ ῥ' εἶσιδε πατρίδα γαῖαν·  
 ὦμωξέν τ' ἄρ' ἔπειτα καὶ ὦ πεπλήγετο μηρῷ  
 χερσὶ καταπρηνέσσ', ὀλοφυρόμενος δ' ἔπος ηὔδα·  
 "ὦ μοι ἐγὼ, τέων αὖτε βροτῶν ἐς γαῖαν ἰκάνω; 200  
 ἦ ῥ' οἷ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι,  
 ἦε φιλόξεinoι, καὶ σφιν νόος ἐστὶ θεουδής;  
 πῇ δὴ χρήματα πολλὰ φέρω τάδε; πῇ τε καὶ αὐτὸς  
 πλάζομαι; αἶθ' ὄφελον μείναι παρὰ Φαιήκεσσιν  
 αὐτοῦ· ἐγὼ δέ κεν ἄλλον ὑπερμενέων βασιλῆων 205  
 ἐξικόμην, ὅς κέν μ' ἐφίλει καὶ ἔπεμπε νέεσθαι.  
 νῦν δ' οὐτ' ἄρ' πη θέσθαι ἐπίσταμαι, οὐδὲ μὲν αὐτοῦ  
 καλλείψω, μή πῶς μοι ἔλωρ ἄλλοισι γένηται.  
 ὦ πόποι, οὐκ ἄρα πάντα νοήμονες οὐδὲ δίκαιοι  
 ἦσαν Φαιήκων ἡγήτορες ἠδὲ μέδοντες, 210  
 οἷ μ' εἰς ἄλλην γαῖαν ἀπήγαγον, ἣ τέ μ' ἔφαντο  
 ἄξειν εἰς Ἰθάκην εὐδείελον, οὐδ' ἐτέλεσαν.  
 Ζεὺς σφέας τίσαιο ἱκετήσιος, ὅς τε καὶ ἄλλους  
 ἀνθρώπους ἐφορᾷ καὶ τίνυται ὅς τις ἀμάρτη.  
 ἀλλ' ἄγε δὴ τὰ χρήματ' ἀριθμήσω καὶ ἰδωμαι, 215  
 μή τί μοι οἷχωνται κοίλης ἐπὶ νηὸς ἄγοντες."  
 ὣς εἰπὼν τρίποδας περικαλλέας ἠδὲ λέβητας  
 ἠρίθμει καὶ χρυσὸν ὑφαντά τε εἵματα καλά.

## THE ODYSSEY, XIII. 190-218

Pallas Athene, daughter of Zeus, that she might render him unknown, and tell him all things, so that his wife might not know him, nor his townsfolk, nor his friends, until the wooers had paid the full price of all their transgressions. Therefore all things seemed strange to their lord, the long paths, the bays offering safe anchorage, the sheer cliffs, and the luxuriant trees. So he sprang up and stood and looked upon his native land, and then he groaned and smote both of his thighs with the flat of his hands, and mournfully spoke, and said :

“Woe is me, to the land of what mortals am I now come? Are they cruel, and wild, and unjust? or do they love strangers and fear the gods in their thoughts? Whither shall I bear all this wealth, or whither shall I myself go wandering on? Would that I had remained there among the Phaeacians, and had then come to some other of the mighty kings, who would have entertained me and sent me on my homeward way. But now I know not where to bestow this wealth; yet here will I not leave it, lest haply it become the spoil of others to my cost. Out upon them; not wholly wise, it seems, nor just were the leaders and counsellors of the Phaeacians who have brought me to a strange land. Verily they said that they would bring me to clear-seen Ithaca, but they have not made good their word. May Zeus, the suppliant’s god, requite them, who watches over all men, and punishes him that sins. But come, I will number the goods, and go over them, lest to my cost these men have carried off aught with them in the hollow ship.”

So he spake, and set him to count the beautiful tripods, and the cauldrons, and the gold, and the

# HOMER

τῶν μὲν ἄρ' οὐ τι πόθει· ὁ δ' ὀδύρετο πατρίδα γαίαν  
 ἐρπύζων παρὰ θίνα πολυφλοίσβοιο θαλάσσης, 220  
 πόλλ' ὀλοφυρόμενος. σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη,  
 ἀνδρὶ δέμας εἰκυῖα νέω, ἐπιβώτορι μῆλων,  
 παναπάλῳ, οἰοί τε ἀνάκτων παῖδες ἔασι,  
 δίπτυχον ἀμφ' ὥμοισιν ἔχουσ' εὐεργέα λώπην·  
 ποσσὶ δ' ὑπὸ λιπαροῖσι πέδιλ' ἔχε, χερσὶ δ' ἄκοντα. 225  
 τὴν δ' Ὀδυσσεὺς γήθησεν ἰδὼν καὶ ἐναντίος ἦλθε,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ὦ φίλ', ἐπεὶ σε πρῶτα κιχάνω τῷδ' ἐνὶ χώρῳ,  
 χαῖρέ τε καὶ μή μοί τι κακῷ νόῳ ἀντιβολήσῃς,  
 ἀλλὰ σάω μὲν ταῦτα, σάω δ' ἐμέ· σοὶ γὰρ ἐγὼ γε 230  
 εὖχομαι ὥς τε θεῶ καὶ σευ φίλα γούναθ' ἱκάνω.  
 καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ·  
 τίς γῆ, τίς δῆμος, τίνες ἀνέρες ἐγγεγάασιν;  
 ἦ πού τις νήσων εὐδείελος, ἥ τις ἀκτὴ  
 κεῖθ' ἀλὶ κεκλιμένη ἐριβώλακος ἠπειροιο;” 235

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 “Νήπιός εἰς, ὦ ξεῖν', ἣ τηλόθεν εἰλήλουθας,  
 εἰ δὴ τήνδε τε γαῖαν ἀνείρεαι. οὐδέ τι λίην  
 οὔτω νώνυμός ἐστιν· ἴσασι δέ μιν μάλα πολλοί,  
 ἡμὲν ὅσοι ναίουσι πρὸς ἡῶ τ' ἠελιόν τε, 240  
 ἡδ' ὅσοι μετόπισθε ποτὶ ζόφον ἡερόεντα.  
 ἦ τοι μὲν τρηχεῖα καὶ οὐχ ἱππήλατός ἐστιν,  
 οὐδὲ λίην λυπρὴ, ἀτὰρ οὐδ' εὐρεῖα τέτυκται.  
 ἐν μὲν γάρ οἱ σῖτος ἀθέσφατος, ἐν δέ τε οἶνος  
 γίγνεται· αἰεὶ δ' ὄμβρος ἔχει τεθαλυῖά τ' ἔερση· 245  
 αἰγίβοτος δ' ἀγαθὴ καὶ βούβοτος· ἔστι μὲν ὕλη  
 παντοίη, ἐν δ' ἀρδμοὶ ἐπηετανοὶ παρέασι.  
 τῷ τοι, ξεῖν', Ἰθάκης γε καὶ ἐς Τροίην ὄνομ' ἵκει,  
 τὴν περ τηλοῦ φασὶν Ἀχαιῖδος ἔμμεναι αἴης.”

fair woven raiment, and of these he missed nothing. Then, mournfully longing for his native land, he paced by the shore of the loud-sounding sea, uttering many a moan. And Athene drew near him in the form of a young man, a herdsman of sheep, one most delicate, as are the sons of princes. In a double fold about her shoulders she wore a well-wrought cloak, and beneath her shining feet she had sandals, and in her hands a spear. Then Odysseus was glad at sight of her, and came to meet her, and he spoke, and addressed her with winged words :

“ Friend, since thou art the first to whom I have come in this land, hail to thee, and mayst thou meet me with no evil mind. Nay, save this treasure, and save me ; for to thee do I pray, as to a god, and am come to thy dear knees. And tell me this also truly, that I may know full well. What land, what people is this ? What men dwell here ? Is it some clear-seen island, or a shore of the deep-soiled mainland that lies resting on the sea ? ”

Then the goddess, flashing-eyed Athene, answered him : “ A fool art thou, stranger, or art come from far, if indeed thou askest of this land. Surely it is no wise so nameless, but full many know it, both all those who dwell toward the dawn and the sun, and all those that are behind toward the murky darkness. It is a rugged isle, not fit for driving horses, yet it is not utterly poor, though it be but narrow. Therein grows corn beyond measure, and the wine-grape as well, and the rain never fails it, nor the rich dew. It is a good land for pasturing goats and kine ; there are trees of every sort, and in it also pools for watering that fail not the year through. Therefore, stranger, the name of Ithaca has reached even to the land of Troy, which, they say, is far from this land of Achaea.”



# HOMER

Ὡς φάτο, γήθησεν δὲ πολύτλας διὸς Ὀδυσσεύς, 250  
 χαίρων ἢ γαίῃ πατρῴῃ, ὥς οἱ ἔειπε  
 Παλλὰς Ἀθηναίη, κούρη Διὸς αἰγιόχοιο·  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 οὐδ' ὃ γ' ἀληθέα εἶπε, πάλιν δ' ὃ γε λάζετο μῦθον,  
 αἰεὶ ἐνὶ στήθεσσι νόον πολυκερδέα νωμῶν. 255

“ Πυρθανόμην Ἰθάκης γε καὶ ἐν Κρήτῃ εὐρείῃ,  
 τηλοῦ ὑπὲρ πόντου· νῦν δ' εἰλήλουθα καὶ αὐτὸς  
 χρήμασι σὺν τοῖσδεσσι· λιπὼν δ' ἔτι παισὶ τοσαῦτα  
 φεύγω, ἐπεὶ φίλον νῆα κατέκτανον Ἰδομενῆος, .  
 Ὀρσίλοχον πόδας ὠκύν, ὃς ἐν Κρήτῃ εὐρείῃ 260  
 ἀνέρας ἀλφηστὰς νίκα ταχέεσσι πόδεσσιν,  
 οὔνεκά με στερέσαι τῆς ληϊδος ἤθελε πάσης  
 Τρωϊάδος, τῆς εἵνεκ' ἐγὼ πάθον ἄλγεα θυμῷ,  
 ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων,  
 οὔνεκ' ἄρ' οὐχ ᾧ πατρὶ χαριζόμενος θεράπευον 265  
 δῆμῳ ἐνὶ Τρώων, ἀλλ' ἄλλων ἦρχον ἑταίρων.  
 τὸν μὲν ἐγὼ κατιόντα βάλον χαλκῆρεϊ δουρὶ  
 ἀγρόθεν, ἐγγὺς ὁδοῖο λοχησάμενος σὺν ἑταίρῳ·  
 νύξ δὲ μάλα δνοφερὴ κάτεχ' οὐρανόν, οὐδέ τις ἡμέας  
 ἀνθρώπων ἐνόησε, λάθον δέ ἐ θυμὸν ἀπούρας. 270  
 αὐτὰρ ἐπεὶ δὴ τὸν γε κατέκτανον ὀξεῖ χαλκῷ,  
 αὐτίκ' ἐγὼν ἐπὶ νῆα κιῶν Φοίνικας ἀγανοὺς  
 ἐλλισάμην, καὶ σφιν μενοεικέα ληϊδα δῶκα·  
 τοὺς μ' ἐκέλευσα Πύλουνδε καταστήσαι καὶ ἐφέσσαι  
 ἢ εἰς Ἥλιδα διὰν, ὅθι κρατέουσιν Ἑπειοί. 275  
 ἀλλ' ἢ τοι σφέας κεῖθεν ἀπώσατο ἰς ἀνέμοιο  
 πόλλ' ἀεκαζομένους, οὐδ' ἤθελον ἐξαπατηῆσαι.  
 κεῖθεν δὲ πλαγχθέντες ἰκάνομεν ἐνθάδε νυκτός.

So she spake, and the much-enduring, goodly Odysseus was glad, and rejoiced in his land, the land of his fathers, as he heard the word of Pallas Athene, daughter of Zeus, who bears the aegis; and he spoke, and addressed her with winged words; yet he spoke not the truth, but checked the word ere it was uttered, ever revolving in his breast thoughts of great cunning:

"I heard of Ithaca, even in broad Crete, far over the sea; and now have I myself come hither with these my goods. And I left as much more with my children, when I fled the land, after I had slain the dear son of Idomeneus, Orsilochus, swift of foot, who in broad Crete surpassed in fleetness all men that live by toil. Now he would have robbed me of all that booty of Troy, for which I had borne grief of heart, passing through wars of men and the grievous waves, for that I would not shew favour to his father, and serve as his squire in the land of the Trojans, but commanded other men of my own. So I smote him with my bronze-tipped spear as he came home from the field, lying in wait for him with one of my men by the roadside. A dark night covered the heavens, and no man was ware of us, but unseen I took away his life. Now when I had slain him with the sharp bronze, I went straightway to a ship, and made prayer to the lordly Phoenicians, giving them booty to satisfy their hearts. I bade them take me aboard and land me at Pylos, or at goodly Elis, where the Epeans hold sway. Yet verily the force of the wind thrust them away from thence, sore against their will, nor did they purpose to play me false; but driven wandering from thence we came hither by night. With eager

# HOMER

σπουδῇ δ' ἐς λιμένα προερέσσαμεν, οὐδέ τις ἡμῖν  
 δόρπου μνήστις ἔην, μάλα περ χατέουσιν ἐλέσθαι, 280  
 ἀλλ' αὐτως ἀποβάντες ἐκείμεθα νηὸς ἅπαντες.  
 ἔνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα,  
 οἱ δὲ χρήματ' ἐμὰ γλαφυρῆς ἐκ νηὸς ἐλόντες  
 κάτθεσαν, ἔνθα περ αὐτὸς ἐπὶ ψαμάθοισιν ἐκείμην.  
 οἱ δ' ἐς Σιδονίην εὐ ναιομένην ἀναβάντες 285  
 ὄχχοντ'· αὐτὰρ ἐγὼ λιπόμην ἀκαχήμενος ἦτορ."

"Ὡς φάτο, μείδησεν δὲ θεὰ γλαυκῶπις Ἀθήνη,  
 χειρὶ τέ μιν κατέρεξε· δέμας δ' ἦϊκτο γυναικὶ  
 καλῇ τε μεγάλῃ τε καὶ ἀγλαὰ ἔργα ἰδυίῃ·  
 καὶ μιν φωνήσας' ἔπεα πτερόεντα προσηύδα· 290

"Κερδαλέος κ' εἶη καὶ ἐπίκλοπος ὅς σε παρέλθοι  
 ἐν πάντεσσι δόλοισι, καὶ εἰ θεὸς ἀντιάσειε.  
 σχέτλιε, ποικιλομήτα, δόλων ἄτ', οὐκ ἄρ' ἔμελλες,  
 οὐδ' ἐν σῇ περ ἑὼν γαίῃ, λήξειν ἀπατάων  
 μύθων τε κλοπίων, οἳ τοι πεδόθεν φίλοι εἰσίν. 295  
 ἀλλ' ἄγε, μηκέτι ταῦτα λεγόμεθα, εἰδότες ἄμφω  
 κέρδε', ἐπεὶ σὺ μὲν ἔσσι βροτῶν ὄχ' ἄριστος ἀπάντων  
 βουλῇ καὶ μύθοισιν, ἐγὼ δ' ἐν πᾶσι θεοῖσι  
 μήτι τε κλέομαι καὶ κέρδεσιν· οὐδὲ σύ γ' ἔγνωσ  
 Παλλὰδ' Ἀθηναίην, κούρην Διός, ἣ τέ τοι αἰεὶ 300  
 ἐν πάντεσσι πόνοισι παρίσταμαι ἠδὲ φυλάσσω,  
 καὶ δέ σε Φαίηκεςσι φίλον πάντεσσιν ἔθηκα.  
 νῦν αὖ δεῦρ' ἰκόμην, ἵνα τοι σὺν μῆτιν ὑφῆνω  
 χρήματά τε κρύψω, ὅσα τοι Φαίηκες ἀγανοὶ  
 ὥπασαν οἴκαδ' ἰόντι ἐμῇ βουλῇ τε νόῳ τε, 305  
 εἴπω θ' ὅσσα τοι αἴσα δόμοις ἐνὶ ποιητοῖσι  
 κῆδέ' ἀνασχέσθαι· σὺ δὲ τετλάμεναι καὶ ἀνάγκη,

haste we rowed on into the harbour, nor had we any thought of supper, sore as was our need of it, but even as we were we went forth from the ship and lay down, one and all. Then upon me came sweet sleep in my weariness, but they took my goods out of the hollow ship and set them where I myself lay on the sands. And they went on board, and departed for the well-peopled land of Sidon; but I was left here, my heart sore troubled."

So he spoke, and the goddess, flashing-eyed Athene, smiled, and stroked him with her hand, and changed herself to the form of a woman, comely and tall, and skilled in glorious handiwork. And she spoke, and addressed him with winged words:

"Cunning must he be and knavish, who would go beyond thee in all manner of guile, aye, though it were a god that met thee. Bold man, crafty in counsel, insatiate in deceit, not even in thine own land, it seems, wast thou to cease from guile and deceitful tales, which thou lovest from the bottom of thine heart. But come, let us no longer talk of this, being both well versed in craft, since thou art far the best of all men in counsel and in speech, and I among all the gods am famed for wisdom and craft. Yet thou didst not know Pallas Athene, daughter of Zeus, even me, who ever stand by thy side, and guard thee in all toils. Aye, and I made thee beloved by all the Phaeacians. And now am I come hither to weave a plan with thee, and to hide all the treasure, which the lordly Phaeacians gave thee by my counsel and will, when thou didst set out for home; and to tell thee all the measure of woe it is thy fate to fulfil in thy well-built house. But do thou be strong, for bear it thou must, and

μηδέ τω ἐκφάσθαι μήτ' ἀνδρῶν μήτε γυναικῶν,  
πάντων, οὔνεκ' ἄρ' ἦλθες ἀλώμενος, ἀλλὰ σιωπῇ  
πάσχειν ἄλγεα πολλά, βίας ὑποδέγμενος ἀνδρῶν.” 310

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
“ Ἀργαλέον σε, θεά, γνῶναι βροτῷ ἀντιάσαντι,  
καὶ μάλ' ἐπισταμένῳ· σὲ γὰρ αὐτὴν παντὶ ἔϊσκεις.  
τοῦτο δ' ἐγὼν εὖ οἶδ', ὅτι μοι πάρος ἠπίη ἦσθα,  
ἦος ἐνὶ Τροίῃ πολεμίζομεν νῆες Ἀχαιῶν. 315

αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰπὴν,  
βῆμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιοὺς,  
οὐ σέ γ' ἔπειτα ἴδον, κούρη Διός, οὐδ' ἐνόησα  
νηὸς ἐμῆς ἐπιβᾶσαν, ὅπως τί μοι ἄλγος ἀλάλκοις.  
ἀλλ' αἰεὶ φρεσὶν ἦσιν ἔχων δεδαῖγμένον ἦτορ 320  
ἠλώμην, ἦός με θεοὶ κακότητος ἔλυσαν·  
πρίν γ' ὅτε Φαιήκων ἀνδρῶν ἐν πίονι δήμῳ  
θάρσυνάς τε ἔπεσσι καὶ ἐς πόλιν ἤγαγες αὐτή.<sup>1</sup>

νῦν δέ σε πρὸς πατρός γουνάζομαι—οὐ γὰρ οὔτω  
ἦκειν εἰς Ἰθάκην εὐδείελον, ἀλλὰ τιν' ἄλλην 325  
γαῖαν ἀναστρέφομαι· σὲ δὲ κερτομέουσιν οὔτω  
ταῦτ' ἀγορευέμεναι, ἵν' ἐμὰς φρένας ἠπεροπεύσῃς—  
εἰπέ μοι εἰ ἐτεόν γε φίλην ἐς πατρίδ' ἰκάνω.”

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·  
“ Αἰεὶ τοι τοιοῦτον ἐνὶ στήθεσσι νόημα· 330  
τῷ σε καὶ οὐ δύναμαι προλιπεῖν δύστηνον ἔοντα,  
οὔνεκ' ἐπητής ἐσσι καὶ ἀγχίνοος καὶ ἐχέφρων.  
ἀσπασίως γὰρ κ' ἄλλος ἀνὴρ ἀλαλήμενος ἐλθὼν  
ἴετ' ἐνὶ μεγάροις ιδέειν παῖδάς τ' ἄλοχόν τε·

<sup>1</sup> Lines 320–3 were rejected by Aristarchus.

tell no man of them all nor any woman that thou hast come back from thy wanderings, but in silence endure thy many griefs, and submit to the violence of men."

Then Odysseus of many wiles answered her, and said: "Hard is it, goddess, for a mortal man to know thee when he meets thee, how wise soever he be, for thou takest what shape thou wilt. But this I know well, that of old thou wast kindly toward me, so long as we sons of the Achaeans were warring in the land of Troy. But after we had sacked the lofty city of Priam, and had gone away in our ships, and a god had scattered the Achaeans, never since then have I seen thee, daughter of Zeus, nor marked thee coming on board my ship, that thou mightest ward off sorrow from me. Nay, I ever wandered on, bearing in my breast a stricken heart, till the gods delivered me from evil, even until in the rich land of the Phaeacians thou didst cheer me with thy words, and thyself lead me to their city. But now I beseech thee by thy father—for I think not that I am come to clear-seen Ithaca; nay, it is some other land over which I roam, and thou, methinks, dost speak thus in mockery to beguile my mind—tell me whether in very truth I am come to my dear native land."

Then the goddess, flashing-eyed Athene, answered him: "Ever such is the thought in thy breast, and therefore it is that I cannot leave thee in thy sorrow, for thou art soft of speech, keen of wit, and prudent. Eagerly would another man on his return from wanderings have hastened to behold in his halls his children and his wife; but thou art not

σοὶ δ' οὐ πω φίλον ἐστὶ δαήμεναι οὐδὲ πυθέσθαι, 335  
 πρὶν γ' ἔτι σῆς ἀλόχου πειρήσεται, ἥ τέ τοι αὐτως  
 ἦσται ἐνὶ μεγάροισιν, οἷζυραὶ δέ οἱ αἰεὶ  
 φθίνουσιν νύκτες τε καὶ ἡμέατα δάκρυ χεοῦσῃ.<sup>1</sup>  
 αὐτὰρ ἐγὼ τὸ μὲν οὐ ποτ' ἀπίστεον, ἀλλ' ἐνὶ θυμῷ  
 ἦδε, ὃ νοστήσεις ὀλέσας ἄπο πάντας ἐταίρους· 340  
 ἀλλὰ τοι οὐκ ἐθέλησα Ποσειδάωνι μάχεσθαι  
 πατροκασιγνήτῳ, ὅς τοι κότον ἔνθετο θυμῷ,  
 χῳόμενος ὅτι οἱ υἱὸν φίλον ἐξᾠλάωσας.  
 ἀλλ' ἄγε τοι δείξω Ἰθάκης ἔδος, ὅφρα πεποίθῃς.  
 Φόρκυνος μὲν ὅδ' ἐστὶ λιμὴν, ἀλίοιο γέροντος, 345  
 ἦδε δ' ἐπὶ κρατὸς λιμένος τανύφυλλος ἐλαίῃ·  
 ἀγχόθι δ' αὐτῆς ἄντρον ἐπήρατον ἡεροειδές,  
 ἱρὸν νυμφάων, αἱ νηιάδες καλέονται.<sup>2</sup>  
 τοῦτο δέ τοι σπέος ἐστὶ<sup>3</sup> κατηρεφές, ἔνθα σὺ πολλὰς  
 ἔρδεσκες νύμφῃσι τεληέσσας ἐκατόμβας· 350  
 τοῦτο δὲ Νήριτόν ἐστιν ὄρος καταειμένον ὕλην."  
 Ὡς εἰπούσα θεὰ σκέδασ' ἡέρα, εἷσατο δὲ χθών·  
 γήθησέν τ' ἄρ' ἔπειτα πολύτλας δῖος Ὀδυσσεύς,  
 χαίρων ἢ γαίῃ, κύσε δὲ ζεῖδωρον ἄρουραν.  
 αὐτίκα δὲ νύμφῃς ἡρήσατο, χεῖρας ἀνασχών· 355  
 "Νύμφαι νηιάδες, κοῦραι Διός, οὐ ποτ' ἐγὼ γε  
 ὄψεσθ' ὕμμ' ἐφάμην· νῦν δ' εὐχολῆς ἀγανῆσι  
 χαίρετ'· ἀτὰρ καὶ δῶρα διδώσομεν, ὥς τὸ πάρος περ,  
 αἶ κεν ἐᾷ πρόφρων με Διὸς θυγάτηρ ἀγελεΐη  
 αὐτόν τε ζῶειν καὶ μοι φίλον υἱὸν ἀέξῃ." 360  
 Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

<sup>1</sup> Lines 333-8 were rejected by Aristarchus.

<sup>2</sup> Lines 347-8 (= 103-4) are omitted in many MSS.

<sup>3</sup> ἐστὶ : εὐρὺ.

yet minded to know or learn of. aught, till thou hast furthermore proved thy wife, who abides as of old in her halls, and ever sorrowfully for her the nights and days wane, as she weeps. But as for me, I never doubted of this, but in my heart knew it well, that thou wouldest come home, after losing all thy comrades. Yet, thou must know, I was not minded to strive against Poseidon, my father's brother, who laid up wrath in his heart against thee, angered that thou didst blind his dear son. But come, I will shew thee the land of Ithaca, that thou mayest be sure. This is the harbour of Phorcys, the old man of the sea, and here at the head of the harbour is the long-leaved olive tree, and near it is the pleasant, shadowy cave, sacred to the nymphs that are called Naiads. This, thou must know, is the vaulted cave in which thou wast wont to offer to the nymphs many hecatombs that bring fulfilment; and yonder is Mount Neriton, clothed with its forests."

So spake the goddess, and scattered the mist, and the land appeared. Glad then was the much-enduring, goodly Odysseus, rejoicing in his own land, and he kissed the earth, the giver of grain. And straightway he prayed to the nymphs with upstretched hands:

"Ye Naiad Nymphs, daughters of Zeus, never did I think to behold you again, but now I hail you with loving prayers. Aye, and gifts too will I give, as aforetime, if the daughter of Zeus, she that drives the spoil, shall graciously grant me to live, and shall bring to manhood my dear son."

Then the goddess, flashing-eyed Athene, answered



# HOMER

“Θάρσει, μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.  
ἀλλὰ χρήματα μὲν μυχῶ ἄντρον θεσπεσίοιο  
θείομεν αὐτίκα νῦν, ἵνα περ τάδε τοι σόα μίμνη·  
αὐτοὶ δὲ φραζώμεθ’ ὅπως ὄχ’ ἄριστα γένηται.” 365

᾽Ως εἰποῦσα θεὰ δῦνε σπέος ἡεροειδές,  
μαιομένη κευθμώνας ἀνὰ σπέος· αὐτὰρ Ὀδυσσεὺς  
ἄσσον πάντ’ ἐφόρει, χρυσὸν καὶ ἀτειρέα χαλκὸν  
εἵματά τ’ εὐποίητα, τά οἱ Φαίηκες ἔδωκαν.  
καὶ τὰ μὲν εὐ κατέθηκε, λίθον δ’ ἐπέθηκε θύρῃσι 370  
Παλλὰς Ἀθηναίῃ, κούρη Διὸς αἰγιόχοιο.  
τὼ δὲ καθεζομένῳ ἱερῆς παρὰ πυθμέν’ ἐλαίης  
φραζέσθην μνηστῆρσιν ὑπερφιάλοισιν ὄλεθρον.  
τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη·

“Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ, 375  
φράζεν ὅπως μνηστῆρσιν ἀναιδέσι χεῖρας ἐφήσεις,  
οἱ δὴ· τοι τρίετες μέγαρον κάτα κοιρανέουσι,  
μνώμενοι ἀντιθέην ἄλοχον καὶ ἔδνα διδόντες·  
ἢ δὲ σὸν αἰεὶ νόστον ὀδυρομένη κατὰ θυμὸν  
πάντας μὲν ῥ’ ἔλπει καὶ ὑπίσχεται ἀνδρὶ ἐκάστω, 380  
ἀγγελίας προεῖσα, νόος δὲ οἱ ἄλλα μενοινᾷ.”

Τὴν δ’ ἀπαμειβόμενος προσέφη πολύμητις  
Ὀδυσσεύς·

“᾽Ω πόποι, ἦ μάλα δὴ Ἀγαμέμνωνος Ἀτρεΐδαο  
φθίσεσθαι κακὸν οἶτον ἐνὶ μεγάροισιν ἔμελλον,  
εἰ μή μοι σὺν ἑκάστα, θεά, κατὰ μοῖραν ἔειπες. 385  
ἀλλ’ ἄγε μῆτιν ὕφηνον, ὅπως ἀποτίσομαι αὐτούς·  
πὰρ δέ μοι αὐτὴ στήθι, μένος πολυθαρσὲς ἐνείσα,  
οἶον ὅτε Τροίης λύομεν λιπαρὰ κρήδεμνα.  
αἶ κέ μοι ὥς μεμαυῖα παρασταίης, γλαυκῶπι,

him again : " Be of good cheer, and let not these things distress thy heart. But let us now forthwith set thy goods in the innermost recess of the wondrous cave, where they may abide for thee in safety, and let us ourselves take thought how all may be far the best."

So saying, the goddess entered the shadowy cave and searched out its hiding-places. And Odysseus brought all the treasure thither, the gold and the stubborn bronze and the finely-wrought raiment, which the Phaeacians gave him. These things he carefully laid away, and Pallas Athene, daughter of Zeus, who bears the aegis, set a stone at the door. Then the two sat them down by the trunk of the sacred olive tree, and devised death for the insolent wooers. And the goddess, flashing-eyed Athene, was the first to speak, saying :

" Son of Laertes, sprung from Zeus, Odysseus of many devices, take thought how thou mayest put forth thy hands on the shameless wooers, who now for three years have been lording it in thy halls, wooing thy godlike wife, and offering wooers' gifts. And she, as she mournfully looks for thy coming, offers hopes to all, and has promises for each man, sending them messages, but her mind is set on other things."

Then Odysseus of many wiles answered her, and said : " Lo now, of a surety I was like to have perished in my halls by the evil fate of Agamemnon, son of Atreus, hadst not thou, goddess, duly told me all. But come, weave some plan by which I may requite them ; and stand thyself by my side, and endue me with dauntless courage, even as when we loosed the bright diadem of Troy. Wouldest thou but stand by my side, thou flashing-eyed one, as eager as thou

καί κε τριηκοσίοισιν ἐγὼν ἄνδρεςσι μαχοίμην 390  
 σὺν·σοί, πότνα θεά, ὅτε μοι πρόφρασσ' ἐπαρήγοις."  
 Τὸν δ' ἡμίβειτ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·  
 "Καὶ λῆην τοι ἐγὼ γε παρέσσομαι, οὐδέ με λήσεις,  
 ὁππότε κεν δὴ ταῦτα πενώμεθα· καί τιν' οἴω 395  
 αἵματί τ' ἐγκεφάλῳ τε παλαξέμεν ἄσπετον οὐδας  
 ἀνδρῶν μνηστήρων, οἳ τοι βίοντον κατέδουσιν.  
 ἀλλ' ἄγε σ' ἄγνωστον τεύξω πάντεσσι βροτοῖσι·  
 κάρψω μὲν χροά καλὸν ἐνὶ γναμπτοῖσι μέλεσσι,  
 ξανθὰς δ' ἐκ κεφαλῆς ὀλέσω τρίχας, ἀμφὶ δὲ λαῖφος 400  
 ἔσσω ὃ κε στυγέησιν ἰδὼν ἄνθρωπον<sup>1</sup> ἔχοντα,  
 κνυζώσω δέ τοι ὅσσε πάρος περικαλλέ<sup>2</sup> ἔοντε,<sup>2</sup>  
 ὥς ἂν ἀεικέλιος πᾶσι μνηστήρσι φανήης  
 σῇ τ' ἀλόχῳ καὶ παιδί, τὸν ἐν μεγάροισιν ἔλειπες.  
 αὐτὸς δὲ πρῶτιστα συβώτην εἰσαφικέσθαι,  
 ὅς τοι ὑὼν ἐπίουρος, ὁμῶς δέ τοι ἥπια οἶδε, 405  
 παῖδά τε σὸν φιλέει καὶ ἐχέφρονα Πηνελόπειαν.  
 δῆεις τὸν γε σύεσσι παρήμενον· αἱ δὲ νέμονται  
 παρ Κόρακος πέτρῃ ἐπὶ τε κρήνῃ Ἀρεθούσῃ,  
 ἔσθουσαι βάλανον μενοεικέα καὶ μέλαν ὕδωρ  
 πίνουσαι, τὰ θ' ὕεσσι τρέφει τεθαλυῖαν ἀλοιφήν. 410  
 ἔνθα μένειν καὶ πάντα παρήμενος ἐξερέεσθαι,  
 ὄφρ' ἂν ἐγὼν ἔλθω Σπάρτην ἐς καλλιγύναικα  
 Τηλέμαχον καλέουσα, τεὸν φίλον υἱόν, Ὀδυσσεῦ·  
 ὅς τοι ἐς εὐρύχορον Λακεδαίμονα παρ Μενέλαον  
 ᾤχετο πευσόμενος μετὰ σὸν κλέος, εἴ που ἔτ' εἴης." 415  
 Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις  
 Ὀδυσσεύς·  
 "Τίπτε τ' ἄρ' οὐ οἱ εἶπες, ἐνὶ φρεσὶ πάντα ἰδυῖα;

<sup>1</sup> ἄνθρωπον: ἄνθρωπος.

<sup>2</sup> Lines 398-401 (= 430-3) were rejected by Aristarchus.

wast then, I would fight even against three hundred men, with thee, mighty goddess, if with a ready heart thou wouldest give me aid."

Then the goddess, flashing-eyed Athene, answered him: "Yea verily, I will be with thee, and will not forget thee, when we are busied with this work; and methinks many a one of the wooers that devour thy substance shall bespatter the vast earth with his blood and brains. But come, I will make thee unknown to all mortals. I will shrivel the fair skin on thy supple limbs, and destroy the flaxen hair from off thy head, and clothe thee in a ragged garment, such that one would shudder to see a man clad therein. And I will dim thy two eyes that were before so beautiful, that thou mayest appear mean in the sight of all the wooers, and of thy wife, and of thy son, whom thou didst leave in thy halls. And for thyself, do thou go first of all to the swineherd who keeps thy swine, and withal has a kindly heart towards thee, and loves thy son and constant Penelope. Thou wilt find him abiding by the swine, and they are feeding by the rock of Corax and the spring Arethusa, eating acorns to their heart's content and drinking the black water, things which cause the rich flesh of swine to wax fat. There do thou stay, and sitting by his side question him of all things, while I go to Sparta, the land of fair women, to summon thence Telemachus, thy dear son, Odysseus, who went to spacious Lacedaemon to the house of Menelaus, to seek tidings of thee, if thou wast still anywhere alive."

Then Odysseus of many wiles answered her: "Why then, I pray thee, didst thou not tell him, thou whose mind knows all things? Nay, was it

ἦ ἵνα που καὶ κείνος ἀλώμενος ἄλγεα πάσχη  
πόντον ἐπ' ἀτρύγετον· βίοτον δέ οἱ ἄλλοι ἔδουσι;”

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 42

“ Μὴ δὴ τοι κείνός γε λῆν ἐνθύμιος ἔστω.  
αὐτὴ μιν πόμπευον, ἵνα κλέος ἐσθλὸν ἄροιτο  
κεῖσ' ἐλθών· ἀτὰρ οὐ τιν' ἔχει πόνον, ἀλλὰ ἔκηλος  
ἦσται ἐν Ἀτρεΐδαο δόμοις, παρὰ δ' ἄσπετα κείται.  
ἦ μὲν μιν λοχόωσι νέοι σὺν νηϊ μελαίνῃ, 42  
ιέμενοι κτείνειν, πρὶν πατρίδα γαίαν ἰκέσθαι·  
ἀλλὰ τά γ' οὐκ οἶω, πρὶν καί τινα γαῖα καθέξει  
ἀνδρῶν μνηστήρων, οἳ τοι βίοτον κατέδουσιν.”

“Ὡς ἄρα μιν φαμένη ράβδῳ ἐπεμάσσατ' Ἀθήνη.  
κάρψεν μὲν χροὰ καλὸν ἐνὶ γναμπτοῖσι μέλεσσι, 43  
ξανθὰς δ' ἐκ κεφαλῆς ὄλεσε τρίχας, ἀμφὶ δὲ δέρμα  
πάντεσσιν μελέεσσι παλαιοῦ θῆκε γέροντος,  
κνύζωσεν δέ οἱ ὅσσε πάρος περικαλλέ' ἐόντε·  
ἀμφὶ δέ μιν ῥάκος ἄλλο κακὸν βάλεν ἠδὲ χιτῶνα,  
ῥωγαλέα ῥυπόωντα, κακῶ μεμορυγμένα καπνῶ· 43  
ἀμφὶ δέ μιν μέγα δέρμα ταχείης ἔσσ' ἐλάφοιο,  
ψιλόν· δῶκε δέ οἱ σκῆπτρον καὶ αἰκέα πῆρην,  
πυκνὰ ῥωγαλέην· ἐν δὲ στρόφος ἦεν ἄορτήρ.

Τῷ γ' ὥς βουλευσάντε διέτμαγεν. ἦ μὲν ἔπειτα  
ἐς Λακεδαίμονα δῖαν ἔβη μετὰ παῖδ' Ὀδυσῆος. 44

haply that he too might suffer woes, wandering over the unresting sea, and that others might devour his substance?"

Then the goddess, flashing-eyed Athene, answered him: "Nay verily, not for him be thy heart overmuch troubled. It was I that guided him, that he might win good report by going thither, and he has no toil, but sits in peace in the palace of the son of Atreus, and good cheer past telling is before him. Truly young men in a black ship lie in wait for him, eager to slay him before he comes to his native land, but methinks this shall not be. Ere that shall the earth cover many a one of the wooers that devour thy substance."

So saying, Athene touched him with her wand. She withered the fair skin on his supple limbs, and destroyed the flaxen hair from off his head, and about all his limbs she put the skin of an aged old man. And she dimmed his two eyes that were before so beautiful, and clothed him in other raiment, a vile ragged cloak and a tunie, tattered garments and foul, begrimed with filthy smoke. And about him she cast the great skin of a swift hind, stripped of the hair, and she gave him a staff, and a miserable wallet, full of holes, slung by a twisted cord.

So when the two had thus taken counsel together, they parted; and thereupon the goddess went to goodly Lacedaemon to fetch the son of Odysseus.

### Ξ

Αὐτὰρ ὁ ἐκ λιμένος προσέβη τρηχεῖαν ἀταρπὸν  
 χώρον ἀν' ὑλήεντα δι' ἄκριας, ἧ οἱ Ἀθήνη  
 πέφραδε δῖον ὑφορβόν, ὃ οἱ βιότοιο μάλιστα  
 κήδετο οἰκῶν, οὓς κτήσατο δῖος Ὀδυσσεύς.

Τὸν δ' ἄρ' ἐνὶ προδόμῳ εὖρ' ἤμενον, ἔνθα οἱ αὐλὴ  
 ὑψηλὴ δέδμητο, περισκέπτῳ ἐνὶ χώρῳ,  
 καλὴ τε μεγάλη τε, περίδρομος· ἦν ῥα συβώτης  
 αὐτὸς δείμαθ' ὕεσσιν ἀποιχομένοιο ἄνακτος,  
 νόσφιν δεσποίνης καὶ Λαέρταο γέροντος,  
 ῥυτοῖσιν λάεσσι καὶ ἐθρίγκωσεν ἀχέρδῳ.  
 σταυροὺς δ' ἐκτὸς ἔλασσε διαμπερές ἔνθα καὶ ἔνθα,  
 πυκνοὺς καὶ θαμέας,<sup>1</sup> τὸ μέλαν δρυὸς ἀμφικεάσας·  
 ἔντοσθεν δ' αὐλῆς συφεοὺς δυοκαίδεκα ποίει  
 πλησίον ἀλλήλων, εὐνὰς συσίην· ἐν δὲ ἐκάστῳ  
 πεντήκοντα σύες χαμαιευνάδες ἐρχατόωντο,  
 θήλειαι τοκάδες· τοὶ δ' ἄρσενες ἐκτὸς ἴαυον,  
 πολλὸν παυρότεροι· τοὺς γὰρ μινύθεσκον ἔδοντες  
 ἀντίθεοι μνηστῆρες, ἐπεὶ προΐαλλε συβώτης  
 αἰεὶ ζατρεφέων σιάλων τὸν ἄριστον ἀπάντων·  
 οἱ δὲ τρηκόσιοί τε καὶ ἐξήκοντα πέλοντο.  
 παρ δὲ κύνες, θήρεσσιν ἐοικότες αἰὲν ἴαυον  
 τέσσαρες, οὓς ἔθρεψε συβώτης, ὄρχαμος ἰνδρῶν.

<sup>1</sup> θαμέας : μεγάλους.

## BOOK XIV

BUT Odysseus went forth from the harbour by the rough path up over the woodland and through the heights to the place where Athene had shewed him that he should find the goodly swineherd, who cared for his substance above all the slaves that goodly Odysseus had gotten.

He found him sitting in the fore-hall of his house, where his court was built high in a place of wide outlook, a great and goodly court with an open space around it. This the swineherd had himself built for the swine of his master, that was gone, without the knowledge of his mistress and the old man Laertes. With huge stones had he built it, and set on it a coping of thorn. Without he had driven stakes the whole length, this way and that, huge stakes, set close together, which he had made by splitting an oak to the black core;<sup>1</sup> and within the court he had made twelve sties close by one another, as beds for the swine, and in each one were penned fifty wallowing swine, females for breeding; but the boars slept without. These were far fewer in numbers, for on them the godlike wooers feasted, and lessened them, for the swineherd ever sent in the best of all the fatted hogs, which numbered three hundred and sixty. By these ever slept four dogs, savage as wild beasts, which the swineherd had

<sup>1</sup> Others render, "splitting off the black bark."



αὐτὸς δ' ἄμφι πόδεσσιν ἐοῖς ἀράρισκε πέδιλα,  
 τάμνων δέρμα βόειον εὐχροές· οἱ δὲ δὴ ἄλλοι  
 ὄχοντ' ἄλλυδις ἄλλος ἅμ' ἀγρομένοισι σύεσσιν,  
 οἱ τρεῖς· τὸν δὲ τέταρτον ἀποπροέηκε πόλινδε  
 σὺν ἀγέμεν μνηστῆρσιν ὑπερφιάλοισιν ἀνάγκη,  
 ὄφρ' ἱερεύσαντες κρειῶν κορεσαίατο θυμόν.

Ἐξαπίνης δ' Ὀδυσῆα ἴδον κύνες ὑλακόμωροι.  
 οἱ μὲν κεκλήγοντες ἐπέδραμον· αὐτὰρ Ὀδυσσεὺς  
 ἔξετο κερδοσύνη, σκῆπτρον δέ οἱ ἔκπεσε χειρός.  
 ἔνθα κεν ὦ παρ σταθμῷ ἀεικέλιον πάθεν ἄλγος·  
 ἀλλὰ συβώτης ὦκα ποσὶ κραιπνοῖσι μετασπῶν  
 ἔσσυτ' ἀνὰ πρόθυρον, σκῦτος δέ οἱ ἔκπεσε χειρός.  
 τοὺς μὲν ὁμοκλήσας σεῦεν κύνας ἄλλυδις ἄλλον  
 πυκνῆσιν λιθάδεσσιν· ὁ δὲ προσέειπεν ἄνακτα·

“ὦ γέρον, ἦ ὀλίγου σε κύνες διεδηλήσαντο  
 ἔξαπίνης, καὶ κέν μοι ἐλεγχεῖν κατέχευας.  
 καὶ δέ μοι ἄλλα θεοὶ δόσαν ἄλγεά τε στοναχάς τε·  
 ἀντιθέου γὰρ ἄνακτος ὀδυρόμενος καὶ ἀχεύων  
 ἦμαι, ἄλλοισιν δὲ σύας σιάλους ἀτιτάλλω  
 ἔδμεναι· αὐτὰρ κείνος ἐελδόμενός που ἐδώδης  
 πλάζετ' ἐπ' ἄλλοθρόων ἀνδρῶν δῆμόν τε πόλιν τε,  
 εἷ που ἔτι ζῶει καὶ ὄρᾳ φάος ἡέλιιο.  
 ἀλλ' ἔπεο, κλισίηνδ' ἵομεν, γέρον, ὄφρα καὶ αὐτός,  
 σίτου καὶ οἴνοιο κορεσσάμενος κατὰ θυμόν,  
 εἵπης ὀππόθεν ἐσσί καὶ ὀππόσα κῆδ' ἀνέτλης.”

Ὡς εἰπὼν κλισίηνδ' ἠγήσατο δῖος ὑφορβός,  
 εἶσεν δ' εἰσαγαγών, ῥῶπας δ' ὑπέχευε δασείας,  
 ἐστόρεσεν δ' ἐπὶ δέρμα ἰονθάδος ἀγρίου αἰγός,

reared, a leader of men. But he himself was fitting sandals about his feet, cutting an ox-hide of good colour, while the others had gone, three of them, one here one there, with the droves of swine; and the fourth he had sent to the city to drive perforce a boar to the insolent wooers, that they might slay it and satisfy their souls with meat.

Suddenly then the baying hounds caught sight of Odysseus, and rushed upon him with loud barking, but Odysseus sat down in his cunning, and the staff fell from his hand. Then even in his own farmstead would he have suffered cruel hurt, but the swineherd with swift steps followed after them, and hastened through the gateway, and the hide fell from his hand. He called aloud to the dogs, and drove them this way and that with a shower of stones, and spoke to his master, and said :

“Old man, verily the dogs were like to have torn thee to pieces all of a sudden, and on me thou wouldest have shed reproach. Aye, and the gods have given me other griefs and sorrows. It is for a godlike master that I mourn and grieve, as I abide here, and rear fat swine for other men to eat, while he haply in want of food wanders over the land and city of men of strange speech, if indeed he still lives and sees the light of the sun. But come with me, let us go to the hut, old man, that when thou hast satisfied thy heart with food and wine, thou too mayest tell whence thou art, and all the woes thou has endured.”

So saying, the goodly swineherd led him to the hut, and brought him in, and made him sit, strowing beneath thick brushwood, and thereon spreading the skin of a shaggy wild goat, large and hairy, on which

# HOMER

αὐτοῦ ἐνεύναιον, μέγα καὶ δασύ. χαῖρε δ' Ὀδυσσεὺς  
ὅττι μιν ὥς ὑπέδεκτο, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

“Ζεὺς τοι δοίη, ξεῖνε, καὶ ἀθάνατοι θεοὶ ἄλλοι  
ὅττι μάλιστ' ἐθέλεις, ὅτι με πρόφρων ὑπέδεξο.”

Τὸν δ' ἀπαμειβόμενος προσέφησ, Εὖμαιε συβῶτα· 51

“Ξεῖν', οὐ μοι θέμις ἔστ', οὐδ' εἰ κακίων σέθεν ἔλθοι,

ξεῖνον ἀτιμῆσαι· πρὸς γὰρ Διὸς εἰσιν ἅπαντες

ξεῖνοί τε πτωχοί τε· δόσις δ' ὀλίγη τε φίλη τε

γίγνεται ἡμετέρη· ἡ γὰρ δμῶν δίκη ἐστὶν

αἰεὶ δειδιότων, ὅτ' ἐπικρατέωσιν ἄνακτες 6

οἱ νέοι. ἡ γὰρ τοῦ γε θεοὶ κατὰ νόστον ἔδησαν,

ὅς κεν ἔμ' ἐνδυκέως ἐφίλει καὶ κτῆσιν ὅπασσεν,

οἰκόν τε κληρόν τε πολυμνήστην τε γυναῖκα, 6

οἶά τε ᾧ οἰκῇ ἄναξ εὐθυμος ἔδωκεν, 6

ὅς οἱ πολλὰ κάμησι, θεὸς δ' ἐπὶ ἔργον ἀέξῃ, 6

ὥς καὶ ἐμοὶ τόδε ἔργον ἀέξεται, ᾧ ἐπιμίνω.

τῷ κέ με πόλλ' ὤνησεν ἄναξ, εἰ αὐτόθ' ἐγήρα·

ἀλλ' ὄλεθ'—ὥς ὤφελλ' Ἑλένης ἀπὸ φῦλον ὀλέσθαι

πρόχυν, ἐπεὶ πολλῶν ἀνδρῶν ὑπὸ γούνατ' ἔλυσε·

καὶ γὰρ κείνος ἔβη Ἀγαμέμνονος εἵνεκα τιμῆς 7

Ἴλιον εἰς εὐπωλον, ἵνα Τρώεσσι μάχοιτο.”

Ὡς εἰπὼν ζωστήρι θεῶς συνέεργε χιτῶνα,

βῆ δ' ἵμεν ἐς συφεοὺς, ὅθι ἔθνεα ἔρχατο χοίρων.

ἔνθεν ἑλὼν δὴ ἐνείκε καὶ ἀμφοτέρους ἰέρευσεν,

εὐσέ τε μίστυλλέν τε καὶ ἀμφ' ὀβελοῖσιν ἔπειρεν· 7

ὀπτήσας δ' ἄρα πάντα φέρων παρέθηκ' Ὀδυσῆϊ

he was himself wont to sleep. And Odysseus was glad that he gave him such welcome, and spoke, and addressed him :

“Stranger, may Zeus and the other immortal gods grant thee what most thou desirest, since thou with a ready heart hast given me welcome.”

To him then, swineherd Eumæus, didst thou make answer, and say : “Nay, stranger, it were not right for me, even though one meaner than thou were to come, to slight a stranger : for from Zeus are all strangers and beggars, and a gift, though small, is welcome from such as we ; since this is the lot of slaves, ever in fear when over them as lords their masters hold sway—young masters such as ours. For verily the gods have stayed the return of him who would have loved me with all kindness, and would have given me possessions of my own, a house and a bit of land, and a wife, sought of many wooers, even such things as a kindly master gives to his thrall who has toiled much for him, and whose labour the god makes to prosper, even as this work of mine prospers, to which I give heed. Therefore would my master have richly rewarded me, if he had grown old here at home : but he perished—as I would all the kindred of Helen had perished in utter ruin, since she loosened the knees of many warriors. For he too went forth to win recompense for Agamemnon to Ilios, famed for its horses, that he might fight with the Trojans.”

So saying, he quickly bound up his tunic with his belt, and went to the sties, where the tribes of swine were penned. Choosing two from thence, he brought them in and slew them both, and singed, and cut them up, and spitted them. Then, when he had roasted all, he brought and set it before Odysseus,

θέρμ' αὐτοῖς ὀβελοῖσιν· ὁ δ' ἄλφιτα λευκὰ πάλυνεν·  
 ἐν δ' ἄρα κισσυβίῳ κίρνη μελιηδέα οἶνον,  
 αὐτὸς δ' ἀντίον ἔζεν, ἐποτρύνων δὲ προσηύδα·

“Ἔσθιε νῦν, ὦ ξεῖνε, τά τε δμῳέεσσι πάρεστι, 80  
 χοίρε'· ἀτὰρ σιάλους γε σύας μνηστῆρες ἔδουσιν,  
 οὐκ ὄπιδα φρονέοντες ἐνὶ φρεσὶν οὐδ' ἐλεητύν.  
 οὐ μὲν σχέτλια ἔργα θεοὶ μάκαρες φιλέουσιν,  
 ἀλλὰ δίκην τίουσιν καὶ αἷσιμα ἔργ' ἀνθρώπων.  
 καὶ μὲν δυσμενέες καὶ ἀνάρσιοι, οἳ τ' ἐπὶ γαίης 85  
 ἀλλοτρίης βῶσιν καὶ σφι Ζεὺς ληΐδα δώη,  
 πλησάμενοι δέ τε νῆας ἔβαν οἰκόνδε νέεσθαι,  
 καὶ μὲν τοῖς ὄπιδος κρατερὸν δέος ἐν φρεσὶ πίπτει.  
 οἷδε δὲ καὶ τι ἴσασιν, θεοῦ δέ τιν' ἔκλυνον αὐδὴν,  
 κείνου λυγρὸν ὄλεθρον, ὅτ' οὐκ ἐθέλουσι δικαίως 90  
 μᾶσθαι οὐδὲ νέεσθαι ἐπὶ σφέτερ', ἀλλὰ ἔκηλοι  
 κτήματα δαρδάπτουσιν ὑπέρβιον, οὐδ' ἐπι φειδώ.  
 ὄσσαι γὰρ νύκτες τε καὶ ἡμέραι ἐκ Διὸς εἰσιν,  
 οὐ ποθ' ἐν ἱρέουσ' ἱερήϊον, οὐδὲ δύ' οἶω·  
 οἶνον δὲ φθινύθουσιν ὑπέρβιον ἐξαφύσντες. 95  
 ἦ γάρ οἱ ζῶή γ' ἦν ἄσπετος· οὐ τι νιν τόσση  
 ἀνδρῶν ἡρώων, οὐτ' ἠπείροιο μελαίνης  
 οὐτ' αὐτῆς Ἰθάκης· οὐδὲ ξυνεείκοσι φωτῶν  
 ἔστ' ἄφενος τοσσοῦτον· ἐγὼ δέ κέ τοι καταλέξω.  
 δώδεκ' ἐν ἠπείρῳ ἀγέλαι· τόσα πώεα οἶων, 100  
 τόσσα συῶν συβόσια, τόσ' αἰπόλια πλατέ' αἰγῶν  
 βόσκουσι ξεῖνοί τε καὶ αὐτοῦ βώτορες ἄνδρες.  
 ἐνθάδε δ' αἰπόλια πλατέ' αἰγῶν ἑνδεκα πάντα  
 ἐσχατιῇ βόσκοντ', ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄρονται.  
 τῶν αἰεὶ σφιν ἕκαστος ἐπ' ἡματι μῆλον ἀγινεῖ, 105

hot upon the spits, and sprinkled over it white barley meal. Then in a bowl of ivy wood he mixed honey-sweet wine, and himself sat down over against Odysseus, and bade him to his food, and said :

“Eat now, stranger, such food as slaves have to offer, meat of young pigs ; the fatted hogs the wooers eat, who reckon not in their hearts of the wrath of the gods, nor have any pity. Verily the blessed gods love not reckless deeds, but they honour justice and the righteous deeds of men. Even cruel foemen that set foot on the land of others, and Zeus gives them booty, and they fill their ships and depart for home—even on the hearts of these falls great fear of the wrath of the gods. But these men here, look you, know somewhat, and have heard some voice of a god regarding my master’s pitiful death, seeing that they will not woo righteously, nor go back to their own, but at their ease they waste our substance in insolent wise, and there is no sparing. For every day and night that comes from Zeus they sacrifice not one victim nor two alone, and they draw forth wine, and waste it in insolent wise. Verily his substance was great past telling, so much has no lord either on the dark mainland or in Ithaca itself ; nay, not twenty men together have wealth so great. Lo, I will tell thee the tale thereof ; twelve herds of kine has he on the mainland ; as many flocks of sheep ; as many droves of swine ; as many roving herds of goats do herdsmen, both foreigners and of his own people, pasture. And here too graze roving herds of goats on the borders of the island, eleven in all, and over them trusty men keep watch. And each man of these ever drives up day by day one of his flock for

ζατρεφέων αἰγῶν ὅς τις φαίνεται ἄριστος.  
αὐτὰρ ἐγὼ σὺς τάσδε φυλάσσω τε ῥύομαί τε,  
καὶ σφι συῶν τὸν ἄριστον ἐὺ κρίνας ἀποπέμπω.”

“Ὡς φάθ’, ὁ δ’ ἐνδυκέως κρέα τ’ ἤσθιε πίνε τε οἶνον  
ἄρπαλέως ἀκέων, κακὰ δὲ μνηστῆρσι φύτευεν. 110

αὐτὰρ ἐπεὶ δείπνησε καὶ ἤραρε θυμὸν ἐδωδῇ,  
καὶ οἱ πλησάμενος δῶκε σκύφον, ᾧ περ ἔπινεν,  
οἶνου ἐνίπλειον· ὁ δ’ ἐδέξατο, χαῖρε δὲ θυμῷ,  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ὦ φίλε, τίς γάρ σε πρίατο κτεάτεσσιν ἐοῖσιν, 115  
ὧδε μάλ’ ἀφνειὸς καὶ καρτερὸς ὥς ἀγορεύεις;  
φῆς δ’ αὐτὸν φθίσθαι Ἀγαμέμνονος εἵνεκα τιμῆς.  
εἰπέ μοι, αἴ κέ ποθι γνῶω τοιοῦτον ἔοντα.

Ζεὺς γάρ που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,  
εἴ κέ μιν ἀγγεῖλαιμι ἰδὼν· ἐπὶ πολλὰ δ’ ἀλήθην.” 120

Τὸν δ’ ἡμέιβετ’ ἔπειτα συβώτης, ὄρχαμος ἀνδρῶν·

“ὦ γέρον, οὗ τις κεῖνον ἀνὴρ ἀλαλήμενος ἐλθὼν  
ἀγγέλλων πείσειε γυναῖκά τε καὶ φίλον υἱόν,  
ἀλλ’ ἄλλως κομιδῆς κεχρημένοι ἄνδρες ἀλῆται  
ψεύδοντ’, οὐδ’ ἐθέλουσιν ἀληθεῖα μυθήσασθαι. 125

ὅς δέ κ’ ἀλητεύων Ἰθάκης ἐς δῆμον ἵκηται,  
ἐλθὼν ἐς δέσποιναν ἐμὴν ἀπατήλια βάζει·  
ἢ δ’ εὖ δεξαμένη φιλέει καὶ ἕκαστα μεταλλᾷ,  
καὶ οἱ ὀδυρομένη βλεφάρων ἀπο δάκρυα πίπτει,  
ἢ θέμις ἐστὶ γυναικός, ἐπὴν πόσις ἄλλοθ’ ὄληται. 130  
αἰψά κε καὶ σύ, γεραιέ, ἔπος παρατεκτῆναιο.  
εἴ τίς τοι χλαῖνάν τε χιτῶνά τε εἴματα δοίη.

the wooers, even that one of the fatted goats which seems to him the best. But as for me, I guard and keep these swine, and choose out with care and send them the best of the boars."

So he spoke, but Odysseus eagerly<sup>1</sup> ate flesh and drank wine, greedily, in silence, and was sowing the seeds of evil for the wooers. But when he had dined, and satisfied his soul with food, then the swineherd filled the bowl from which he was himself wont to drink, and gave it him brim full of wine, and he took it, and was glad at heart; and he spoke, and addressed him with winged words:

"Friend, who was it who bought thee with his wealth, a man so very rich and mighty, as thou tellest? Thou saidest that he died to win recompense for Agamemnon; tell me, if haply I may know him, being such an one. For Zeus, I ween, and the other immortal gods know whether I have seen him, and could bring tidings; for I have wandered far."

Then the swineherd, a leader of men, answered him: "Old man, no wanderer that came and brought tidings of him could persuade his wife and his dear son; nay, at random, when they have need of entertainment, do vagabonds lie, and are not minded to speak the truth. Whosoever in his wanderings comes to the land of Ithaca, goes to my mistress and tells a deceitful tale. And she, receiving him kindly, gives him entertainment, and questions him of all things, and the tears fall from her eyelids, while she weeps, as is the way of a woman, when her husband dies afar. And readily wouldest thou too, old man, fashion a story, if one would give thee a cloak and a

<sup>1</sup> ἐνδουκέως appears everywhere else to bear the meaning, "with kindness." The etymology is uncertain.



τοῦ δ' ἤδη μέλλουσι κύνες ταχέες τ' οἰωνοὶ  
 ῥινὸν ἀπ' ὀστεόφιν ἐρύσαι, ψυχὴ δὲ λέλοιπεν·  
 ἢ τὸν γ' ἐν πόντῳ φάγον ἰχθύες, ὅστέα δ' αὐτοῦ 135  
 κεῖται ἐπ' ἡπείρου ψαμάθῳ εἰλυμένα πολλῇ.  
 ὥς ὁ μὲν ἔνθ' ἀπόλωλε, φίλοισι δὲ κήδε' ὀπίσσω  
 πᾶσιν, ἐμοὶ δὲ μάλιστα, τετεύχεται· οὐ γὰρ ἔτ' ἄλλον  
 ἥπιον ὦδε ἄνακτα κιχήσομαι, ὅππός' ἐπέλθω,  
 οὐδ' εἴ κεν πατρὸς καὶ μητέρος αὐτίς ἴκωμαι 140  
 οἶκον, ὅθι πρῶτον γενόμεν καὶ μ' ἔτρεφον αὐτοί.  
 οὐδέ νυ τῶν ἔτι τόσσον ὀδύρομαι, ἰέμενός περ  
 ὀφθαλμοῖσιν ιδέσθαι ἐὼν ἐν πατρίδι γαίῃ·  
 ἀλλὰ μ' Ὀδυσσῆος πόθος αἰνυται οἰχομένοιοι.  
 τὸν μὲν ἐγών, ὦ ξεῖνε, καὶ οὐ παρεόντ' ὀνομάζειν 145  
 αἰδέομαι· πέρι γάρ μ' ἐφίλει καὶ κήδετο θυμῷ·  
 ἀλλὰ μιν ἡθέιον καλέω καὶ νόσφιν ἐόντα.”

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·  
 “ὦ φίλ', ἐπειδὴ πάμπαν ἀναίνεαι, οὐδ' ἔτι φῆσθα  
 κείνον ἐλεύσεσθαι, θυμὸς δέ τοι αἰὲν ἄπιστος· 150  
 ἀλλ' ἐγὼ οὐκ αὕτως μυθήσομαι, ἀλλὰ σὺν ὄρκῳ,  
 ὡς νεῖται Ὀδυσσεύς· εὐαγγέλιον δέ μοι ἔστω  
 αὐτίκ', ἐπεὶ κεν κείνος ἰὼν τὰ ἅ δῶμαθ' ἴκηται·  
 ἔσσαι με χλαῖνάν τε χιτῶνά τε, εἵματα καλά.<sup>1</sup>  
 πρὶν δέ κε, καὶ μάλα περ κεχρημένος, οὗ τι δεχοίμην. 155  
 ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀἶδαο πύλῃσι  
 γίγνεται, ὃς πενίῃ εἰκὼν ἀπατήλια βάζει.  
 ἴστω νῦν Ζεὺς πρῶτα θεῶν, ξενίῃ τε τράπεζα,  
 ἰστίῃ τ' Ὀδυσῆος ἀμύμονος, ἣν ἀφικάνω·  
 ἢ μὲν τοι τάδε πάντα τελείεται ὡς ἀγορεύω. 160

<sup>1</sup> Line 154 is omitted in most MSS.

tunic for raiment. But as for him, ere now dogs and swift birds are like to have torn the flesh from his bones, and his spirit has left him; or in the sea fishes have eaten him, and his bones lie there on the shore, wrapped in deep sand. Thus has he perished yonder, and to his friends grief is appointed for days to come, to all, but most of all to me. For never again shall I find a master so kind, how far soever I go, not though I come again to the house of my father and mother, where at the first I was born, and they reared me themselves. Yet it is not for them that I henceforth mourn so much, eager though I am to behold them with my eyes and to be in my native land; nay, it is longing for Odysseus, who is gone, that seizes me. His name, stranger, absent though he is, I speak with awe, for greatly did he love me and care for me at heart; but I call him my lord beloved, for all he is not here."

Then the much-enduring, goodly Odysseus answered him: "Friend, since thou dost utterly make denial, and declarest that he will never come again, and thy heart is ever unbelieving, therefore will I tell thee, not at random but with an oath, that Odysseus shall return. And let me have a reward for bearing good tidings, as soon as he shall come, and reach his home; clothe me in a cloak and tunic, goodly raiment. But ere that, how sore soever my need, I will accept naught; for hateful in my eyes as the gates of Hades is that man, who, yielding to stress of poverty, tells a deceitful tale. Now be my witness Zeus, above all gods, and this hospitable board, and the hearth of noble Odysseus to which I am come, that verily all these things shall be brought to pass even as I tell thee. In

τοῦδ' αὐτοῦ λυκάβαντος ἐλεύσεται ἐνθάδ' Ὀδυσσεύς.  
τοῦ μὲν φθίνοντος μηνός, τοῦ δ' ἵσταμένοιο,  
οἴκαδε νοστήσει, καὶ τίσεται ὅς τις ἐκείνου  
ἐνθάδ' ἀτιμάζει ἄλοχον καὶ φαίδιμον υἱόν."<sup>1</sup>

Τὸν δ' ἀπαμειβόμενος προσέφη, Εὐμαίε συβώτα· 165  
“ὦ γέρον, οὔτ' ἄρ' ἐγὼν εὐαγγέλιον τόδε τίσω,  
οὔτ' Ὀδυσσεὺς ἔτι οἶκον ἐλεύσεται· ἀλλὰ ἔκηλος  
πῖνε, καὶ ἄλλα παρέξ μεμνώμεθα, μηδέ με τούτων  
μῖμνησκ'· ἦ γὰρ θυμὸς ἐνὶ στήθεσσι μοῖσιν  
ἄχνηται, ὅππότε τις μνήσῃ κεδνοῖο ἀνακτος. 170

ἀλλ' ἦ τοι ὄρκον μὲν ἑάσομεν, αὐτὰρ Ὀδυσσεὺς  
ἔλθοι ὅπως μιν ἔγω γ' ἐθέλω καὶ Πηνελόπεια  
Λαέρτης θ' ὁ γέρων καὶ Τηλέμαχος θεοειδής.  
νῦν αὖ παιδὸς ἄλαστον ὀδύρομαι, ὃν τέκ' Ὀδυσσεύς,  
Τηλεμάχου· τὸν ἐπεὶ θρέψαν θεοὶ ἔρνεϊ ἴσον, 175  
καὶ μιν ἔφην ἔσσεσθαι ἐν ἀνδράσιν οὐ τι χέρηα  
πατρὸς ἐοῖο φίλοιο, δέμας καὶ εἶδος ἀγητόν,  
τὸν δέ τις ἀθανάτων βλάβῃ φρένας ἔνδον ἔϊσας  
ἢ τις ἀνθρώπων· ὁ δ' ἔβη μετὰ πατρὸς ἀκουήν  
εἰς Πύλον ἡγαθέην· τὸν δὲ μνηστῆρες ἀγαυοὶ 180  
οἴκαδ' ἰόντα λοχῶσιν, ὅπως ἀπὸ φύλον ὀλῃται  
νώνυμον ἐξ Ἰθάκης Ἀρκείσιον ἀντιθέοιο.

ἀλλ' ἦ τοι κεῖνον μὲν ἑάσομεν, ἢ κεν ἄλῳῃ  
ἢ κε φύγῃ καὶ κέν οἱ ὑπέρσχη χεῖρα Κρονίων.<sup>2</sup>  
ἀλλ' ἄγε μοι σύ, γεραιέ, τὰ σ' αὐτοῦ κήδε' ἐνίσπες 185

<sup>1</sup> The whole passage 158-64 (158-62 = xix. 303-7) is treated in widely different ways by different critics. Aristarchus appears to have rejected 159 and 162-4, and in an important MS. (U, Allen, M Ludwig) lines 160-4 are marked with the asterisk. Lines 161-2 are out of harmony with the context here and seem clearly to have been brought in from the parallel passage in Book XIX; see Monro.

<sup>2</sup> Lines 174-84 appear to have been rejected by Aristarchus. Eumaeus could know nothing of the ambush.

the course of this self-same day<sup>1</sup> Odysseus shall come hither, as the old moon wanes, and the new appears. He shall return, and take vengeance on all those who here dishonour his wife and his glorious son."

To him then, swineherd Eumaeus, didst thou make answer, and say: "Old man, neither shall I, meseems, pay thee this reward for bearing good tidings, nor shall Odysseus ever come to his home. Nay, drink in peace, and let us turn our thoughts to other things, and do not thou recall this to my mind; for verily the heart in my breast is grieved whenever any one makes mention of my good master. But as for thy oath, we will let it be; yet I would that Odysseus might come, even as I desire, I, and Penelope, and the old man Laertes, and godlike Telemachus. But now it is for his son that I grieve unceasingly, even for Telemachus, whom Odysseus begot. When the gods had made him grow like a sapling, and I thought that he would be among men no whit worse than his dear father, glorious in form and comeliness, then some one of the immortals marred the wise spirit within him, or haply some man, and he went to sacred Pylos after tidings of his father. For him now the lordly wooers lie in wait on his homeward way, that the race of godlike Arceisius may perish out of Ithaca, and leave no name. But verily we will let him be; he may be taken, or he may escape, and the son of Cronos stretch forth his hand to guard him. But come, do thou, old man, tell me of thine own

<sup>1</sup> In rendering *λυκάβαντος* by "day," instead of by "year," and in the interpretation of the whole passage, I have followed Monro.

# HOMER

καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' ἐὺ εἰδῶ·  
 τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆες;  
 ὅπποις τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται  
 ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;  
 οὐ μὲν γάρ τί σε πεζὸν ὄτομαι ἐνθάδ' ἰκέσθαι.” 190

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “Τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.  
 εἷη μὲν νῦν νῶϊν ἐπὶ χρόνον ἡμὲν ἐδωδῇ  
 ἡδὲ μέθυ γλυκερὸν κλισίης ἔντοσθεν ἐοῦσι,  
 δαίνυσθαι ἀκέοντ', ἄλλοι δ' ἐπὶ ἔργον ἔποιεν” 195  
 ῥηϊδίως κεν ἔπειτα καὶ εἰς ἐνιαυτὸν ἅπαντα  
 οὐ τι διαπρήξαιμι λέγων ἐμὰ κήδεα θυμοῦ,  
 ὅσσα γε δὴ ξύμπαντα θεῶν ἰότητι μόγησα.

“Ἐκ μὲν Κρητάων γένος εὖχομαι εὐρείων,  
 ἀνέρος ἀφνειοῖο παῖς· πολλοὶ δὲ καὶ ἄλλοι 200  
 υἱέες ἐν μεγάρῳ ἡμὲν τράφειν ἡδ' ἐγένοντο  
 γνήσιοι ἐξ ἀλόχου· ἐμὲ δ' ὠνητὴ τέκε μήτηρ  
 παλλακίς, ἀλλὰ με ἴσον ἰθαιγενέεσσιν ἐτίμα  
 Κάστωρ Ἰλακίδης, τοῦ ἐγὼ γένος εὖχομαι εἶναι  
 ὃς τότ' ἐνὶ Κρήτεσσι θεὸς ὥς τίετο δῆμῳ 205  
 ὄλβῳ τε πλούτῳ τε καὶ νιόσιν κυδαλίμοισιν.  
 ἀλλ' ἦ τοι τὸν κῆρες ἔβαν θανάτοιο φέρουσαι  
 εἰς Ἀΐδαο δόμους· τοὶ δὲ ζῶν ἐδάσαντο  
 παῖδες ὑπέρθυμοι καὶ ἐπὶ κλήρους ἐβάλοντο,  
 αὐτὰρ ἐμοὶ μάλα παῦρα δόσαν καὶ οἰκί' ἔνειμαν. 210  
 ἤγαγόμεν δὲ γυναῖκα πολυκλήρων ἀνθρώπων  
 εἵνεκ' ἐμῆς ἀρετῆς, ἐπεὶ οὐκ ἀποφώλιος ἦα  
 οὐδὲ φυγοπτόλεμος· νῦν δ' ἤδη πάντα λέλοιπεν  
 ἀλλ' ἔμπης καλάμην γέ σ' ὄτομαι εἰσορόωντα

sorrows, and declare me this truly, that I may know full well. Who art thou among men, and from whence? Where is thy city, and where thy parents? On what manner of ship didst thou come, and how did sailors bring thee to Ithaca? Who did they declare themselves to be? For nowise, methinks, didst thou come hither on foot."

Then Odysseus of many wiles answered him, and said: "Then verily I will frankly tell thee all. Would that now we two might have food and sweet wine for the while, to feast on in quiet here in thy hut, and that others might go about their work; easily then might I tell on for a full year, and yet in no wise finish the tale of the woes of my spirit—even all the toils that I have endured by the will of the gods.

"From broad Crete I declare that I am come by lineage, the son of a wealthy man. And many other sons too were born and bred in his halls, true sons of a lawful wife; but the mother that bore me was bought, a concubine. Yet Castor, son of Hylax, of whom I declare that I am sprung, honoured me even as his true-born sons. He was at that time honoured as a god among the Cretans in the land for his good estate, and his wealth, and his glorious sons. But the fates of death bore him away to the house of Hades, and his proud sons divided among them his substance, and cast lots therefor. To me they gave a very small portion, and allotted a dwelling. But I took unto me a wife from a house that had wide possessions, winning her by my valour; for I was no weakling, nor a coward in fight. Now all that strength is gone; yet even so, in seeing the stubble, methinks thou mayest judge

γιγνώσκειν· ἥ γάρ με δύη ἔχει ἥλιθα πολλή. 215  
 ἥ μὲν δὴ θάρσος μοι Ἄρης τ' ἔδосαν καὶ Ἀθήνη  
 καὶ ῥήξηνορίην· ὁπότε κρίνοιμι λόχονδε  
 ἄνδρας ἀριστῆας, κακὰ δυσμενέεσσι φυτεύων,  
 οὐ ποτέ μοι θάνατον προτιόσσετο θυμὸς ἀγῆνωρ,  
 ἀλλὰ πολὺν πρῶτιστος ἐπάλμενος ἔγχει ἔλεσκον 220  
 ἀνδρῶν δυσμενέων ὃ τέ μοι εἴξιε πόδεσσιν.  
 τοῖος ἔα ἐν πολέμῳ· ἔργον δέ μοι οὐ φίλον ἔσκειν  
 αὐδ' οἰκωφελίη, ἥ τε τρέφει ἀγλαὰ τέκνα,  
 ἀλλὰ μοι αἰεὶ νῆες ἐπήρετμοι φίλαι ἦσαν  
 καὶ πόλεμοι καὶ ἄκοντες εὖξεστοι καὶ οἷστοί, 225  
 λυγρά, τά τ' ἄλλοισὶν γε καταριγηλὰ πέλονται.  
 αὐτὰρ ἐμοὶ τὰ φίλ' ἔσκε τά που θεὸς ἐν φρεσὶ θῆκεν·  
 ἄλλος γάρ τ' ἄλλοισιν ἀνὴρ ἐπιτέρπεται ἔργοις.  
 πρὶν μὲν γὰρ Τροίης ἐπιβήμεναι υἱας Ἀχαιῶν  
 εἰνάκις ἀνδράσιν ἦρξα καὶ ὠκνπόροισι νέεσσιν 230  
 ἄνδρας ἐς ἀλλοδαπούς, καὶ μοι μάλα τύγχανε πολλά.  
 τῶν ἐξαιρεύμην μίνοεικέα, πολλὰ δ' ὀπίσσω  
 λάγχανον· αἶψα δὲ οἶκος ὀφέλλετο, καὶ ῥα ἔπειτα  
 δεινός τ' αἰδοῖός τε μετὰ Κρήτεσσι τετύγμην.

“Ἄλλ' ὅτε δὴ τήν γε στυγερὴν ὁδὸν εὐρύοπα Ζεὺς 235  
 ἐφράσαθ', ἥ πολλῶν ἀνδρῶν ὑπὸ γούνατ' ἔλυσε,  
 δὴ τότε ἔμ' ἠνωγον καὶ ἀγακλυτὸν Ἰδομενῆα  
 νῆεσσ' ἠγήσασθαι ἐς Ἴλιον· οὐδέ τι μῆχος  
 ἦεν ἀνῆνασθαι, χαλεπὴ δ' ἔχε δήμου φῆμις.  
 ἔνθα μὲν εἰνάετες πολεμίζομεν υἱες Ἀχαιῶν, 240  
 τῷ δεκάτῳ δὲ πόλιν Πριάμου πέρσαντες ἔβημεν  
 οἴκαδε σὺν νῆεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιοὺς.  
 αὐτὰρ ἐμοὶ δειλῶ κακὰ μῆδετο μητίετα Ζεὺς·

what the grain was; for verily troubles in full measure encompass me. But then Ares and Athene gave me courage, and strength that breaks the ranks of men; and whenever I picked the best warriors for an ambush, sowing the seeds of evil for the foe, never did my proud spirit forbode death, but ever far the first did I leap forth, and slay with my spear whosoever of the foe gave way in flight before me.<sup>1</sup> Such a man was I in war, but labour in the field was never to my liking, nor the care of a household, which rears goodly children, but oared ships were ever dear to me, and wars, and polished spears, and arrows,—grievous things, whereat others are wont to shudder. But those things, I ween, were dear to me, which a god put in my heart; for different men take joy in different works. For before the sons of the Achaeans set foot on the land of Troy, I had nine times led warriors and swift-faring ships against foreign folk, and great spoil had ever fallen to my hands. Of this I would choose what pleased my mind, and much I afterwards obtained by lot. Thus my house straightway grew rich, and thereafter I became one feared and honoured among the Cretans.

“But when Zeus, whose voice is borne afar, devised that hateful journey which loosened the knees of many a warrior, then they bade me and glorious Idomeneus to lead the ships to Ilios, nor was there any way to refuse, for the voice of the people pressed hard upon us. There for nine years we sons of the Achaeans warred, and in the tenth we sacked the city of Priam, and set out for home in our ships, and a god scattered the Achaeans. But for me, wretched man that I was, Zeus, the counsellor,

<sup>1</sup> Or possibly, “whoever was less fleet of foot than I.”



μῆνα γὰρ οἶον ἔμεινα τεταρπόμενος τεκέεσσιν  
 κουριδίῃ τ' ἀλόχῳ καὶ κτήμασιν· αὐτὰρ ἔπειτα 245  
 Αἴγυπτόνδε με θυμὸς ἀνώγει ναυτίλλεσθαι,  
 νῆας ἐὺ στείλαντα σὺν ἀντιθέοις ἐτάροισιν.  
 ἐννέα νῆας στείλα, θοῶς δ' ἔσαγείρατο λαός.  
 ἐξήμαρ μὲν ἔπειτα ἐμοὶ ἐρίηρες ἐταῖροι  
 δαίνυντ'· αὐτὰρ ἐγὼν ἱεράϊα πολλὰ παρεῖχον 250  
 θεοῖσιν τε ῥέζειν αὐτοῖσί τε δαῖτα πένεσθαι.  
 ἐβδομάτῃ δ' ἀναβάντες ἀπὸ Κρήτης εὐρείης  
 ἐπλέομεν Βορρὴν ἀνέμῳ ἀκραεῖ καλῷ  
 ῥῆιδίως, ὥς εἴ τε κατὰ ῥόον· οὐδέ τις οὖν μοι  
 νηῶν πημάνθη, ἀλλ' ἀσκηθέες καὶ ἄνουσοι 255  
 ἦμεθα, τὰς δ' ἄνεμός τε κυβερνήται τ' ἴθυνον.

“ Περμπαῖοι δ' Αἴγυπτον εὐρρείτην ἰκόμεσθα,  
 στήσα δ' ἐν Αἰγύπτῳ ποταμῷ νέας ἀμφιελίσσας.  
 ἔνθ' ἦ τοι μὲν ἐγὼ κελόμην ἐρίηρας ἐταίρους  
 αὐτοῦ παρ νήεσσι μένειν καὶ νῆας ἔρυσθαι, 260  
 ὀπτήρας δὲ κατὰ σκοπιάς ὥτρυνα νέεσθαι·  
 οἱ δ' ὕβρει εἷξαντες, ἐπισπόμενοι μένει σφῶ,  
 αἶψα μάλ' Αἰγυπτίων ἀνδρῶν περικαλλέας ἀγροὺς  
 πόρθεον, ἐκ δὲ γυναῖκας ἄγον καὶ νήπια τέκνα,  
 αὐτοὺς τ' ἐκτεινον· τάχα δ' ἐς πόλιν ἵκετ' αὕτη. 265  
 οἱ δὲ βοῆς αἰόντες ἄμ' ἡοὶ φαινομένηφιν  
 ἦλθον· πλήτο δὲ πᾶν πεδίον πεζῶν τε καὶ ἵππων  
 χαλκοῦ τε στεροπῆς· ἐν δὲ Ζεὺς τερπικέραunos  
 φύζαν ἐμοῖς ἐτάροισι κακὴν βάλεν, οὐδέ τις ἔτλη  
 μείναι ἐναντίβιον· περὶ γὰρ κακὰ πάντοθεν ἔστη. 270  
 ἔνθ' ἡμέων πολλοὺς μὲν ἀπέκτανον ὀξεί χαλκῷ,  
 τοὺς δ' ἄναγον ζωούς, σφίσιν ἐργάζεσθαι ἀνάγκη.

devised evil. For a month only I remained, taking joy in my children, my wedded wife, and my wealth; and then to Egypt did my spirit bid me voyage with my godlike comrades, when I had fitted out my ships with care. Nine ships I fitted out, and the host gathered speedily. Then for six days my trusty comrades feasted, and I gave them many victims, that they might sacrifice to the gods, and prepare a feast for themselves; and on the seventh we embarked and set sail from broad Crete, with the North Wind blowing fresh and fair, and ran on easily as if down stream. No harm came to any of my ships, but free from scathe and from disease we sat, and the wind and the helmsman guided the ships.

“On the fifth day we came to fair-flowing Aegyptus, and in the river Aegyptus I moored my curved ships. Then verily I bade my trusty comrades to remain there by the ships, and to guard the ships, and I sent out scouts to go to places of outlook. But my comrades, yielding to wantonness, and led on by their own might, straightway set about wasting the fair fields of the men of Egypt; and they carried off the women and little children, and slew the men; and the cry came quickly to the city. Then, hearing the shouting, the people came forth at break of day, and the whole plain was filled with footmen, and chariots, and the flashing of bronze. But Zeus who hurls the thunderbolt cast an evil panic upon my comrades, and none had the courage to hold his ground and face the foe; for evil surrounded us on every side. So then they slew many of us with the sharp bronze, and others they led up to their city alive, to work for them perforce. But

αὐτὰρ ἐμοὶ Ζεὺς αὐτὸς ἐνὶ φρεσὶν ὦδε νόημα  
 ποίησ'—ὥς ὄφελον θανέειν καὶ πότμον ἐπισπεῖν  
 αὐτοῦ ἐν Αἰγύπτῳ· ἔτι γάρ νύ με πῆμ' ὑπέδεκτο— 275  
 αὐτίκ' ἀπὸ κρατὸς κυνέην εὐτυκτον ἔβηκα  
 καὶ σάκος ὥμοιιν, δόρυ δ' ἔκβαλον ἔκτοσε χειρός·  
 αὐτὰρ ἐγὼ βασιλῆος ἐναντίον ἤλυθον ἵππων  
 καὶ κύσα γούναθ' ἐλών· ὁ δ' ἐρύσατο καὶ μ' ἐλέησεν,<sup>1</sup>  
 ἐς δίφρον δέ μ' ἔσας ἄγεν οἴκαδε δάκρυ χέοντα. 280  
 ἦ μὲν μοι μάλα πολλοὶ ἐπήϊσσον μελήσιν,  
 ἰέμενοι κτεῖναι—δὴ γὰρ κεχολώατο λήν—  
 ἀλλ' ἀπὸ κείνος ἔρυκε, Διὸς δ' ὠπίζετο μῆνιν  
 ξεινίου, ὅς τε μάλιστα νεμεσσᾶται κακὰ ἔργα.

“Ἐνθα μὲν ἐπτάετες μένον αὐτόθι, πολλὰ δ' ἄγειρα 285  
 χρήματ' ἀν' Αἰγυπτίους ἄνδρας· δίδοσαν γὰρ ἅπαντες.  
 ἀλλ' ὅτε δὴ ὀγδόατόν μοι ἐπιπλόμενον ἔτος ἦλθεν,  
 δὴ τότε Φοῖνιξ ἦλθεν ἀνὴρ ἀπατήλια εἰδώς,  
 τρώκτης, ὃς δὴ πολλὰ κάκ' ἀνθρώποισιν ἐώργει·  
 ὃς μ' ἄγε παρπεπιθὼν ἦσι φρεσὶν, ὄφρ' ἰκόμεσθα 290  
 Φοινίκην, ὅθι τοῦ γε δόμοι καὶ κτήματ' ἔκειτο.  
 ἔνθα παρ' αὐτῷ μεῖνα τελεσφόρον εἰς ἐνιαυτόν.  
 ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεῦντο  
 ἄψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὦραι,  
 ἐς Λιβύην μ' ἐπὶ νηὸς ἐέσσατο ποντοπόροιο 295  
 ψεύδεα βουλεύσας, ἵνα οἱ σὺν φόρτον ἄγοιμι,  
 κεῖθι δέ μ' ὥς περάσειε καὶ ἄσπετον ὄνον ἔλοιτο.  
 τῷ ἐπόμεν ἐπὶ νηὸς, οἰόμενός περ, ἀνάγκη.  
 ἦ δ' ἔθεεν Βορέη ἀνέμῳ ἀκραεῖ καλῷ,  
 μέσσον ὑπὲρ Κρήτης· Ζεὺς δέ σφισι μῆδετ' ὄλεθρον. 300

<sup>1</sup> ἐλέησεν: ἐσώωσεν.

in my heart Zeus himself put this thought—I would that I had rather died and met my fate there in Egypt, for still was sorrow to give me welcome. Straightway I put off from my head my well-wrought helmet, and the shield from off my shoulders, and let the spear fall from my hand, and went toward the chariot horses of the king. I clasped, and kissed his knees, and he delivered me, and took pity on me, and, setting me in his chariot, took me weeping to his home. Verily full many rushed upon me with their ashen spears, eager to slay me, for they were exceeding angry. But he warded them off, and had regard for the wrath of Zeus, the stranger's god, who above all others hath indignation at evil deeds.

“There then I stayed seven years, and much wealth did I gather among the Egyptians, for all men gave me gifts. But when the eighth circling year was come, then there came a man of Phoenicia, well versed in guile, 'a greedy knave, who had already wrought much evil among men. He prevailed upon me by his cunning, and took me with him, until we reached Phoenicia, where lay his house and his possessions. There I remained with him for a full year. But when at length the months and the days were being brought to fulfilment, as the year rolled round and the seasons came on, he set me on a seafaring ship bound for Libya, having given lying counsel to the end that I should convey a cargo with him, but in truth that, when there, he might sell me and get a vast price. So I went with him on board the ship, suspecting his guile, yet perforce. And she ran before the North Wind, blowing fresh and fair, on a mid-sea course to the windward of Crete, and Zeus

ἀλλ' ὅτε δὴ Κρήτην μὲν ἐλείπομεν, οὐδέ τις ἄλλη  
 φαίνεται γαῖαν, ἀλλ' οὐρανὸς ἡδὲ θάλασσα,  
 δὴ τότε κυανὴν νεφέλην ἔστησε Κρονίων  
 νηὸς ὑπὲρ γλαφυρῆς, ἤχλυσε δὲ πόντος ὑπ' αὐτῆς.  
 Ζεὺς δ' ἄμυδις βρόντησε καὶ ἔμβαλε νηὶ κεραυνόν· 305  
 ἢ δ' ἐλελίχθη πᾶσα Διὸς πληγείσα κεραυνῷ,  
 ἐν δὲ θεοῖσι πλητοῖ· πέσον δ' ἐκ νηὸς ἅπαντες.  
 οἱ δὲ κορώνησιν ἵκελοι περὶ νῆα μέλαιναι  
 κύμασιν ἐμφορέοντο· θεὸς δ' ἀποαίνυντο νόστον.  
 αὐτὰρ ἐμοὶ Ζεὺς αὐτός, ἔχοντί περ ἄλγεα θυμῷ, 310  
 ἵστων ἀμαιομάκετον νηὸς κυανοπρώροιο  
 ἐν χεῖρεσσιν ἔθηκεν, ὅπως ἔτι πῆμα φύγοιμι.  
 τῷ ῥα περιπλεχθεὶς φερόμεν ὅλοοις ἀνέμοισιν.  
 ἐννῆμαρ φερόμεν, δεκάτῃ δέ με νυκτὶ μελαίνῃ  
 γαίῃ Θεσπρωτῶν πέλασεν μέγα κύμα κυλίνδον. 315  
 ἔνθα με Θεσπρωτῶν βασιλεὺς ἐκρμίσσατο Φεῖδων  
 ἥρως ἀπριάτην· τοῦ γὰρ φίλος υἱὸς ἐπελθὼν  
 αἶθρῳ καὶ καμάτῳ δεδμημένον ἤγεεν ἐς οἶκον,  
 χειρὸς ἀναστήσας, ὅφρ' ἵκετο δῶματα πατρός·  
 ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἵματα ἔσσειν. 320  
 “Ἐνθ' Ὀδυσῆος ἐγὼ πυθόμην· κείνος γὰρ ἔφασκε  
 ξεινίσαι ἡδὲ φιλήσαι ἰόντ' ἐς πατρίδα γαίαν,  
 καὶ μοι κτήματ' ἔδειξεν ὅσα ξυναγείρατ' Ὀδυσσεύς,  
 χαλκὸν τε χρυσὸν τε πολύκμητόν τε σίδηρον.  
 καὶ νῦν κεν ἐς δεκάτην γενεὴν ἑτερόν γ' ἔτι βόσκοι· 325  
 τόσσα οἱ ἐν μεγάροις κειμήλια κείτο ἀνακτος.  
 τὸν δ' ἐς Δωδώνην φάτο βήμεναι, ὅφρα θεοῖο

devised destruction for the men. But when we had left Crete, and no other land appeared, but only sky and sea, then verily the son of Cronos set a black cloud above the hollow ship, and the sea grew dark beneath it. Therewith Zeus thundered, and hurled his bolt upon the ship, and she quivered from stem to stern, smitten by the bolt of Zeus, and was filled with sulphurous smoke, and all the crew fell from out the ship. Like sea-crows they were borne on the waves about the black ship, and the god took from them their returning. But as for me, Zeus himself when my heart was compassed with woe, put into my hands the tossing<sup>1</sup> mast of the dark-prowed ship, that I might again escape destruction. Around this I clung, and was borne by the direful winds. For nine days I was borne, but on the tenth black night the great rolling wave brought me to the land of the Thesprotians. There the king of the Thesprotians, lord Pheidon, took me in, and asked no ransom, for his dear son came upon me, overcome as I was with cold and weariness, and raised me by the hand, and led me until he came to his father's palace; and he clothed me in a cloak and tunic, as raiment.

"There I learned of Odysseus, for the king said that he had entertained him, and given him welcome on his way to his native land. And he showed me all the treasure that Odysseus had gathered, bronze, and gold, and iron, wrought with toil; verily unto the tenth generation would it feed his children after him, so great was the wealth that lay stored for him in the halls of the king. But Odysseus, he said, had

<sup>1</sup> Lit. "raging." Others render "huge," "of great length."

# HOMER

ἐκ δρυὸς ὑψικόμοιο Διὸς βουλὴν ἐπακούσαι,  
 ὅπως νοστήσει' Ἰθάκης ἐς πῖνα δῆμον  
 ἥδη δὴν ἀπεών, ἧ ἀμφιδὸν ἦε κρυφιδόν. 330  
 ὤμοσε δὲ πρὸς ἔμ' αὐτόν, ἀποσπένδων ἐνὶ οἴκῳ,  
 νῆα κατειρύσθαι καὶ ἐπαρτέας ἔμμεν ἐταίρους,  
 οἳ δὴ μιν πέμψουσι φίλην ἐς πατρίδα γαίαν.  
 ἀλλ' ἐμὲ πρὶν ἀπέπεμψε· τύχησε γὰρ ἐρχομένη νηὺς  
 ἀνδρῶν Θεσπρωτῶν ἐς Δουλίχιον πολύπυρον. 335  
 ἔνθ' ὃ γέ μ' ἠνώγει πέμψαι βασιλῆϊ Ἀκάστῳ  
 ἐνδυκέως· τοῖσιν δὲ κακὴ φρεσὶν ἦνδανε βουλή  
 ἀμφ' ἐμοί, ὅφρ' ἔτι πάγχυ δύης ἐπὶ πῆμα γενοίμην.  
 ἀλλ' ὅτε γαίης πολλὸν ἀπέπλω ποντοπόρος νηὺς,  
 αὐτίκα δούλιον ἡμαρ ἐμοὶ περιμηχανόωντο. 340  
 ἐκ μὲν με χλαῖνάν τε χιτῶνά τε εἶματ' ἔδυσαν,  
 ἀμφὶ δέ μοι ῥάκος ἄλλο κακὸν βάλον ἠδὲ χιτῶνα,  
 ῥωγαλέα, τὰ καὶ αὐτὸς ἐν ὀφθαλμοῖσιν ὄρηαι·  
 ἐσπέριοι δ' Ἰθάκης εὐδειέλου ἔργ' ἀφίκοντο.  
 ἔνθ' ἐμὲ μὲν κατέδησαν εὖσσέλμῳ ἐνὶ νηϊ 345  
 ὅπλῳ εὖστρεφείῃ στερεῶς, αὐτοὶ δ' ἀποβάντες  
 ἐσσυμένως παρὰ θῖνα θαλάσσης δόρπον ἔλοντο.  
 αὐτὰρ ἐμοὶ δεσμὸν μὲν ἀνέγναμψαν θεοὶ αὐτοὶ  
 ῥῆϊδίως· κεφαλῇ δὲ κατὰ ῥάκος ἀμφικαλύψας,  
 ξεστὸν ἐφόλκαιον καταβὰς ἐπέλασσα θαλάσση 350  
 στῆθος, ἔπειτα δὲ χερσὶ διήρεσσ' ἄμφοτέρησι  
 νηχόμενος, μάλα δ' ὦκα θύρηθ' ἔα ἀμφὶς ἐκείνων.  
 ἔνθ' ἀναβάς, ὅθι τε δρίος ἦν πολυανθέος ὕλης,  
 κείμεν πεπτηώς. οἳ δὲ μεγάλα στενάχοντες

gone to Dodona, to hear the will of Zeus from the high-crested oak of the god, even how he might return to the rich land of Ithaca after so long an absence, whether openly or in secret. And moreover he swore in my own presence, as he poured libations in his house, that the ship was launched, and the men ready, who were to convey him to his dear native land. But me he sent forth first, for a ship of the Thesprotians chanced to be setting out for Dulichium, rich in wheat. Thither he bade them to convey me with kindly care, to king Acastus. But an evil counsel regarding me found favour in their hearts, that I might even yet be brought into utter misery. When the sea-faring ship had sailed far from the land, they presently sought to bring about for me the day of slavery. They stripped me of my garments, my cloak and tunic, and clothed me in other raiment, a vile ragged cloak and tunic, even the tattered garments which thou seest before thine eyes; and at evening they reached the tilled fields of clear-seen Ithaca. Then with a twisted rope they bound me fast in the benched ship, and themselves went ashore, and made haste to take their supper by the shore of the sea. But as for me, the gods themselves undid my bonds full easily, and, wrapping the tattered cloak about my head, I slid down the smooth lading-plank,<sup>1</sup> and brought my breast to the sea, and then struck out with both hands, and swam, and very soon was out of the water, and away from them. Then I went up to a place where there was a thicket of leafy wood, and lay there crouching. And they went hither and thither with loud

<sup>1</sup> So Monro. The word is a doubtful one. Others, following Eustathius, render "steering-oar."



φοίτων· ἀλλ' οὐ γάρ σφιν ἐφαίνετο κέρδιον εἶναι 355  
μαίεσθαι προτέρω, τοῖ μὲν πάλιν αὐτῖς ἔβαινον  
νηὸς ἐπὶ γλαφυρῆς· ἐμὲ δ' ἔκρυψαν θεοὶ αὐτοὶ  
ῥηϊδίως, καί με σταθμῶ ἐπέλασσαν ἄγοντες  
ἀνδρὸς ἐπισταμένον· ἔτι γάρ νύ μοι αἶσα βιῶναι.”

Τὸν δ' ἀπαμειβόμενος προσέφη, Εὖμαιε συβῶτα· 360  
“Ἄ δειλὲ ξείνων, ἦ μοι μάλα θυμὸν ὄρινας  
ταῦτα ἕκαστα λέγων, ὅσα δὴ πάθες ἠδ' ὅσ' ἀλήθης.  
ἀλλὰ τά γ' οὐ κατὰ κόσμον ὁτομαι, οὐδέ με πείσεις  
εἰπὼν ἀμφ' Ὀδυσῆϊ· τί σε χρὴ τοιοῦτον εἶναι  
μαψιδίως ψεύδεσθαι; ἐγὼ δ' εὖ οἶδα καὶ αὐτὸς 365  
νόστον ἐμοῖο ἄνακτος, ὃ τ' ἤχθετο πᾶσι θεοῖσι  
πάγχυ μάλ', ὅττι μιν οὐ τι μετὰ Τρώεσσι δάμασσαν  
ἦε φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσε.  
τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί,  
ἠδέ κε καὶ ᾧ παιδὶ μέγα κλέος ἦρατ' ὀπίσσω.<sup>1</sup> 370  
νῦν δέ μιν ἀκλειῶς ἄρπυιαι ἀνηρεύσαντο.  
αὐτὰρ ἐγὼ παρ' ὕεσσιν ἀπότροπος· οὐδὲ πόλινδε  
ἔρχομαι, εἰ μὴ πού τι περίφρων Πηνελόπεια  
ἐλθέμεν ὀτρύνησιν, ὅτ' ἀγγελίῃ ποθὲν ἔλθῃ.  
ἀλλ' οἱ μὲν τὰ ἕκαστα παρήμενοι ἐξερέουσιν, 375  
ἡμὲν οἱ ἄχυννται δὴν οἰχομένοιο ἄνακτος,  
ἠδ' οἱ χαίρουσιν βίοτον νήποινον ἔδοντες·  
ἀλλ' ἐμοὶ οὐ φίλον ἐστὶ μεταλλῆσαι καὶ ἐρέσθαι,  
ἐξ οὗ δὴ μ' Αἰτωλὸς ἀνὴρ ἐξήπαφε μύθῳ,  
ὅς ῥ' ἀνδρα κτείνας, πολλὴν ἐπὶ γαῖαν ἀληθείς, 380  
ἦλθεν ἐμὰ πρὸς δώματ'· ἐγὼ δέ μιν ἀμφαγάπαζον.  
φῆ δέ μιν ἐν Κρήτεσσι παρ' Ἰδομενῆϊ ἰδέσθαι

<sup>1</sup> Lines 369-70 (= i. 239-40; cf. xxiv. 32-3) are omitted in many MSS.

cries ; but as there seemed to be no profit in going further in their search, they went back again on board their hollow ship. And the gods themselves hid me easily, and led me, and brought me to the farmstead of a wise man ; for still haply it is my lot to live."

To him then, swineherd Eumaeus, didst thou make answer, and say: " Ah, wretched stranger, verily thou hast stirred my heart deeply in telling all the tale of thy sufferings and thy wanderings. But in this, methinks, thou hast not spoken aright, nor shalt thou persuade me with thy tale about Odysseus. Why shouldst thou, who art in such plight, lie to no purpose? Nay, of myself I know well regarding the return of my master, that he was utterly hated of all the gods, in that they did not slay him among the Trojans, or in the arms of his friends, when he had wound up the skein of war. Then would the whole host of the Achaeans have made him a tomb, and for his son too he would have won great glory in days to come. But as it is the spirits of the storm have swept him away, and left no tidings. I, for my part, dwell aloof with the swine, nor do I go to the city, unless haply wise Penelope bids me thither, when tidings come to her from anywhere. Then men sit around him that comes, and question him closely, both those that grieve for their lord, that has long been gone, and those who rejoice, as they devour his substance without atonement. But I care not to ask or enquire, since the time when an Aetolian beguiled me with his story, one that had killed a man, and after wandering over the wide earth came to my house, and I gave him kindly welcome. He said that he had seen Odysseus among the Cretans at the house of

νῆας ἀκείόμενον, τὰς οἱ ξυνέαξαν ἄελλαι·  
καὶ φάτ' ἐλεύσεσθαι ἢ ἐς θέρος ἢ ἐς ὀπώρην,  
πολλὰ χρήματ' ἄγοντα, σὺν ἀντιθέοις ἐτάροισι. 385  
καὶ σύ, γέρον πολυπενθές, ἐπεὶ σέ μοι ἤγαγε daίμων,  
μήτε τί μοι ψεύδεσσι χαρίζεο μήτε τι θέλγε·  
οὐ γὰρ τοῦνεκ' ἐγὼ σ' αἰδέσσομαι οὐδὲ φιλήσω,  
ἀλλὰ Δία ξένιον δείσας αὐτόν τ' ἐλεαίρων.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
“Ἥ μάλα τίς τοι θυμὸς ἐνὶ στήθεσσιν ἄπιστος, 391  
οἷόν σ' οὐδ' ὁμόσας περ ἐπήγαγον οὐδέ σε πείθω.  
ἀλλ' ἄγε νῦν ῥήτρην ποιησόμεθ'· αὐτὰρ ὅπισθε<sup>1</sup>  
μάρτυροι ἀμφοτέροισι θεοί, τοὶ Ὀλυμπον ἔχουσιν.  
εἰ μὲν κεν νοστήσῃ ἄναξ τεὸς ἐς τόδε δῶμα, 395  
ἔσσας με χλαῖνάν τε χιτῶνά τε εἵματα πέμψαι  
Δουλίχιόνδ' ἵεναι, ὅθι μοι φίλον ἔπλετο θυμῷ·  
εἰ δέ κε μὴ ἔλθῃσιν ἄναξ τεὸς ὥς ἀγορεύω,  
δμῶας ἐπισσεύας βαλέειν μεγάλης κατὰ πέτρης,  
ὄφρα καὶ ἄλλος πτωχὸς ἀλεύεται ἠπεροπεύειν.” 400

Τὸν δ' ἀπαμειβόμενος προσεφώνεε δῖος ὕφορβός·  
“Ξεῖν', οὕτω γάρ κέν μοι εὐκλείη τ' ἀρετή τε  
εἴη ἐπ' ἀνθρώπους ἅμα τ' αὐτίκα καὶ μετέπειτα,  
ὅς σ' ἐπεὶ ἐς κλισίην ἄγαγον καὶ ξείνια δῶκα,  
αὐτὶς δὲ κτείναιμι φίλον τ' ἀπὸ θυμὸν ἐλοίμην· 405  
πρόφρων κεν δὴ ἔπειτα Δία Κρονίωνα λιτοίμην.  
νῦν δ' ὦρῃ δόρποιο· τάχιστα μοι ἔνδον ἐταῖροι  
εἶεν, ἵν' ἐν κλισίῃ λαρόν τετυκοίμεθα δόρπον.”

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
ἀγχιμόλον δὲ σύες τε καὶ ἀνέρες ἦλθον ὕφορβοί· 410  
τὰς μὲν ἄρα ἔρξαν κατὰ ἥθεα κοιμηθῆναι,  
κλαγγὴ δ' ἄσπετος ὦρτο συῶν αὐλιζομενάων.  
αὐτὰρ ὁ οἷς ἐτάροισιν ἐκέκλετο δῖος ὕφορβός·

<sup>1</sup> ὅπισθε : ὑπερθεν.

Idomeneus, mending his ships which storms had shattered. And he said that he would come either by summer or by harvest-time, bringing much treasure along with his godlike comrades. Thou too, old man of many sorrows, since a god has brought thee to me, seek not to win my favour by lies, nor in any wise to cajole me. It is not for this that I shall shew thee respect or kindness, but from fear of Zeus, the stranger's god, and from pity for thyself."

Then Odysseus of many wiles answered him, and said: "Verily thou hast in thy bosom a heart that is slow to believe, seeing that in such wise, even with an oath, I won thee not, neither persuade thee. But come now, let us make a covenant, and the gods who hold Olympus shall be witnesses for us both in time to come. If thy master returns to this house, clothe me in a cloak and tunic, as raiment, and send me on my way to Dulichium, where I desire to be. But if thy master does not come as I say, set the slaves upon me, and fling me down from a great cliff, that another beggar may beware of deceiving."

And the goodly swineherd answered him, and said: "Aye, stranger, so should I indeed win fair fame and prosperity among men both now and hereafter, if I, who brought thee to my hut and gave thee entertainment, should then slay thee, and take away thy dear life. With a ready heart thereafter should I pray to Zeus, son of Cronos. But it is now time for supper, and may my comrades soon be here, that we may make ready a savoury supper in the hut."

Thus they spoke to one another, and the swine and the swineherds drew near. The sows they shut up to sleep in their wonted sties, and a wondrous noise arose from them, as they were penned. Then the goodly swineherd called to his comrades saying:

“Ἄξεθ' ὑὼν τὸν ἄριστον, ἵνα ξείνῳ ἱερεύσω  
 τηλεδαπῶ· πρὸς δ' αὐτοὶ ὀνησόμεθ', οἳ περ διῆζυν 415  
 δὴν ἔχομεν πᾶσχοντες ὑὼν ἕνεκ' ἀργιοδόντων·  
 ἄλλοι δ' ἡμέτερον κάματον νήποινον ἔδουσιν.”

Ὦς ἄρα φωνήσας κέασε ξύλα νηλεῖ χαλκῶ,  
 οἱ δ' ὕν εισήγον μάλα πίονα πενταέτηρον.  
 τὸν μὲν ἔπειτ' ἔστησαν ἐπ' ἐσχάρῃ· οὐδὲ συβώτης 420  
 λήθετ' ἄρ' ἀθανάτων· φρεσὶ γὰρ κέχρητ' ἀγαθήσιν·  
 ἀλλ' ὄγ' ἀπαρχόμενος κεφαλῆς τρίχας ἐν πυρὶ βάλλεν  
 ἀργιόδοντος ὕος, καὶ ἐπεύχετο πᾶσι θεοῖσιν  
 νοστήσαι Ὀδυσῆα πολύφρονα ὄνδε δόμονδε.  
 κόψε δ' ἀνασχόμενος σχίζῃ δρυός, ἣν λίπε κείων· 425  
 τὸν δ' ἔλιπε ψυχή· τοὶ δ' ἔσφαζάν τε καὶ εὔσαν·  
 αἶψα δέ μιν διέχευαν· ὁ δ' ὠμοθετεῖτο συβώτης,  
 πάντων ἀρχόμενος μελέων, ἐς πίονα δημόν,  
 καὶ τὰ μὲν ἐν πυρὶ βάλλε, παλύνας ἀλφίτου ἀκτῇ,  
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,  
 ὥπτησάν τε περιφραδέως ἐρύσαντό τε πάντα, 431  
 βάλλον δ' εἰν ἑλεοῖσιν ἀολλέα· ἂν δὲ συβώτης  
 ἴστατο δαιτρεύσων· περὶ γὰρ φρεσὶν αἴσιμα ἦδη.  
 καὶ τὰ μὲν ἔπταχα πάντα διεμοιράτο δαΐζων·  
 τὴν μὲν ἴαν νύμφησι καὶ Ἑρμῇ, Μαιάδος υἱεῖ, 435  
 θῆκεν ἐπευξάμενος, τὰς δ' ἄλλας νεῖμεν ἐκάστῳ·  
 νώτοισιν δ' Ὀδυσῆα διηνεκέεσσι γέραιρεν  
 ἀργιόδοντος ὕος, κύδαινε δὲ θυμὸν ἀνακτος·  
 καὶ μιν φωνήσας προσέφη πολύμητις Ὀδυσσεύς·

“Αἶθ' οὕτως, Εὖμαιε, φίλος Διὶ πατρὶ γένοιο 440  
 ὥς ἐμοί, ὅττι τε τοῖον ἐόντ' ἀγαθοῖσι γεραίρεις.”

“Bring forth the best of the boars, that I may slaughter him for the stranger who comes from afar, and we too shall have some profit therefrom, who have long borne toil and suffering for the sake of the white-tusked swine, while others devour our labour without atonement.”

So saying, he split wood with the pitiless bronze, and the others brought in a fatted boar of five years old, and set him by the hearth. Nor did the swineherd forget the immortals, for he had an understanding heart, but as a first offering he cast into the fire bristles from the head of the white-tusked boar, and made prayer to all the gods that wise Odysseus might return to his own house. Then he raised himself up, and smote the boar with a billet of oak, which he had left when splitting the wood, and the boar's life left him. And the others cut the boar's throat, and singed him, and quickly cut him up, and the swineherd took as first offerings bits of raw flesh from all the limbs, and laid them in the rich fat. These he cast into the fire, when he had sprinkled them with barley meal, but the rest they cut up and spitted, and roasted it carefully, and drew it all off the spits, and cast it in a heap on platters. Then the swineherd stood up to carve, for well did his heart know what was fair, and he cut up the mess and divided it into seven portions. One with a prayer he set aside for the nymphs and for Hermes, son of Maia, and the rest he distributed to each. And Odysseus he honoured with the long chine of the white-tusked boar, and made glad the heart of his master; and Odysseus of many wiles spoke to him, and said:

“Eumæus, mayest thou be as dear to father Zeus as thou art to me, since thou honourest me with a good portion, albeit I am in such plight.”

# HOMER

Τὸν δ' ἀπαμειβόμενος προσέφη, Εὖμαιε συβῶτα·  
 “Ἐσθιε, δαιμόνιε ξείνων, καὶ τέρπεο τοῖσδε,  
 οἷα πάρεστι· θεὸς δὲ τὸ μὲν δώσει, τὸ δ' ἑάσει,  
 ὅττι κεν ᾧ θυμῷ ἐθέλη· δύναται γὰρ ἅπαντα.” 445

Ἦ ῥα καὶ ἄργματα θύσε θεοῖς αἰειγενέτησι,  
 σπείσας δ' αἶθοπα οἶνον Ὀδυσσῇι πτολιπόρθῳ  
 ἐν χείρεσσιν ἔθηκεν· ὁ δ' ἔξετο ἦ παρὰ μοίρῃ.  
 σῖτον δέ σφιν ἔνειμε Μεσαύλιος, ὃν ῥα συβώτης  
 αὐτὸς κτήσατο οἶος ἀποικομένοιο ἄνακτος, 450  
 νόσφιν δεσποίνης καὶ Λαέρταο γέροντος·  
 παρ δ' ἄρα μιν Ταφίων πρίατο κτεάτεσσιν ἐοῖσιν.  
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 σῖτον μὲν σφιν ἀφεῖλε Μεσαύλιος, οἱ δ' ἐπὶ κοῖτον 455  
 σίτου καὶ κρεῖων κεκορημένοι ἐσσεύοντο.

Νύξ δ' ἄρ' ἐπήλθε κακὴ σκοτομήνιος, ὅτε δ' ἄρα Ζεὺς  
 πάννυχος, αὐτὰρ ἄη Ζέφυρος μέγας αἰὲν ἔφυδρος.  
 τοῖς δ' Ὀδυσσεὺς μετέειπε, συβώτεω πειρητίζων,  
 εἴ πῶς οἱ ἐκδὺς χλαῖναν πόροι, ἢ τιν' ἐταῖρων 460  
 ἄλλον ἐποτρύνειεν, ἐπεὶ ἐο κήδετο λήην·

“Κέκλυθι νῦν, Εὖμαιε καὶ ἄλλοι πάντες ἐταῖροι,  
 εὐξάμενός τι ἔπος ἐρέω· οἶνος γὰρ ἀνώγει  
 ἡλεός, ὅς τ' ἐφέηκε πολύφρονά περ μάλ' ἀεῖσαι  
 καὶ θ' ἀπαλὸν γελάσαι, καὶ τ' ὀρχήσασθαι ἀνῆκε, 465  
 καὶ τι ἔπος προέηκεν ὃ περ τ' ἄρρητον ἄμεινον.  
 ἀλλ' ἐπεὶ οὖν τὸ πρῶτον ἀνέκραγον, οὐκ ἐπικεύσω.  
 εἴθ' ὥς ἡβώοιμι βίῃ τέ μοι ἔμπεδος εἶη,

To him then, swineherd Eumæus, didst thou make answer, and say: "Eat, unhappy stranger, and have joy of such fare as is here. It is the god that will give one thing and withhold another, even as seems good to his heart; for he can do all things."

He spoke, and sacrificed the firstling pieces to the gods that are for ever, and, when he had made libations of the flaming wine, he placed the cup in the hands of Odysseus, the sacker of cities, and took his seat by his own portion. And bread was served to them by Mesaulius, whom the swineherd had gotten by himself alone, while his master was gone, without the knowledge of his mistress or the old Laertes, buying him of the Taphians with his own goods. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, Mesaulius took away the food, and they were fain to go to their rest, sated with bread and meat.

Now the night came on, foul and without a moon, and Zeus rained the whole night through, and the West Wind, ever the rainy wind, blew strong. Then Odysseus spoke among them, making trial of the swineherd, to see whether he would strip off his own cloak and give it him, or bid some other of his comrades to do so, since he cared for him so greatly:

"Hear me now, Eumæus, and all the rest of you, his men, with a wish in my heart will I tell a tale; for the wine bids me, befooling wine, which sets one, even though he be right wise, to singing and laughing softly, and makes him stand up and dance, aye, and brings forth a word which were better unspoken. Still, since I have once spoken out, I will hide nothing. Would that I were young and my strength firm as



ὥς ὅθ' ὑπὸ Τροίην λόχον ἤγομεν ἀρτύναντες.  
 ἠγείσθην δ' Ὀδυσσεύς τε καὶ Ἀτρεΐδης Μενέλαος, 470  
 τοῖσι δ' ἅμα τρίτος ἦρχον ἐγών· αὐτοὶ γὰρ ἄνωγον.  
 ἀλλ' ὅτε δὴ ῥ' ἰκόμεσθα ποτὶ πτόλιν αἰπύ τε τείχος,  
 ἡμεῖς μὲν περὶ ἄστυ κατὰ ῥωπήϊα ἦκνυα,  
 ἂν δόνακας καὶ ἔλος, ὑπὸ τεύχεσι πεπτηῶτες  
 κείμεθα. νύξ δ' ἄρ' ἐπήλθε κακὴ Βορέας πεσόντος, 475  
 πηγυλῖς· αὐτὰρ ὑπερθε χιῶν γένητ' ἤϊτε πάχνη,  
 ψυχρή, καὶ σακέεσσι περιτρέφετο κρύσταλλος.  
 ἐνθ' ἄλλοι πάντες χλαῖνας ἔχον ἠδὲ χιτῶνας,  
 εὖδον δ' εὐκηλοὶ, σάκεσιν εἰλυμένοι ὦμους·  
 αὐτὰρ ἐγὼ χλαῖναν μὲν ἰὼν ἐτάροισιν ἔλειπον 480  
 ἀφραδίης, ἐπεὶ οὐκ ἐφάμην ῥιγωσέμεν ἔμπης,  
 ἀλλ' ἐπόμην σάκος οἶον ἔχων καὶ ζῶμα φαεινόν.  
 ἀλλ' ὅτε δὴ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει,  
 καὶ τότε ἐγὼν Ὀδυσῆα προσηύδων ἐγγὺς ἔοντα  
 ἀγκῶνι νύξας· ὁ δ' ἄρ' ἐμπαπέως ὑπάκουσε· 485  
 “Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 οὗ τοι ἔτι ζωοῖσι μετέσσομαι, ἀλλὰ με χεῖμα  
 δάμναται· οὐ γὰρ ἔχω χλαῖναν· παρά μ' ἦπαφε δαίμων  
 οἰοχίτων' ἔμεναι· νῦν δ' οὐκέτι φυκτὰ πέλονται.  
 “Ὡς ἐφάμην, ὁ δ' ἔπειτα νόον σχέθε τόνδ' ἐνὶ θυμῷ, 490  
 οἶος κείνος ἔην βουλευέμεν ἠδὲ μάχεσθαι·  
 φθελγζάμενος δ' ὀλίγη ὁπί με πρὸς μῦθον ἔειπε·  
 ‘Σίγα νῦν, μή τίς σευ Ἀχαιῶν ἄλλος ἀκούσῃ.  
 “Ἡ καὶ ἐπ' ἀγκῶνος κεφαλὴν σχέθεν εἰπέ τε μῦθον·  
 ‘Κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος.<sup>1</sup> 495  
 λίην γὰρ νηῶν ἐκὰς ἦλθομεν· ἀλλὰ τις εἴη

<sup>1</sup> Line 495 (= *Iliad* ii. 56) was rejected by Aristarchus.

when we made ready our ambush, and led it beneath the walls of Troy. The leaders were Odysseus and Menelaus, son of Atreus, and with them I was third in command; for so had they ordered it themselves. Now when we had come to the city and the steep wall, round about the town in the thick brushwood among the reeds and swamp-land we lay, crouching beneath our arms, and night came on, foul, when the North Wind had fallen, and frosty, and snow came down on us from above, covering us like rime, bitter cold, and ice formed upon our shields. Now all the rest had cloaks and tunics, and slept in peace, with their shields covering their shoulders, but I, when I set out, had left my cloak behind with my comrades in my folly, for I did not think that even so I should be cold, and had come with my shield alone and my bright kilt.<sup>1</sup> But when it was the third watch of the night, and the stars had turned their course, then I spoke to Odysseus, who was near me, nudging him with my elbow; and he straightway gave ear:

“‘Son of Laertes, sprung from Zeus, Odysseus of many devices, lo now, no longer shall I be among the living. Nay, the cold is killing me, for I have no cloak. Some god beguiled me to wear my tunic only, and now there is no more escape.’

“So I spoke, and he then devised this plan in his heart, such a man was he both to plan and to fight; and speaking in a low voice he said to me: ‘Be silent now, lest another of the Achaeans hear thee.’

“With this he raised his head upon his elbow, and spoke, saying: ‘Hear me, friends; a dream from the gods came to me in my sleep. Lo, we have come very far from the ships, and I would that there were

<sup>1</sup> Others regard the word ζῶμα as here equivalent to χιτών.

εἰπεῖν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,  
εἰ πλέονας παρὰ ναῦφιν ἐποτρύνειε νέεσθαι.

“Ὡς ἔφατ’, ὥρτο δ’ ἔπειτα Θόας, Ἀνδραίμονος υἱός,  
καρπαλίμως, ἀπὸ δὲ χλαῖναν θέτο φοινικόεσσαν, 500  
βῆ δὲ θέειν ἐπὶ νῆας· ἐγὼ δ’ ἐνὶ εἵματι κείνου  
κείμεν ἄσπασίως, φάε δὲ χρυσόθρονος Ἥως.  
ὥς νῦν ἡβώοιμι βίῃ τέ μοι ἔμπεδος εἴη·  
δοίη κέν τις χλαῖναν ἐνὶ σταθμοῖσι συφορβῶν,  
ἀμφότερον, φιλότῃτι καὶ αἰδοῖ φωτὸς ἔηος· 505  
νῦν δέ μ’ ἀτιμάζουσι κακὰ χροῖ εἴματ’ ἔχοντα.”<sup>1</sup>

Τὸν δ’ ἀπαμειβόμενος προσέφησ, Εὖμαιε συβῶτα·

“ὦ γέρον, αἶνος μὲν τοι ἀμύμων, ὃν κατέλεξας,  
οὐδὲ τί πω παρὰ μοῖραν ἔπος νηκερδὲς εἶπες· 510  
τῷ οὐτ’ ἐσθῆτος δευήσεαι οὔτε τευ ἄλλον,  
ὢν ἐπέοιχ’ ἰκέτην ταλαπείριον ἀντιάσαντα,  
νῦν· ἀτὰρ ἡῶθέν γε τὰ σὰ ράκεα δνοπαλίζεις.  
οὐ γὰρ πολλαὶ χλαῖναι ἐπημοιβοὶ τε χιτῶνες  
ἐνθάδε ἐννυσθαι, μία δ’ οἷη φωτὶ ἐκάστω.  
αὐτὰρ ἐπὴν ἔλθῃσιν Ὀδυσσῆος φίλος υἱός, 515  
αὐτός τοι χλαῖνάν τε χιτῶνά τε εἴματα δώσει,  
πέμψει δ’ ὅππῃ σε κραδίη θυμός τε κελεύει.”<sup>2</sup>

Ὡς εἰπὼν ἀνόρουσε, τίθει δ’ ἄρα οἱ πυρὸς ἐγγὺς  
εὐνὴν, ἐν δ’ ὄτων τε καὶ αἰγῶν δέρματ’ ἔβαλλεν.  
ἐνθ’ Ὀδυσσεὺς κατέλεκτ’· ἐπὶ δὲ χλαῖναν βάλεν αὐτῷ 520  
πυκνὴν καὶ μεγάλην, ἣ οἱ παρεκέσκειτ’ ἀμοιβάς,  
ἐννυσθαι ὅτε τις χειμῶν ἔκπαγλος ὄροιτο.

Ὡς ὁ μὲν ἐνθ’ Ὀδυσσεὺς κοιμήσατο, τοὶ δὲ παρ’ αὐτὸν  
ἄνδρες κοιμήσαντο νεηνία· οὐδὲ συβῶτῃ  
ἦνδανεν αὐτόθι κοῖτος, ὧν ἄπο κοιμηθῆναι, 525

<sup>1</sup> Lines 503–6 were rejected by Aristarchus.

<sup>2</sup> Lines 515–7 are omitted in many MSS.

one to bear word to Agamemnon, son of Atreus, shepherd of the host, in the hope that he might bid more men to come from the ships.'

"So he spoke, and Thoas, son of Andraemon, sprang up quickly, and from him flung his purple cloak, and set out to run to the ships. Then in his garment I gladly lay, and golden-throned Dawn appeared. Would that I were young as then, and my strength as firm; then would one of the swineherds in the farmstead give me a cloak both from kindness and from respect for a brave warrior. But as it is they scorn me, since I have foul raiment about me."

To him then, swineherd Eumaeus, didst thou make answer, and say: "Old man, the tale thou hast told is a good one, nor hast thou thus far spoken aught amiss or unprofitably. Wherefore thou shalt lack neither clothing nor aught else that a sore-tried suppliant should receive, when he meets one—for this night at least; but in the morning thou shalt shake about thee those rags of thine. For not many cloaks are here or changes of tunics to put on, but each man has one alone. But when the dear son of Odysseus comes, he will himself give thee a cloak and a tunic as raiment, and will send thee whithersoever thy heart and spirit bid thee go."

So saying, he sprang up and placed a bed for Odysseus near the fire, and cast upon it skins of sheep and goats. There Odysseus lay down, and the swineherd threw over him a great thick cloak, which he kept at hand for a change of clothing whenever a terrible storm should arise.

So there Odysseus slept, and beside him slept the young men. But the swineherd liked not a bed in that place, that he should lay him down away from

ἀλλ' ὃ γ' ἄρ' ἔξω ἰὼν ὠπλίζετο· χαῖρε δ' Ὀδυσσεύς,  
 ὅττι ρά οἱ βιότου περικήδετο νόσφιν ἑόντος.  
 πρῶτον μὲν ξίφος ὅξυν περὶ στιβαροῖς βάλετ' ὤμοις,  
 ἀμφὶ δὲ χλαῖναν ἐέσσατ' ἀλεξάνεμον, μάλα πυκνήν,  
 ἂν δὲ νάκην ἔλετ' αἰγὸς εὐτρεφέος μεγάλιοι, 530  
 εἴλετο δ' ὅξυν ἄκοντα, κυνῶν ἀλκτῆρα καὶ ἀνδρῶν.  
 βῆ δ' ἵμεναι κείων ὅθι περ σύες ἀργιόδοντες  
 πέτρῃ ὑπο γλαφυρῇ εὐδον, Βορέω ὑπ' ἰωγῇ.

the boars; so he made ready to go outside. And Odysseus was glad that he took such care of his master's substance while he was afar. First Eumæus flung his sharp sword over his strong shoulders, and then put about him a cloak, very thick, to keep off the wind; and he picked up the fleece of a large, well-fatted goat, took a sharp javelin to ward off dogs and men, and went forth to lie down to sleep where the white-tusked boars slept beneath a hollow rock, in a place sheltered from the North Wind.

Ο

'Η δ' εἰς εὐρύχορον Λακεδαίμονα Παλλὰς Ἀθήνη  
 ᾤχετ', Ὀδυσσῆος μεγαθύμου φαίδιμον υἱὸν  
 νόστου ὑπομνήσουσα καὶ ὀτρυνέουσα νέεσθαι.  
 εὔρε δὲ Τηλέμαχον καὶ Νέστορος ἀγλαὸν υἱὸν  
 εὔδοντ' ἐν προδόμῳ Μενελάου κυδαλίμοιο, 5  
 ἦ τοι Νεστορίδην μαλακῷ δεδμημένον ὕπνῳ·  
 Τηλέμαχον δ' οὐχ ὕπνος ἔχε γλυκὺς, ἀλλ' ἐνὶ θυμῷ  
 νύκτα δι' ἀμβροσίην μελεδήματα πατρὸς ἔγειρεν.  
 ἀγχοῦ δ' ἵσταμένη προσέφη γλαυκῶπις Ἀθήνη·  
 "Τηλέμαχ', οὐκέτι καλὰ δόμων ἀποτῆλ' ἀλάλησαι, 10  
 κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν  
 οὔτω ὑπερφιάλους· μή τοι κατὰ πάντα φάγῳσι  
 κτήματα δασσάμενοι, σὺ δὲ τηῦσίην ὁδὸν ἔλθῃς.  
 ἀλλ' ὀτρυνε τάχιστα βοὴν ἀγαθὸν Μενέλαον  
 πεμπέμεν, ὃφρ' ἔτι οἴκοι ἀμύμονα μητέρα τέτμῃς. 15  
 ἤδη γάρ ῥα πατήρ τε κασίγνητοί τε κέλονται  
 Εὐρυμάχῳ γήμασθαι· ὁ γὰρ περιβάλλει ἅπαντας  
 μνηστῆρας δῶροισι καὶ ἐξῶφελλεν ἔεδνα·  
 μή νύ τι σεῦ ἀέκητι δόμων ἐκ κτήμα φέρηται.<sup>1</sup>  
 οἴσθα γὰρ οἶος θυμὸς ἐνὶ στήθεσσι γυναικός· 20  
 κείνου βούλεται οἶκον ὀφέλλειν ὅς κεν ὀπυίῃ,  
 παίδων δὲ προτέρων καὶ κουριδίῳ φίλῳ

<sup>1</sup> Line 19 was rejected by Aristarchus.

## BOOK XV

BUT Pallas Athene went to spacious Lacedaemon to remind the glorious son of great-hearted Odysseus of his return, and to hasten his coming. She found Telemachus and the noble son of Nestor lying in the fore-hall of the palace of glorious Menelaus. Now Nestor's son was overcome with soft sleep, but sweet sleep did not hold Telemachus, but all through the immortal night anxious thoughts for his father kept him wakeful. And flashing-eyed Athene stood near him, and said :

“Telemachus, thou dost not well to wander longer far from thy home, leaving behind thee thy wealth and men in thy house so insolent, lest they divide and devour all thy possessions, and thou shalt have gone on a fruitless journey. Nay, rouse with all speed Menelaus, good at the war-cry, to send thee on thy way, that thou mayest find thy noble mother still in her home. For now her father and her brothers bid her wed Eurymachus, for he surpasses all the wooers in his presents, and has increased his gifts of wooing. Beware lest she carry forth from thy halls some treasure against thy will. For thou knowest what sort of a spirit there is in a woman's breast ; she is fain to increase the house of the man who weds her, but of her former children and of the lord of her youth she takes no thought, when once he



οὐκέτι μέμνηται τεθνηότος οὐδὲ μεταλλᾷ.  
 ἀλλὰ σύ γ' ἔλθων αὐτὸς ἐπιτρέφειας ἕκαστα  
 δμωάων ἢ τίς τοι ἀρίστη φαίνεται εἶναι, 25  
 εἰς ὃ κέ τοι φήνωσι θεοὶ κυδρὴν παράκοιτιν.  
 ἄλλο δέ τοί τι ἔπος ἐρέω, σὺ δὲ σύνθεο θυμῷ.  
 μνηστήρων σ' ἐπιτηδὲς ἀριστῆες λοχόωσιν  
 ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,  
 ἰέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἰκέσθαι. 30  
 ἀλλὰ τά γ' οὐκ ὁῖω· πρὶν καὶ τινα γαῖα καθέξει  
 ἀνδρῶν μνηστήρων, οἳ τοι βίοτον κατέδουσιν.  
 ἀλλὰ ἐκὰς νήσων ἀπέχειν εὐεργέα νῆα,  
 νυκτὶ δ' ὁμῶς πλείειν· πέμπει δέ τοι οὖρον ὀπισθεν  
 ἀθανάτων ὃς τίς σε φυλάσσει τε ῥύεται τε. 35  
 αὐτὰρ ἐπὴν πρῶτην ἀκτὴν Ἰθάκης ἀφίκηαι,  
 νῆα μὲν ἐς πόλιν ὀτρύναι καὶ πάντας ἐταίρους,  
 αὐτὸς δὲ πρῶτιστα συβώτην εἰσαφικέσθαι,  
 ὃς τοι ὑῶν ἐπίουρος, ὁμῶς δέ τοι ἤπια οἶδεν.  
 ἔνθα δὲ νύκτ' ἀέσαι· τὸν δ' ὀτρύναι πόλιν εἴσω 40  
 ἀγγελίην ἐρέοντα περίφρονι Πηνελοπείῃ,  
 οὐνεκά οἱ σῶς ἐσσι καὶ ἐκ Πύλου εἰλήλουθας."

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πρὸς μακρὸν Ὀλυμπον,  
 αὐτὰρ ὁ Νεστορίδην ἐξ ἡδέος ὕπνου ἔγειρεν  
 λαῖξ ποδὶ κινήσας, καὶ μιν πρὸς μῦθον ἔειπεν.<sup>1</sup> 45

"Ἐγρεο, Νεστορίδην Πεισίστρατε, μώνυχας ἵππους  
 ζευξον ὑφ' ἄρματ' ἄγων, ὅφρα πρήσσωμεν ὁδοῖο."

Τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ἠΐδα·  
 "Τηλέμαχ', οὗ πως ἔστιν ἐπειγομένους περ ὁδοῖο

<sup>1</sup> Line 45 (cf. *Iliad* x. 158) was rejected by Aristarchus.

is dead, and asks no longer concerning them. Nay, go, and thyself put all thy possessions in the charge of whatsoever one of the handmaids seems to thee the best, until the gods shall show thee a noble bride. And another thing will I tell thee, and do thou lay it to heart. The best men of the wooers lie in wait for thee of set purpose in the strait between Ithaca and rugged Samos, eager to slay thee before thou comest to thy native land. But methinks this shall not be; ere that shall the earth cover many a one of the wooers that devour thy substance. But do thou keep thy well-built ship far from the islands, and sail by night as well as by day, and that one of the immortals, who keeps and guards thee, will send a fair breeze in thy wake. But when thou hast reached the nearest shore of Ithaca, send thy ship and all thy comrades on to the city, but thyself go first of all to the swineherd who keeps thy swine, and withal has a kindly heart toward thee. There do thou spend the night, and bid him to go to the city to bear word to wise Penelope that she has thee safe, and thou art come from Pylus."

So saying, she departed to high Olympus. But Telemachus woke the son of Nestor out of sweet sleep, rousing him with a touch of his heel, and spoke to him, saying:

"Awake, Peisistratus, son of Nestor; bring up thy fiery-hoofed<sup>1</sup> horses, and yoke them beneath the car, that we may speed on our way."

Then Peisistratus, son of Nestor, answered, and said: "Telemachus, in no wise may we drive through

<sup>1</sup> The word is obscure but is now generally connected with the root *μα*, "be eager." The old etymology (*μόνος* + *ὄρυξ*) is untenable, but the meaning "solid-hoofed" is still preferred by some.

# HOMER

νύκτα διὰ δνοφερὴν ἐλάαν· τάχα δ' ἔσσεται ἡώς. 50  
 ἀλλὰ μὲν' εἰς ὃ κε δῶρα φέρων ἐπιδίφρια θῆγ  
 ἦρως Ἀτρείδης, δουρικλειτὸς Μενέλαος,  
 καὶ μύθοις ἀγανοῖσι παραυδήσας ἀποπέμψη.  
 τοῦ γάρ τε ξεῖνος μιμνήσκειται ἤματα πάντα  
 ἀνδρὸς ξεινοδόκου, ὃς κεν φιλότητα παράσχη." 55  
 "Ὡς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἡώς.  
 ἀγχιμόλον δέ σφ' ἤλθε βοὴν ἀγαθὸς Μενέλαος,  
 ἀνστὰς ἐξ εὐνῆς, Ἑλένης πάρα καλλικόμοιο.  
 τὸν δ' ὥς οὖν ἐνόησεν Ὀδυσσῆος φίλος υἱός,  
 σπερχόμενός ῥα χιτῶνα περὶ χροῖ σιγαλόεντα 60  
 δύνειν, καὶ μέγα φᾶρος ἐπὶ στιβαροῖς βάλετ' ὤμοις  
 ἦρως, βῆ δὲ θύραζε, παριστάμενος δὲ προσηΐδα  
 Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θεῖοιο.<sup>1</sup>  
 "Ἀτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,  
 ἤδη νῦν μ' ἀπόπεμπε φίλῃν ἐς πατρίδα γαίαν· 65  
 ἤδη γάρ μοι θυμὸς ἐέλδεται οἴκαδ' ἰκέσθαι."  
 Τὸν δ' ἡμείβετ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος·  
 "Τηλέμαχ', οὐ τί σ' ἐγὼ γε πολὺν χρόνον ἐνθάδ' ἐρύξω  
 ἰέμενον νόστοιο· νεμεσσωμαι δὲ καὶ ἄλλω 70  
 ἀνδρὶ ξεινοδόκῳ, ὃς κ' ἔξοχα μὲν φιλήσιν,  
 ἔξοχα δ' ἐχθαίρῃσιν· ἀμείνω δ' αἵσιμα πάντα.  
 ἰσὺν τοι κακὸν ἐσθ', ὃς τ' οὐκ ἐθέλοντα νέεσθαι  
 ξεῖνον ἐποτρύνει καὶ ὃς ἐσσύμενον κατερύκει.  
 χρὴ ξεῖνον παρεόντα φιλεῖν, ἐθέλοντα δὲ πέμπειν.<sup>2</sup>  
 ἀλλὰ μὲν' εἰς ὃ κε δῶρα φέρων ἐπιδίφρια θείω 75  
 καλά, σὺ δ' ὀφθαλμοῖσιν ἴδῃς, εἴπω δὲ γυναιξὶ  
 δεῖπνον ἐνὶ μεγάροις τετυκεῖν ἄλις ἔνδον ἐόντων.  
 ἀμφοτέρων, κῦδός τε καὶ ἀγλατῆ καὶ ὄνειαρ,  
 δειπνήσαντας ἔμεν πολλὴν ἐπ' ἀπείρονα γαίαν.

<sup>1</sup> Line 63 is omitted in many MSS.

<sup>2</sup> Line 74 was omitted in many ancient editions.

the dark night, how eager soever for our journey; and soon it will be dawn. Wait then, until the warrior son of Atreus, Menelaus, famed for his spear, shall bring gifts and set them on the car, and shall send us on our way with kindly words of farewell. For a guest remembers all his days the host who shews him kindness."

So he spoke, and presently came golden-throned Dawn. Up to them then came Menelaus, good at the war-cry, rising from his couch from beside fair-tressed Helen. And when the prince, the dear son of Odysseus, saw him, he made haste to put about him his bright tunic, and to fling over his mighty shoulders a great cloak, and went forth. Then Telemachus, the dear son of divine Odysseus, came up to Menelaus, and addressed him, saying:

"Menelaus, son of Atreus, fostered of Zeus, leader of hosts, send me back now at length to my dear native land, for now my heart is eager to return home."

Then Menelaus, good at the war-cry, answered him: "Telemachus, I verily shall not hold thee here a long time, when thou art eager to return. Nay, I should blame another, who, as host, loves overmuch or hates overmuch; better is due measure in all things. 'Tis equal wrong if a man speed on a guest who is loath to go, and if he keep back one that is eager to be gone. One should make welcome the present guest, and send forth him that would go. But stay, till I bring fair gifts and put them on thy car, and thine own eyes behold them, and till I bid the women make ready a meal in the halls of the abundant store that is within. \*It is a double boon—honour and glory it brings, and profit withal—that the traveller should dine before he goes forth over the wide and

εἰ δ' ἐθέλεις τραφθῆναι ἀν' Ἑλλάδα καὶ μέσον Ἄργος, 80  
 ὄφρα τοι αὐτὸς ἔπωμαι, ὑποζεύξω δέ τοι ἵππους,  
 ἄστυα δ' ἀνθρώπων ἡγήσομαι· οὐδέ τις ἡμέας  
 αὐτῶς ἀππέμψει, δώσει δέ τι ἔν γε φέρεσθαι,  
 ἢ τινα τριπόδων εὐχάλκων ἢ ἐλεβήτων,  
 ἢ δὲ δὴ ἡμίονους ἢ χρύσειον ἄλεισον." 1 85

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα·  
 "Ἄτρεϊδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,  
 βούλομαι ἤδη νεῖσθαι ἐφ' ἡμέτερ'· οὐ γὰρ ὀπισθεν  
 οὖρον ἰὼν κατέλειπον ἐπὶ κτεάτεσσιν ἐμοῖσιν·  
 μὴ πατέρ' ἀντίθεον διζήμενος αὐτὸς ὄλωμαι, 90  
 ἢ τί μοι ἐκ μεγάρων κειμήλιον ἐσθλὸν ὄληται."

Αὐτὰρ ἐπεὶ τό γ' ἄκουσε βοὴν ἀγαθὸς Μενέλαος,  
 αὐτίκ' ἄρ' ἦ ἀλόχῳ ἠδὲ δμῳῇσι κέλευσε  
 δεῖπνον ἐνὶ μεγάροις τετυκεῖν ἅλῃς ἐνδον ἐόντων.  
 ἀγχίμολον δέ οἱ ἦλθε Βοηθοῖδης Ἐτεωνεύς, 95  
 ἀνστὰς ἐξ εὐνῆς, ἐπεὶ οὐ πολὺ ναῖεν ἀπ' αὐτοῦ·  
 τὸν πῦρ κῆαι ἄνωγε βοὴν ἀγαθὸς Μενέλαος  
 ὀπτῆσαί τε κρεῶν· ὁ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.  
 αὐτὸς δ' ἐς θάλαμον κατεβήσετο κηῶεντα,  
 οὐκ οἶος, ἅμα τῷ γ' Ἑλένη κίε καὶ Μεγαπένθης. 100  
 ἀλλ' ὅτε δὴ ῥ' ἴκανον ὅθι κειμήλια κεῖτο,  
 Ἄτρεϊδης μὲν ἔπειτα δέπας λάβεν ἀμφικύπελλον,  
 υἱὸν δὲ κρητῆρα φέρειν Μεγαπένθε' ἄνωγεν  
 ἀργύρεον· Ἑλένη δὲ παράστατο φωριαμοῖσιν,  
 ἐνθ' ἔσαν οἱ πέπλοι παμποίκιλδι, οὓς κάμεν αὐτή. 105  
 τῶν ἐν' αἰραμένη Ἑλένη φέρε, δῖα· γυναικῶν,  
 ὃς κάλλιστος ἦν ποικίλμασιν ἠδὲ μέγιστος,

<sup>1</sup> Lines 78-85 were rejected by Aristarchus.

boundless earth. And if thou art fain to journey through Hellas and mid-Argos, be it so, to the end that I may myself go with thee, and I will yoke for thee horses, and lead thee to the cities of men. Nor will any one send us away empty-handed, but will give us some one thing at least to bear with us, a fair brazen tripod or cauldron, or a pair of mules, or a golden cup."

Then wise Telemachus answered him: "Menelaus, son of Atreus, fostered of Zeus, leader of hosts, rather would I go at once to my home, for when I departed I left behind me no one to watch over my possessions. I would not that in seeking for my god-like father I myself should perish, or some goodly treasure be lost from my halls."

Now when Menelaus, good at the war-cry, heard this, he straightway bade his wife and her handmaids make ready a meal in the halls of the abundant store that was within. Up to him then came Eteoneus, son of Boethoüs, just risen from his bed, for he dwelt not far from him. Him Menelaus, good at the war-cry, bade kindle a fire and roast of the flesh; and he heard, and obeyed. And Menelaus himself went down to his vaulted<sup>1</sup> treasure-chamber, not alone, for with him went Helen and Megapenthes. But when they came to the place where his treasures were stored, the son of Atreus took a two-handled cup, and bade his son Megapenthes bear a mixing bowl of silver. And Helen came up to the chests in which were her richly-broidered robes, that she herself had wrought. One of these Helen, the beautiful lady, lifted out and bore away, the one that was

<sup>1</sup> Possibly "fragrant."

ἀστήρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νεάτος ἄλλων.  
 βὰν δ' ἰέναι προτέρω διὰ δώματος, ἦος ἵκοντο  
 Τηλέμαχον· τὸν δὲ προσέφη ξανθὸς Μενέλαος· 110

“Τηλέμαχ', ἦ τοι νόστον, ὅπως φρεσὶ σῇσι μενοινᾶς,  
 ὥς τοι Ζεὺς τελέσειεν, ἐρίγδουπος πόσις” Ἡρης.  
 δῶρων δ', ὅσσ' ἐν ἐμῷ οἴκῳ κειμήλια κεῖται,  
 δώσω ὃ κάλλιστον καὶ τιμυγέστατόν ἐστι.  
 δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ 115  
 ἐστὶν ἅπας, χρυσῷ δ' ἐπὶ χεῖλεα κεκράανται,  
 ἔργον δ' Ἡφαίστοιο· πόρεν δέ ἐ Φαίδιμος ἦρως,  
 Σιδονίων βασιλεύς, ὅθ' ἐὸς δόμος ἀμφεκάλυψε  
 κεῖσέ με νοστήσαντα· τεῖν δ' ἐθέλω τόδ' ὑπάσσαι.”<sup>1</sup>

“Ὡς εἰπὼν ἐν χειρὶ τίθει δέπας ἀμφικύπελλον 120  
 ἦρως Ἀτρεΐδης· ὃ δ' ἄρα κρητῆρα φαεινὸν  
 θῆκε αὐτοῦ προπάραιθε φέρων κρατερὸς Μεγαπένθης,  
 ἀργύρεον· Ἑλένη δὲ παρίστατο καλλιπάρης  
 πέπλον ἔχουσ' ἐν χερσίν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

“Δῶρόν τοι καὶ ἐγώ, τέκνον φίλε, τοῦτο δίδωμι, 125  
 μνήμ' Ἑλένης χειρῶν, πολυηράτου ἐς γάμου ὥρην,  
 σῇ ἀλόχῳ φορέειν· τῆος δὲ φίλῃ παρὰ μητρὶ  
 κείσθω ἐνὶ μεγάρῳ. σὺ δέ μοι χαίρων ἀφίκοιο  
 οἶκον εὐκτίμενον καὶ σὴν ἐς πατρίδα γαίαν.”

“Ὡς εἰποῦς ἐν χερσὶ τίθει, ὃ δ' ἐδέξατο χαίρων. 130  
 καὶ τὰ μὲν ἐς πείρινθα τίθει Πεισίστρατος ἦρως  
 δεξάμενος, καὶ πάντα ἐφ' θηήσατο θυμῷ·  
 τοὺς δ' ἦγε πρὸς δῶμα κάρη ξανθὸς Μενέλαος.

<sup>1</sup> Lines 113–9 (= iv. 613–9) are omitted in some MSS.

fairest in its broideries, and the amplest. It shone like a star, and lay beneath all the rest. Then they went forth through the house until they came to Telemachus; and fair-haired Menelaus spoke to him, and said:

“Telemachus, may Zeus, the loud-thundering lord of Here, verily bring to pass for thee thy return, even as thy heart desires. And of all the gifts that lie stored as treasures in my house, I will give thee that one which is fairest and costliest. I will give thee a well-wrought mixing-bowl. It is all of silver, and with gold are the rims thereof gilded, the work of Hephaestus; and the warrior Phaedimus, king of the Sidonians, gave it me, when his house sheltered me as I came thither; and now I am minded to give it to thee.”

So saying, the warrior, son of Atreus, placed the two-handled cup in his hands. And the strong Megapenthes brought the bright mixing-bowl of silver and set it before him, and fair-cheeked Helen came up with the robe in her hands, and spoke, and addressed him:

“Lo, I too give thee this gift, dear child, a remembrance of the hands of Helen, against the day of thy longed-for marriage, for thy bride to wear it. But until then let it lie in thy halls in the keeping of thy dear mother. And for thyself I wish that with joy thou mayest reach thy well-built house and thy native land.”

So saying, she placed it in his hands, and he took it gladly. And the prince Peisistratus took the gifts, and laid them in the box of the chariot, and gazed at them all wondering in his heart. Then fair-haired Menelaus led them to the house, and the two sat down



ἐξέσθην δ' ἄρ' ἔπειτα κατὰ κλισμούς τε θρόνους τε.  
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα 135  
 καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,  
 νύφασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.  
 σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα·  
 εἶδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.<sup>1</sup>  
 παρ δὲ Βοηθοίδης κρέα daίετο καὶ νέμε μοίρας· 140  
 οἶνοχόει δ' υἱὸς Μενελάου κυδαλίμοιο.  
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 δὴ τότε Τηλέμαχος καὶ Νέστορος ἀγλαὸς υἱὸς  
 ἵππους τε ζεύγνυντ' ἀνά θ' ἄρματα ποικίλ' ἔβαινον, 145  
 ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου.  
 τοὺς δὲ μετ' Ἀτρεΐδης ἔκιε ξανθὸς Μενέλαος,  
 οἶνον ἔχων ἐν χειρὶ μελίφρονα δεξιτερῇφι,  
 ἐν δέπαϊ χρυσέῳ, ὄφρα λείψαντε κιοίτην.  
 στῇ δ' ἵππων προπάροιθε, δεδισκόμενος δὲ προσηύδα·  
 “Χαίρετον, ὦ κούρω, καὶ Νέστορι ποιμένι λαῶν 151  
 εἰπεῖν· ἦ γὰρ ἔμοι γε πατὴρ ὥς ἦπιος ἦεν,  
 ἦος ἐνὶ Τροίῃ πολεμίζομεν υἱες Ἀχαιῶν.”  
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦυδα·  
 “Καὶ λῆν κείνῳ γε, διοτρεφές, ὥς ἀγορεύεις, 155  
 πάντα τάδ' ἐλθόντες καταλέξομεν· αἱ γὰρ ἐγὼν ὥς  
 νοστήσας Ἰθάκηνδε, κιχὼν Ὀδυσῆ' ἐνὶ οἴκῳ,  
 εἵποίμ' ὥς παρὰ σείῳ τυχὼν φιλότῃτος ἀπάσης  
 ἔρχομαι, αὐτὰρ ἄγω κειμήλια πολλὰ καὶ ἐσθλά.”  
 “Ὡς ἄρα οἱ εἰπόντι ἐπέπτατο δεξιὸς ὄρνις, 160  
 αἰετὸς ἀργὴν χῆνα φέρων ὀνύχεσσι πέλωρον,

<sup>1</sup> Line 139 is omitted in most MSS.

on chairs and high seats. And a handmaid brought water for the hands in a fair pitcher of gold, and poured it over a silver basin for them to wash, and beside them drew up a polished table. And the grave housewife brought and set before them bread, and therewith meats in abundance, granting freely of her store. And hard by the son of Boethoüs carved the meat, and divided the portions, and the son of glorious Menelaus poured the wine. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, then Telemachus and the glorious son of Nestor yoked the horses and mounted the inlaid car, and drove forth from the gateway and the echoing portico. After them went the son of Atreus, fair-haired Menelaus, bearing in his right hand honey-hearted wine in a cup of gold, that they might pour libations ere they set out. And he took his stand before the horses, and pledged the youths, and said :

“Fare ye well, young men, and bear greeting to Nestor, shepherd of the host, for verily he was kind as a father to me, while we sons of the Achaeans warred in the land of Troy.”

Then wise Telemachus answered him : “Aye, verily, king, fostered of Zeus, to him will we tell all this on our coming, as thou dost bid. And I would that, when I return to Ithaca, I might as surely find Odysseus in his house, to tell him how I met with every kindness at thy hands, ere I departed and bring with me treasures many and goodly.”

Even as he spoke a bird flew by on the right, an eagle, bearing in his talons a great, white goose, a

ἡμερον ἐξ αὐλῆς· οἱ δ' ἰϋζοντες ἔποντο  
 ἀνέρες ἠδὲ γυναῖκες· ὁ δὲ σφισιν ἐγγύθεν ἐλθὼν  
 δεξιὸς ἦϊξε πρόσθ' ἵππων· οἱ δὲ ἰδόντες  
 γήθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἰάνθη. 165

τοῖσι δὲ Νεστορίδης Πεισίστρατος ἤρχετο μύθων·

“Φράζεο δὴ, Μενέλαε διοτρεφές, ὄρχαμε λαῶν,  
 ἦ νῶϊν τόδ' ἔφηνε θεὸς τέρας ἦε σοὶ αὐτῷ.”

“Ὡς φάτο, μερμήριξε δ' ἀρηϊφίλος Μενέλαος,  
 ὅπως οἱ κατὰ μοῖραν ὑποκρίναιτο νοήσας. 170

τὸν δ' Ἑλένη τανύπεπλος ὑποφθαμένη φάτο μῦθον·

“Κλυτέ μεν· αὐτὰρ ἐγὼ μαντεύσομαι, ὥς ἐνὶ θυμῷ  
 ἀθάνατοι βάλλουσι καὶ ὥς τελέεσθαι οἶτω.

ὥς ὃδε χῆν' ἤρπαξ' ἀτιταλλομένην ἐνὶ οἴκῳ  
 ἐλθὼν ἐξ ὄρεος, ὅθι οἱ γενεή τε τόκος τε, 175

ὥς Ὀδυσσεὺς κακὰ πολλὰ παθὼν καὶ πόλλ' ἐπαληθεῖς  
 οἴκαδε νοστήσει καὶ τίσεται· ἦ καὶ ἤδη

οἴκοι, ἀτὰρ μνηστῆρσι κακὸν πάντεσσι φυτεύει.”

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΐδα·

“Οὔτω νῦν Ζεὺς θείη, ἐρίγδουπος πόσις Ἥρης· 180  
 τῷ κέν τοι καὶ κεῖθι θεῷ ὥς εὐχετοφύμνη.”

Ἦ καὶ ἐφ' ἵπποιιν μάστιν βάλεν· οἱ δὲ μάλ' ὦκα  
 ἦϊξαν πεδίονδε διὰ πτόλιος μεμαῶτες.

οἱ δὲ πανημέριοι σείον ζυγὸν ἀμφὶς ἔχοντες.  
 δύσετό τ' ἥελιος σκιδώντό τε πᾶσαι ἀγυιαί· 185

ἐς Φηρὰς δ' ἵκοντο Διοκλῆος ποτὶ δῶμα,

υἱέος Ὀρτιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.

ἔνθα δὲ νύκτ' ἄεσαν, ὁ δὲ τοῖς παρ ξείνια θῆκεν.

tame fowl from the yard, and men and women followed shouting. But the eagle drew near to them, and darted off to the right in front of the horses; and they were glad as they saw it, and the hearts in the breasts of all were cheered. And among them Peisistratus, son of Nestor, was first to speak:

“Consider, Menelaus, fostered of Zeus, leader of hosts, whether it was for us two that the god showed this sign, or for thyself.”

So he spoke, and Menelaus, dear to Ares, pondered how he might with understanding interpret the sign aright. But long-robed Helen took the word from him, and said:

“Hear me, and I will prophesy as the immortals put it into my heart, and as I think it will be brought to pass. Even as this eagle came from the mountain, where are his kin, and where he was born, and snatched up the goose that was bred in the house, even so shall Odysseus return to his home after many toils and many wanderings, and shall take vengeance; or even now he is at home, and is sowing the seeds of evil for all the wooers.”

Then again wise Telemachus answered her: “So may Zeus grant, the loud-thundering lord of Here; then will I even there ever pray to thee, as to a god.”

He spoke, and touched the two horses with the lash, and they sped swiftly toward the plain, coursing eagerly through the city. So all day long they shook the yoke they bore about their necks. And the sun set, and all the ways grew dark. And they came to Pherae, to the house of Diocles, son of Ortilochus, whom Alpheus begot. There they spent the night, and before them he set the entertainment due to strangers.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
ἵππους τε ζεύγυνυντ' ἀνά θ' ἄρματα ποικίλ' ἔβαινον, 190  
ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου·  
μᾶστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἄκουτε πετέσθην.  
αἶψα δ' ἔπειθ' ἵκοντο Πύλου αἰπὺ πτολίεθρον·  
καὶ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱόν·

“Νεστορίδη, πῶς κέν μοι ὑποσχόμενος τελέσειας 195  
μῦθον ἐμόν; ξεῖνοι δὲ διαμπερές εὐχόμεθ' εἶναι  
ἐκ πατέρων φιλότητος, ἀτὰρ καὶ ὁμήλικές εἰμεν·  
ἦδε δ' ὁδὸς καὶ μᾶλλον ὁμοφροσύνησιν ἐνήσει.  
μή με παρέξ ἄγε νῆα, διοτρεφές, ἀλλὰ λίπ' αὐτοῦ,  
μή μ' ὁ γέρων ἀέκοντα κατὰσχη ᾧ ἐνὶ οἴκῳ 200  
ιέμενος φιλέειν· ἐμὲ δὲ χρεὼ θᾶσσον ἰκέσθαι.”

ὣς φάτο, Νεστορίδης δ' ἄρ' ἐφ' συμφράσσατο θυμῷ,  
ὅπως οἱ κατὰ μοῖραν ὑποσχόμενος τελέσειεν.  
ὦδε δὲ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι·  
στρέψ' ἵππους ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης, 205  
νῆϊ δ' ἐνὶ πρύμνῃ ἐξαίνυτο κάλλιμα δῶρα,  
ἐσθῆτα χρυσόν τε, τά οἱ Μενέλαος ἔδωκε·  
καὶ μιν ἐποτρύνων ἔπεα πτερόεντα προσηύδα·

“Σπουδῇ νῦν ἀνάβαινε κέλευέ τε πάντας ἐταίρους,  
πρὶν ἐμὲ οἴκαδ' ἰκέσθαι ἀπαγγεῖλαί τε γέροντι. 210  
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·  
οἷος κείνου θυμὸς ὑπέρβιος, οὗ σε μεθήσει,  
ἀλλ' αὐτὸς καλέων δεῦρ' εἴσεται, οὐδὲ ἔφημι  
ἂψ ἶέναι κενεόν· μάλα γὰρ κεχολώσεται ἔμπης.”

## THE ODYSSEY, XV. 189-214

As soon as early Dawn appeared, the rosy-fingered, they yoked the horses, and mounted the inlaid car, and drove forth from the gateway and the echoing portico. Then Peisistratus touched the horses with the whip to start them, and nothing loath the pair sped onward, and soon thereafter they reached the steep citadel of Pylos. Then Telemachus spoke to the son of Nestor, saying :

“Son of Nestor, wilt thou now make me a promise, and fulfil it, as I bid? Friends from of old we call ourselves by reason of our fathers’ friendship, and we are moreover of the same age, and this journey shall yet more stablish us in oneness of heart. Lead me not past my ship, O thou fostered of Zeus, but leave me there, lest that old man keep me in his house against my will, fain to show me kindness, whereas I must needs hasten home.”

So he spoke, and the son of Nestor took counsel with his heart, how he might duly give the promise and fulfil it. And, as he pondered, this seemed to him the better course. He turned his horses to the swift ship and the shore of the sea, and took out, and set in the stern of the ship the beautiful gifts, the raiment and gold, which Menelaus gave him. And he urged on Telemachus, and addressed him with winged words :

“Make haste now to go on board, and bid all thy comrades to do likewise, before I reach home and bring the old man word. For well I know this in mind and heart, so masterful is his spirit he will not let thee go, but will himself come hither to bid thee to his house ; and, I tell thee, he will not go back without thee ; for very wroth will he be, despite of all.”

ὥς ἄρα φωνήσας ἔλασεν καλλίτριχας ἵππους 215  
 ἀψ Πυλίων εἰς ἄστν, θοῶς δ' ἄρα δώμαθ' ἵκανε.  
 Τηλέμαχος δ' ἐτάροισιν ἐποτρύνων ἐκέλευσεν·

“Ἐγκοσμεῖτε τὰ τεύχε', ἐταῖροι, νηὶ μελαίνῃ,  
 αὐτοὶ τ' ἀμβαίνωμεν, ἵνα πρήσσωμεν ὁδοῖο.”<sup>1</sup>

ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο,  
 αἶψα δ' ἄρ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον. 221

Ἦ τοι ὁ μὲν τὰ πονεῖτο καὶ εὖχετο, θύε δ' Ἀθήνη  
 νηὶ πάρα πρύμνῃ· σχεδόθεν δέ οἱ ἤλυθεν ἀνὴρ  
 τηλεδαπός, φεύγων ἐξ Ἀργεος ἄνδρα κατακτάς,  
 μάντις· ἀτὰρ γενεήν γε Μελάμποδος ἔκγονος ἦεν, 225  
 ὃς πρὶν μὲν ποτ' ἔναιε Πύλῳ ἐνι, μητέρι μῆλων,  
 ἀφνειὸς Πυλίοισι μέγ' ἔξοχα δώματα ναίων·  
 δὴ τότε γ' ἄλλων δῆμον ἀφίκετο, πατρίδα φεύγων  
 Νηλέα τε μεγάρῳ, ἀγαυότατον ζώντων,  
 ὃς οἱ χρήματα πολλὰ τελεσφόρον εἰς ἐνιαυτὸν 230  
 εἶχε βίῃ. ὁ δὲ τῆος ἐνὶ μεγάροις Φυλάκοιο  
 δεσμῷ ἐν ἀργαλέῳ δέδετο, κρατέρ' ἄλγεα πάσχων  
 εἵνεκα Νηλῆος κούρης ἄτης τε βαρείης,  
 τήν οἱ ἐπὶ φρεσὶ θῆκε θεὰ δασπλήτης Ἑρινύς.  
 ἀλλ' ὁ μὲν ἐκφυγε κῆρα καὶ ἤλασε βούς ἐριμύκους 235  
 ἐς Πύλον ἐκ Φυλάκης καὶ ἐτίσατο ἔργον ἀεικὲς  
 ἀντίθεον Νηλῆα, κασιγνήτῳ δὲ γυναῖκα

<sup>1</sup> Neleus, son of Poseidon, had a daughter, Pero, fair above all women. He declared that he would give her in marriage to no one but to him who should bring from Phylace the kine of Iphiclus. Melampus undertook the task on behalf of his brother, Bias, but was captured and imprisoned for a year by Iphiclus. During this time Neleus seized and held the goods

## THE ODYSSEY, XV. 215-237

So saying, he drove his horses with beautiful mane back to the city of the Pylians, and speedily reached the palace. And Telemachus called to his men, and gave command to them, saying:

“Set all the gear in order, men, in the black ship, and let us go on board ourselves, that we may speed on our way.”

So he spoke, and they readily hearkened and obeyed; and at once they went on board, and sat down upon the benches.

He verily was busied thus, and was praying and offering sacrifice to Athene by the stern of the ship, when there drew nigh to him a man from a far land, one that was fleeing out of Argos because he had slain a man; and he was a seer. By lineage he was sprung from Melampus, who of old dwelt in Pylos, mother of flocks, a rich man and one that had a very wealthy house among the Pylians, but had afterward come to a land of strangers, fleeing from his country and from great-hearted Neleus, the lordliest of living men, who for a full year had kept much wealth from him by force.<sup>1</sup> Now Melampus meanwhile lay bound with bitter bonds in the halls of Phylacus, suffering grievous pains because of the daughter of Neleus, and the terrible blindness of heart which the goddess, the Erinyes, who brings houses to ruin,<sup>2</sup> had laid upon him. Howbeit he escaped his fate, and drove off the deep-lowing kine from Phylace to Pylos, and avenged the cruel deed upon godlike Neleus, and brought the maiden

of Melampus. The latter, however, won his freedom through his skill as a diviner, and drove off the kine to Pylos. He then avenged himself on Neleus, and gave Pero to be the bride of Bias. See xi. 287-97.

<sup>1</sup> Others render “who smites heavily.”



# HOMER

ἡγάγετο πρὸς δῶμαθ'. ὁ δ' ἄλλων ἵκετο δῆμον,  
 Ἄργος ἐς ἱππόβοτον· τόθι γάρ νύ οἱ αἴσιμον ἦεν  
 ναιέμεναι πολλοῖσιν ἀνάσσοντ' Ἀργείοισιν. 240  
 ἔνθα δ' ἔγημε γυναῖκα καὶ ὑψερεφές θέτο δῶμα,  
 γείνατο δ' Ἀντιφάτην καὶ Μάντιον, υἷε κραταίῳ.  
 Ἀντιφάτης μὲν ἔτικτεν Ὀϊκλῆα μεγάλθυμον,  
 αὐτὰρ Ὀϊκλείης λαοσσόον Ἀμφιάραον,  
 ὃν περὶ κῆρι φίλει Ζεὺς τ' αἰγίοχος καὶ Ἀπόλλων 245  
 παντοίην φιλότητ'· οὐδ' ἵκετο γήραος οὐδόν,  
 ἀλλ' ὄλετ' ἐν Θήβησι γυναίων εἵνεκα δῶρων.  
 τοῦ δ' υἱεὺς ἐγένοντ' Ἀλκμαίων Ἀμφίλοχός τε.  
 Μάντιος αὖ τέκετο Πολυφειδέα τε Κλεῖτόν τε·  
 ἀλλ' ἢ τοι Κλεῖτον χρυσόθρονος ἥρπασεν Ἡὼς 250  
 κάλλεος εἵνεκα οἷο, ἵν' ἀθανάτοισι μετείῃ.<sup>1</sup>  
 αὐτὰρ ὑπέρθυμον Πολυφειδέα μάντιν Ἀπόλλων  
 θῆκε βροτῶν ὄχ' ἄριστον, ἐπεὶ θάνεν Ἀμφιάραος·  
 ὅς ῥ' Ὑπερησίηνδ' ἀπενάσσαστο πατρὶ χολωθείς,  
 ἔνθ' ὃ γε ναιετάων μαντεύετο πᾶσι βροτοῖσιν. 255  
 Τοῦ μὲν ἄρ' υἱὸς ἐπῆλθε, Θεοκλύμενος δ' ὄνομ' ἦεν,  
 ὃς τότε Τηλεμάχου πέλας ἴστατο· τὸν δ' ἐκίχανεν  
 σπένδοντ' εὐχόμενόν τε θοῇ παρὰ νηϊ μελαίνῃ,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “ὦ φίλ', ἐπεὶ σε θύοντα κιχάνω τῷδ' ἐνὶ χώρῳ, 260  
 λίσσομ' ὑπὲρ θυέων καὶ δαίμονος, αὐτὰρ ἔπειτα  
 σῆς τ' αὐτοῦ κεφαλῆς καὶ ἐταίρων, οἳ τοι ἔπονται,  
 εἰπέ μοι εἰρομένῳ νημερτέα μηδ' ἐπικεύσης·  
 τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς;”  
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα· 265

<sup>1</sup> Line 251 was rejected by Aristarchus.

home to be his own brother's wife. For himself, he went to the land of other men, to horse-pasturing Argos, for there it was appointed him to dwell, bearing sway over many Argives. There he wedded a wife and built him a high-roofed house, and begot Antiphates and Mantius, two stalwart sons. Now Antiphates begot great-hearted Oicles, and Oicles Amphiarus, the rouser of the host, whom Zeus, who bears the aegis, and Apollo heartily loved with all manner of love. Yet he did not reach the threshold of old age, but died in Thebe, because of a woman's gifts. To him were born sons, Alcmaeon and Amphiloehus. And Mantius on his part begot Polyphides and Cleitus. Now Cleitus golden-throned Dawn snatched away by reason of his beauty, that he might dwell with the immortals; but of Polyphides, high of heart, Apollo made a seer, far the best of mortals, after that Amphiarus was dead. He removed to Hyperesia, having waxed wroth with his father, and there he dwelt and prophesied to all men.

His son it was, Théoclymenus by name, who now came and stood by Telemachus; and he found him pouring libations and praying by his swift, black ship, and he spoke, and addressed him with winged words:

"Friend, since I find thee making burnt-offering in this place, I beseech thee by thine offerings and by the god, aye, and by thine own life and the lives of thy comrades who follow thee, tell me truly what I ask, and hide it not. Who art thou among men, and from whence? Where is thy city, and where thy parents?"

And wise Telemachus answered him: "Then

“Τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ’ ἀτρεκέως ἀγορεύσω.  
ἐξ Ἰθάκης γένος εἰμί, πατὴρ δέ μοί ἐστιν Ὀδυσσεύς,  
εἷ ποτ’ ἔην· νῦν δ’ ἤδη ἀπέφθιτο λυγρῷ ὀλέθρῳ.  
τοῦνεκα νῦν ἐτάρους τε λαβὼν καὶ νῆα μέλαιναν  
ἦλθον πευσόμενος πατρὸς δὴν οἰχομένοιο.” 270

Τὸν δ’ αὖτε προσέειπε Θεοκλύμενος θεοειδής·  
“Οὕτω τοι καὶ ἐγὼν ἐκ πατρίδος, ἄνδρα κατακτὰς  
ἔμφυλον· πολλοὶ δὲ κασίγνητοί τε ἔται τε  
Ἄργος ἀν’ ἵππόβοτον, μέγα δὲ κρατέουσιν Ἀχαιῶν.  
τῶν ὑπαλευάμενος θάνατον καὶ κῆρα μέλαιναν 275  
φεύγω, ἐπεὶ νύ μοι αἶσα κατ’ ἀνθρώπους ἀλάλησθαι.  
ἀλλὰ με νηὸς ἔφεσσαι, ἐπεὶ σε φυγῶν ἰκέτευσα,  
μή με κατακτείνωσι· διωκόμεναι γὰρ ὄτω.”

Τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·  
“Οὐ μὲν δὴ σ’ ἐθέλοντά γ’ ἀπώσω νηὸς εἵσης, 280  
ἀλλ’ ἔπευ· αὐτὰρ κεῖθι φιλήσεται, οἷά κ’ ἔχωμεν.”

ὣς ἄρα φωνήσας οἱ ἐδέξατο χάλκεον ἔγχος,  
καὶ τό γ’ ἐπ’ ἰκριόφιν τάνυσεν νεὸς ἀμφιελίσσης·  
ἀν δὲ καὶ αὐτὸς νηὸς ἐβήσετο ποντοπόροιο.  
ἐν πρύμνῃ δ’ ἄρ’ ἔπειτα καθέζετο, πὰρ δὲ οἱ αὐτῷ 285  
εἶσε Θεοκλύμενον· τοὶ δὲ πρυμνήσι’ ἔλυσαν.  
Τηλέμαχος δ’ ἐτάροισιν ἐποτρύνας ἐκέλευσεν  
ὄπλων ἄπτεσθαι· τοὶ δ’ ἐσσυμένως ἐπίθοντο.  
ἰστὸν δ’ εἰλάτινον κοίλης ἔντοσθε μεσόδμης  
στήσαν αἰείραντες, κατὰ δὲ προτόνοισιν ἔδησαν, 290  
ἔλκον δ’ ἰστία λευκὰ εὖστρέπτοισι βοεῦσι.

verily, stranger, will I frankly tell thee all. Of Ithaca I am by birth, and my father is Odysseus, as sure as ever<sup>1</sup> such a one there was; but now he has perished by a pitiful fate. Therefore have I now taken my comrades and a black ship, and am come to seek tidings of my father, that has long been gone."

Then godlike Theoclymenus answered him: "Even so have I, too, fled from my country, for that I slew a man, one of mine own kin. And many brethren and kinsmen of his there are in horse-pasturing Argos, and mightily do they bear sway over the Achaeans. It is to shun death and black fate at their hands that I flee, for, I ween, it is my lot to be a wanderer among men. But do thou set me on thy ship, since in my flight I have made prayer to thee, lest they utterly slay me; for methinks they are in pursuit."

And wise Telemachus answered him: "Then will I in no wise thrust thee from my shapely ship, since thou art eager to come. Nay, follow with us, and in our home shalt thou find entertainment such as we have."

So saying, he took from him his spear of bronze, and laid it at length on the deck of the curved ship, and himself went aboard the seafaring ship. Then he sat down in the stern and made Theoclymenus sit down beside him; and his men loosed the stern-cables. And Telemachus called to his men and bade them lay hold of the tackling, and they quickly obeyed. The mast of fir they raised and set in the hollow socket, and made it fast with fore-stays, and hauled up the white sail with twisted thongs of ox-

<sup>1</sup> Others render "if ever"; but *ei* is not here conditional; see Monro.

τοῖσιν δ' ἴκμενον οὖρον ἵει γλαυκῶπις Ἀθήνη,  
 λάβρον ἐπαιγίζοντα δι' αἰθέρος, ὄφρα τάχιστα  
 νηὺς ἀνύσειε θεούσα θαλάσσης ἀλμυρὸν ὕδωρ.  
 βὰν δὲ παρὰ Κρουνοὺς καὶ Χαλκίδα καλλιρέεθρον.<sup>1</sup> 295

Δύσετό τ' ἥελιος σκιάωντό τε πᾶσαι ἀγυιαί·  
 ἥ δὲ Φεὰς ἐπέβαλλεν ἐπειγομένη Διὸς οὐρῷ  
 ἥδὲ παρ' Ἥλιδα δῖαν, ὅθι κρατεύουσιν Ἐπειοί.  
 ἔνθεν δ' αὖ νήσοισιν ἐπιπροέηκε θοῇσιν,  
 ὀρμαίνων ἥ κεν θάνατον φύγοι ἥ κεν ἀλώῃ. 300

Τὼ δ' αὖτ' ἐν κλισίῃ Ὀδυσσεὺς καὶ δῖος ὕφορβος  
 δορπέειν· παρὰ δέ σφιν ἐδόρπεον ἀνέρες ἄλλοι.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 τοῖς δ' Ὀδυσσεὺς μετέειπε, συβώτεω πειρητίζων,  
 ἥ μιν ἔτ' ἐνδυκέως φιλέοι μεῖναι τε κελεύοι 305  
 αὐτοῦ ἐνὶ σταθμῷ, ἥ ὀτρύνειε πόλινδε·

“Κέκλυθι νῦν, Εὖμαιε, καὶ ἄλλοι πάντες ἐταῖροι·  
 ἠῶθεν προτὶ ἄστρῳ λιλαίομαι ἀπονέεσθαι  
 πτωχεύσων, ἵνα μὴ σε κατατρύχω καὶ ἐταίρους. 309  
 ἀλλὰ μοι εὖ θ' ὑπόθευ καὶ ἄμ' ἡγεμόν' ἐσθλὸν ὅπασσον  
 ὅς κέ με κείσ' ἀγάγῃ· κατὰ δὲ πτόλιν αὐτὸς ἀνάγκη  
 πλάγξομαι, αἶ κέν τις κοτύλην καὶ πύρνον ὀρέξῃ.  
 καὶ κ' ἐλθὼν πρὸς δώματ' Ὀδυσσῆος θείοιο  
 ἀγγελίην εἴποιμι περίφρονι Πηνελοπείῃ,  
 καὶ κε μνηστήρεσσιν ὑπερφιάλοισι μιγείην, 315

<sup>1</sup> Line 295 is twice cited by Strabo, but is not found in any MS. of the *Odyssey*.

<sup>1</sup> No satisfactory explanation of this obscure epithet can be given. It is barely possible that the epithet proper to a ship passing swiftly by the islands has been transferred to

hide. And flashing-eyed Athene sent them a favourable wind, blowing strongly through the sky, that, speeding swiftly, the ship might accomplish her way over the salt water of the sea. So they fared past Crouni and Chalcis, with its beautiful streams.

Now the sun set and all the ways grew dark. And the ship drew near to Pheae, sped by the wind of Zeus, and on past goodly Elis, where the Epeans hold sway. From thence again he steered for the swift isles,<sup>1</sup> pondering whether he should escape death or be taken.

But the two, Odysseus and the goodly swineherd, were supping in the hut, and with them supped the other men. But when they had put from them the desire of food and drink, Odysseus spoke among them, making trial of the swineherd to see whether he would still entertain him with kindly care and bid him remain there at the farmstead, or send him forth to the city:

"Hearken now, Eumaeus, and all ye other men. In the morning I am minded to go forth to the city to beg, that I may not be the ruin of thee and of thy men. Now then, give me good counsel, and send with me a trusty guide to lead me thither; but through the city will I wander by myself perforce, in the hope that one haply will give me a cup of water and a loaf. Aye, and I would go to the house of godlike Odysseus and bear tidings to the wise Penelope, and join the company of the insolent wooers, if perchance they may give me a meal, since

the islands themselves; for this the use of "celerrimum" in Tacitus, *Annals*, iii. 1, is adduced as a parallel. Others follow Strabo in rendering *θοῆσι* by "pointed," connecting the word with the verb *θοῶ* (*cf.* ix. 327); this, however, is most uncertain.

εἴ μοι δεῖπνον δοῖεν ὀνείατα μυρὶ ἔχοντες.  
 αἰψά κεν εὖ δρώοιμι μετὰ σφίσιν ἄσσω<sup>1</sup> ἐθέλοιεν.  
 ἐκ γάρ τοι ἐρέω, σὺ δὲ σύνθεο καὶ μεν ἄκουσον·  
 Ἑρμείας ἔκητι διακτόρου, ὅς ῥά τε πάντων  
 ἀνθρώπων ἔργοισι χάριν καὶ κῦδος ὀπάξει, 320  
 δρηστοσύνη οὐκ ἂν μοι ἐρίσσειε βροτὸς ἄλλος,  
 πῦρ τ' εὖ νηῆσαι διὰ τε ξύλα δανὰ<sup>1</sup> κεάσσαι,  
 δαιτρεῦσαι τε καὶ ὀπτῆσαι καὶ οἶνοχοῆσαι,  
 οἷά τε τοῖς ἀγαθοῖσι παραδρώωσι χέρηες."

Τὸν δὲ μέγ' ὀχθήσας προσέφη, Εὐμαιε συβῶτα· 325  
 "ὦ μοι, ξεῖνε, τίη τοι ἐνὶ φρεσὶ τοῦτο νόημα  
 ἔπλετο; ἢ σύ γε πάγχυ λιλαίεαι αὐτόθ' ὀλέσθαι,  
 εἰ δὴ μνηστήρων ἐθέλεις καταδύναι ὄμιλον,  
 τῶν ὕβρις τε βίη τε σιδήρεον οὐρανὸν ἵκει.  
 οὐ τοι τοιοῖδ' εἰσὶν ὑποδρηστήρες ἐκείνων, 330  
 ἀλλὰ νέοι, χλαῖνας εὖ εἰμένοι ἡδὲ χιτῶνας,  
 αἰεὶ δὲ λιπαροὶ κεφαλὰς καὶ καλὰ πρόσωπα,  
 οἳ σφιν ὑποδρώωσιν· ἐϋξεστοὶ δὲ τράπεζαι  
 σίτου καὶ κρειῶν ἡδ' οἶνου βεβρίθασιν.  
 ἀλλὰ μέν' οὐ γάρ τίς τοι ἀνιᾶται παρεόντι, 335  
 οὔτ' ἐγὼ οὔτε τις ἄλλος ἐταίρων, οἳ μοι ἔασιν.  
 αὐτὰρ ἐπὴν ἔλθῃσιν Ὀδυσσεύς φίλος υἱός,  
 κείνός σε χλαῖνάν τε χιτῶνά τε εἴματα ἔσσει,  
 πέμπσει δ' ὄππῃ σε κραδίη θυμός τε κελεύει."

Τὸν δ' ἡμείβετ' ἔπειτα πολύτλας δῖος Ὀδυσσεύς· 340  
 "Αἶθ' οὕτως, Εὐμαιε, φίλος Διὶ πατρὶ γένοιο  
 ὥς ἐμοί, ὅττι μ' ἔπαυσας ἄλης καὶ οἰζύος αἰνῆς.  
 πλαγκτοσύνης δ' οὐκ ἔστι κακώτερον ἄλλο βροτοῖσιν·  
 ἀλλ' ἔνεκ' οὐλομένης γαστρὸς κακὰ κήδε' ἔχουσιν 345  
 ἀνέρες, ὃν τιν' ἵκηται ἄλῃ καὶ πῆμα καὶ ἄλγος."

<sup>1</sup> δανὰ : πολλά.

<sup>2</sup> Line 345 is omitted in many MSS.

they have good cheer in abundance. Straightway might I do good service among them in all that they would. For I will tell thee, and do thou give heed and hearken. By the favour of Hermes, the messenger, who lends grace and glory to all men's work, in the business of serving no man beside can vie with me, in piling well a fire, in splitting dry faggots, in carving and roasting meat, and in pouring wine—in all things in which meaner men serve the noble."

Then deeply moved didst thou speak to him, swineherd Eumæus: "Ah me, stranger, why has such a thought come into thy mind? Verily thou art fain utterly to perish there, if thou wouldest indeed enter the throng of the wooers, whose wantonness and violence reach the iron heaven. Not such as thou are their serving men; nay, they that serve them are young men, well clad in cloaks and tunics, and ever are their heads and bright faces sleek; and polished tables are laden with bread, and meat, and wine. Nay, abide here; there is none that is vexed by thy presence, not I, nor any other of the men that are with me. But when the dear son of Odysseus comes, he will himself clothe thee in a cloak and a tunic as raiment, and will send thee whithersoever thy heart and spirit bid thee go."

Then the much-enduring, goodly Odysseus answered him: "Would, Eumæus, that thou mightest be as dear to father Zeus as thou art to me, for that thou hast made me cease from wandering and from grievous hardships. Than roaming naught else is more evil for mortals; yet for their cursed belly's sake men endure evil woes, when wandering and sorrow and



νῦν δ' ἐπεὶ ἰσχανάας μεῖναι τέ με κείνον ἄνωγας,  
εἵπ' ἄγε μοι περὶ μητρὸς Ὀδυσσῆος θείοιο  
πατρός θ', ὃν κατέλειπεν ἰὼν ἐπὶ γήραος οὐδῶ,  
ἧ που ἔτι ζώουσιν ὑπ' αὐγὰς ἡελίοιο,  
ἧ ἤδη τεθνῶσι καὶ εἰν Ἀΐδαο δόμοισι." 350

Τὸν δ' αὖτε προσέειπε συβώτης, ὄρχαμος ἀνδρῶν·  
"Τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
Λαέρτης μὲν ἔτι ζῶει, Διὶ δ' εὖχεται αἰεὶ  
θυμὸν ἀπὸ μελέων φθίσθαι οἷς ἐν μεγάροισιν·  
ἐκπάγλως γὰρ παιδὸς ὀδύρεται οἰχομένοιο 355  
κουριδίης τ' ἀλόχοιο δαΐφρονος, ἧ ἐ μάλιστα  
ἦκαχ' ἀποφθιμένη καὶ ἐν ὤμῳ γήραϊ θῆκεν.  
ἧ δ' ἄχεϊ οὐ παιδὸς ἀπέφθιτο κυδαλίμοιο,  
λευγαλέῳ θανάτῳ, ὥς μὴ θάνοι ὅς τις ἐμοί γε  
ἐνθάδε ναιετάων φίλος εἴη καὶ φίλα ἔρδοι. 360

ὄφρα μὲν οὖν δὴ κείνη ἔην, ἀχέουσά περ ἔμψης,  
τόφρα τί μοι φίλον ἔσκε μεταλλῆσαι καὶ ἐρέσθαι,  
οὐνεκά μ' αὐτὴ θρέψεν ἅμα Κτιμένη τανυπέπλω,  
θυγατέρ' ἰφθίμῃ, τὴν ὀπλοτάτην τέκε παίδων·  
τῇ ὁμοῦ ἐτρεφόμην, ὀλίγον δέ τί μ' ἦσσον ἐτίμα. 365  
αὐτὰρ ἐπεὶ ῥ' ἦβην πολυήρατον ἰκόμεθ' ἅμφω,  
τὴν μὲν ἔπειτα Σάμηνδ' ἔδοσαν καὶ μυρὶ ἔλοντο,  
αὐτὰρ ἐμὲ χλαῖνάν τε χιτῶνά τε εἵματ' ἐκείνη  
καλὰ μάλ' ἀμφιέσασα, ποσὶν δ' ὑποδήματα δοῦσα  
ἀγρόνδε προέταλλε· φίλει δέ με κηρόθι μᾶλλον. 370  
νῦν δ' ἤδη τούτων ἐπιδεύομαι· ἀλλὰ μοι αὐτῷ  
ἔργον ἀέξουσιν μάκαρες θεοὶ ᾧ ἐπιμίμνω·  
τῶν ἔφαγόν τ' ἐπίον τε καὶ αἰδοίοισιν ἔδωκα.  
ἐκ δ' ἄρα δεσποίνης οὐ μέλιχον ἔστιν ἀκοῦσαι

pain come upon them. But now, since thou keepest me here and biddest me await thy master, come, tell me of the mother of godlike Odysseus, and of the father, whom, when he went forth, he left behind him on the threshold of old age. Are they haply still living beneath the rays of the sun? or are they now dead and in the house of Hades?"

Then the swineherd, a leader of men, answered him: "Then verily, stranger, will I frankly tell thee. Laertes still lives, but ever prays to Zeus that his life may waste away from his limbs within his halls. For wondrously does he grieve for his son that is gone, and for the wise lady, his wedded wife, whose death troubled him most of all, and brought him to untimely old age. But she died of grief for her glorious son by a miserable death, as I would that no man may die who dwells here as my friend and does me kindness. So long as she lived, though it was in sorrow, it was ever a pleasure to me to ask and enquire after her, for she herself had brought me up with long-robéd Ctímené, her noble daughter, whom she bore as her youngest child. With her was I brought up, and the mother honoured me little less than her own children. But when we both reached the longed-for prime of youth they sent her to Same to wed, and got themselves countless bridal gifts; but as for me, my lady clad me in a cloak and tunic, right goodly raiment, and gave me sandals for my feet and sent me forth to the field; but in her heart she loved me the more. But now I lack all this, though for my own part the blessed gods make to prosper the work to which I give heed. Therefrom have I eaten and drunk, and given to reverend strangers. But from my mistress I may hear naught

οὐτ' ἔπος οὔτε τι ἔργον, ἐπεὶ κακὸν ἔμπεσεν οἴκῳ, 375  
 ἄνδρες ὑπερφίαλοι· μέγα δὲ δμῶες χατέουσιν  
 ἀντία δεσποίνης φάσθαι καὶ ἕκαστα πυθέσθαι  
 καὶ φαγέμεν πιέμεν τε, ἔπειτα δὲ καὶ τι φέρεσθαι  
 ἀγρόνδ', οἷά τε θυμὸν αἰεὶ δμῶεσσιν<sup>1</sup> ἰαίνει."

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 "ᾠ πόποι, ὥς ἄρα τυτθὸς ἐὼν, Εὖμαιε συβῶτα, 381  
 πολλὸν ἀπεπλάγχθης σῆς πατρίδος ἠδὲ τοκῆων.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
 ἥε διεπράθετο πτόλις ἀνδρῶν εὐρυάγνια,  
 ἧ ἔνι ναιετάασκε πατὴρ καὶ πότνια μήτηρ, 385  
 ἧ σέ γε μουνωθέντα παρ' οἴεσιν ἧ παρὰ βουσὶν  
 ἄνδρες δυσμενέες νηυσὶν λάβον ἠδ' ἐπέρασαν  
 τοῦδ' ἀνδρὸς πρὸς δώμαθ', ὃ δ' ἄξιον ὦνον ἔδωκε."

Τὸν δ' αὖτε προσέειπε συβώτης, ὄρχαμος ἀνδρῶν·  
 "Ξεῖν', ἐπεὶ ἄρ δὴ ταῦτά μ' ἀνείρεαι ἠδὲ μεταλλάς, 390  
 σιγῇ νῦν ξυνίει καὶ τέρπεο, πῖνέ τε οἶνον  
 ἥμενος. αἶδε δὲ νύκτες ἀθέσφατοι· ἔστι μὲν εὐδειν,  
 ἔστι δὲ τερπομένοισιν ἀκούειν· οὐδέ τί σε χρή,  
 πρὶν ὥρη, καταλέχθαι· ἀνὴρ καὶ πολὺς ὕπνος.  
 τῶν δ' ἄλλων ὅτινα κραδίη καὶ θυμὸς ἀνώγει, 395  
 εὐδέτω ἐξελθῶν· ἅμα δ' ἡοὶ φαινομένηφι  
 δειπνήσας ἅμ' ὕεσσιν ἀνακτορίησιν ἐπέσθω.  
 νῶϊ δ' ἐνὶ κλισίῃ πίνοντέ τε δαινυμένῳ τε  
 κῆδεσιν ἀλλήλων τερπώμεθα λευγαλέοισι,  
 μνωομένῳ· μετὰ γάρ τε καὶ ἄλγεσι τέρπεται ἀνὴρ, 400  
 ὅς τις δὴ μάλα πολλὰ πάθη καὶ πόλλ' ἐπαληθῆ.  
 τοῦτο δέ τοι ἐρέω ὃ μ' ἀνείρεαι ἠδὲ μεταλλάς.

<sup>1</sup> αἰεὶ δμῶεσσιν : ἐνὶ στήθεσσιν.

pleasant, whether word or deed, for a plague has fallen upon the house, even overweening men. Yet greatly do servants long to speak before their mistress, and learn of all, and to eat and drink, and thereafter to carry off somewhat also to the fields, such things as ever make the heart of a servant to grow warm."

Then Odysseus of many wiles answered him, and said: "Lo now, surely when thou wast but a child, swineherd Eumaeus, thou didst wander far from thy country and thy parents. But come now, tell me this, and declare it truly. Was a broad-wayed city of men sacked, wherein thy father and honoured mother dwelt? Or, when thou wast alone with thy sheep or cattle, did foemen take thee in their ships and bear thee for sale to the house of this thy master, who paid for thee a goodly price?"

Then the swineherd, a leader of men, answered him: "Stranger, since thou dost ask and question me of this, hearken now in silence, and take thy joy, and drink thy wine, as thou sittest here. These nights are wondrous long. There is time for sleep, and there is time to take joy in hearing tales; thou needest not lay thee down till it be time; there is weariness even in too much sleep. As for the rest, if any man's heart and spirit bid him, let him go forth and sleep, and at daybreak let him eat, and follow our master's swine. But we two will drink and feast in the hut, and will take delight each in the other's grievous woes, as we recall them to mind. For in after time a man finds joy even in woes, whosoever has suffered much, and wandered much. But this will I tell thee, of which thou dost ask and enquire.

“ Νῆσός τις Συρίη κικλήσκεται, εἴ που ἀκούεις,  
 Ὀρτυγίης καθύπερθεν, ὅθι τροπαὶ ἡελίοιο,  
 οὐ τι περιπληθὴς λίην τόσον, ἀλλ’ ἀγαθὴ μέν, 405  
 εὐβοτος, εὐμηλος, οἶνοπληθὴς, πολύπυρος.  
 πείνη δ’ οὐ ποτε δῆμον ἐσέρχεται, οὐδέ τις ἄλλη  
 νοῦσος ἐπὶ στυγερὴ πέλεται δειλοῖσι βροτοῖσιν·  
 ἀλλ’ ὅτε γηράσκωσι πόλιν κάτα φύλ’ ἀνθρώπων,  
 ἐλθὼν ἀργυρότοξος Ἀπόλλων Ἀρτέμιδι ξύν 410  
 οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνε.  
 ἔνθα δὺν πόλιες, δίχα δέ σφισι πάντα δέδασται·  
 τῆσιν δ’ ἀμφοτέρησι πατὴρ ἐμὸς ἐμβασίλευε,  
 Κτήσιος Ὀρμενίδης, ἐπιείκελος ἀθανάτοισιν.

“ Ἐνθα δὲ Φοίνικες ναυσίκλυτοι ἤλυθον ἄνδρες, 415  
 τρῶκται, μυρὶ ἄγοντες ἀθύρματα νητὶ μελαίνῃ.  
 ἔσκε δὲ πατρὸς ἐμοῖο γυνὴ Φοίνισσ’ ἐνὶ οἴκῳ,  
 καλὴ τε μεγάλη τε καὶ ἀγλαὰ ἔργα ἰδυῖα·  
 τὴν δ’ ἄρα Φοίνικες πολυπαῖπαλοι ἡπερόπενον.  
 πλυνούσῃ τις πρῶτα μίγῃ κοίλῃ παρὰ νητὶ 420  
 εὐνῇ καὶ φιλότῃ, τὰ τε φρένας ἡπεροπεύει  
 θηλυτέρῃσι γυναιξί, καὶ ἥ κ’ εὐεργὸς ἔησιν.  
 εἰρώτα δὴ ἔπειτα τίς εἴη καὶ πόθεν ἔλθοι·  
 ἡ δὲ μάλ’ αὐτίκα πατρὸς ἐπέφραδεν ὑψερεφές δῶ·

“ Ἐκ μὲν Σιδῶνος πολυχάλκου εὐχομαι εἶναι, 425  
 κούρη δ’ εἴμ’ Ἀρύβαντος ἐγὼ ῥυδὸν ἀφνειοῖο·  
 ἀλλὰ μ’ ἀνὴρπαξαν Τάφιοι ληῖστορες ἄνδρες  
 ἀγρόθεν ἐρχομένην, πέρασαν δέ τε δεῦρ’ ἀγαγόντες  
 τοῦδ’ ἀνδρὸς πρὸς δῶμαθ’· ὁ δ’ ἄξιον ὄνον ἔδωκε.”

“ Τὴν δ’ αὖτε προσέειπεν ἀνὴρ, ὃς ἐμίσγετο λάθρῃ·  
 “ Ἡ ρά κε νῦν πάλιν αὐτὶς ἄμ’ ἡμῖν οἴκαδ’ ἔποιο, 431

"There is an isle called Syria, if haply thou hast heard thereof, above Ortygia, where are the turning-places of the sun. It is not so very thickly settled, but it is a good land, rich in herds, rich in flocks, full of wine, abounding in wheat. Famine never comes into the land, nor does any hateful sickness besides fall on wretched mortals; but when the tribes of men grow old throughout the city, Apollo, of the silver bow, comes with Artemis, and assails them with his gentle shafts, and slays them. In that isle are two cities, and all the land is divided between them, and over both ruled as king my father, Ctesius, son of Ormenus, a man like to the immortals.

"Thither came Phoenicians, men famed for their ships, greedy knaves, bringing countless trinkets in their black ship. Now there was in my father's house a Phoenician woman, comely and tall, and skilled in glorious handiwork. Her the wily Phoenicians beguiled. First, as she was washing clothes, one of them lay with her in love by the hollow ship; for this beguiles the minds of women, even though one be upright. Then he asked her who she was, and whence she came, and she straightway shewed him the high-roofed home of my father, and said:

"Out of Sidon, rich in bronze, I declare that I come, and I am the daughter of Arybas, to whom wealth flowed in streams. But Taphian pirates seized me, as I was coming from the fields, and brought me hither, and sold me to the house of yonder man, and he paid for me a goodly price."

"Then the man who had lain with her in secret answered her: 'Wouldest thou then return again with us to thy home, that thou mayest see the high-roofed

ὄφρα ἴδῃ πατρὸς καὶ μητέρος ὑψερεφές δῶ  
αὐτοὺς τ' ; ἥ γὰρ ἔτ' εἰσὶ καὶ ἀφνειοὶ καλέονται.'

“Τὸν δ' αὖτε προσέειπε γυνὴ καὶ ἀμείβετο μύθῳ·  
'Εἷη κεν καὶ τοῦτ', εἴ μοι ἐθέλοιτέ γε, ναῦται, 435  
ὄρκῳ πιστωθῆναι ἀπήμονά μ' οἴκαδ' ἀπάξειν.'

“Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπώμνυνον ὥς ἐκέλευεν.  
αὐτὰρ ἐπεὶ ῥ' ὅμοσάν τε τελευτήσάν τε τὸν ὄρκον,  
τοῖς δ' αὖτις μετέειπε γυνὴ καὶ ἀμείβετο μύθῳ·

“Σιγῇ νῦν, μή τις με προσανδάτω ἐπέεσσιν 440  
ὑμετέρων ἐτάρων, ξυμβλήμενος ἢ ἐν ἀγυῖῃ,  
ἢ που ἐπὶ κρήνῃ· μή τις ποτὶ δῶμα γέροντι  
ἐλθὼν ἐξείπῃ, ὃ δ' οἰσάμενος καταδήσῃ  
δεσμῷ ἐν ἀργαλέῳ, ὑμῖν δ' ἐπιφράσσειτ' ὄλεθρον.  
ἀλλ' ἔχετ' ἐν φρεσὶ μῦθον, ἐπείγετε δ' ὦνον ὀδαίων. 445  
ἀλλ' ὅτε κεν δὴ νηὺς πλείῃ βιότοιο γένηται,  
ἀγγελίῃ μοι ἔπειτα θοῶς ἐς δώμαθ' ἰκέσθω·  
οἴσω γὰρ καὶ χρυσόν, ὅτις χ' ὑποχείριος ἔλθῃ·  
καὶ δέ κεν ἄλλ' ἐπίβαθρον ἐγὼν ἐθέλουσά γε δοίην.  
παῖδα γὰρ ἀνδρὸς ἐῆος ἐνὶ μεγάροις ἀτιτάλλω, 450  
κερδαλέον δὴ τοῖον, ἅμα τροχόωντα θύραζε·  
τόν κεν ἄγοιμ' ἐπὶ νηός, ὃ δ' ὑμῖν μυρίον ὦνον  
ἄλφοι, ὅπῃ περάσητε κατ' ἄλλοθρόους ἀνθρώπους.'

“Ἡ μὲν ἄρ' ὥς εἰποῦς' ἀπέβη πρὸς δώματα καλὰ,  
οἱ δ' ἐνιαυτὸν ἅπαντα παρ' ἡμῖν αὖθι μένοντες 455  
ἐν νηὶ γλαφυρῇ βίοτον πολὺν ἐμπολόωντο.  
ἀλλ' ὅτε δὴ κοίλῃ νηὺς ἤχθετο τοῖσι νέεσθαι,  
καὶ τότ' ἄρ' ἄγγελον ἦκαν, ὃς ἀγγείλειε γυναικί.  
ἦλυθ' ἀνὴρ πολυίδρις ἐμοῦ πρὸς δώματα πατρὸς  
χρύσειον ὄρμον ἔχων, μετὰ δ' ἡλέκτροισιν ἔερτο. 460

house of thy father and mother, and see them too? For of a truth they yet live, and are accounted rich.'

"Then the woman answered him, and said: 'This may well be, if you sailors will pledge yourselves by an oath, that you will bring me safely home.'

"So she spoke, and they all gave an oath thereto, as she bade them. But when they had sworn and made an end of the oath, the woman again spoke among them, and made answer:

"'Be silent now, and let no one of your company speak to me, if he meets me in the street or haply at the well, lest some one go to the palace and tell the old king, and he wax suspicious and bind me with grievous bonds, and devise death for you. Nay, keep my words in mind, and speed the barter of your wares. But, when your ship is laden with goods, let a message come quickly to me at the palace; for I will also bring whatever gold comes under my hand. Aye, and I would gladly give another thing for my passage. There is a child of my noble<sup>1</sup> master, whose nurse I am in the palace, such a cunning child, who ever runs abroad with me. Him would I bring on board, and he would fetch you a vast price, wherever you might take him for sale among men of strange speech.'

"So saying, she departed to the fair palace. And they remained there in our land a full year, and got by trade much substance in their hollow ship. But when their hollow ship was laden for their return, then they sent a messenger to bear tidings to the woman. There came a man, well versed in guile, to my father's house with a necklace of gold, and with amber beads was it strung between. This

<sup>1</sup> Or, on another interpretation of ἐγὼς, simply "my."



τὸν μὲν ἄρ' ἐν μεγάρῳ δμῳαὶ καὶ πότνια μήτηρ  
 χερσὶν τ' ἀμφαφόμενοι καὶ ὀφθαλμοῖσιν ὀρώοντο,  
 ὧν ὑπισχόμεναι· ὁ δὲ τῇ κατένευσε σιωπῇ.  
 ἦ τοι ὁ καννεύσας κοίλῃν ἐπὶ νῆα βεβήκει,  
 ἦ δ' ἐμὲ χειρὸς ἐλούσα δόμων ἐξῆγε θύραζε. 465  
 εὔρε δ' ἐνὶ προδόμῳ ἡμὲν δέπα ἡδὲ τραπέζας  
 ἀνδρῶν δαιτυμόνων, οἳ μὲν πατέρ' ἀμφεπένοντο.  
 οἱ μὲν ἄρ' ἐς θῶκον πρόμολον, δῆμοιό τε φῆμιν,  
 ἦ δ' αἶψα τρί' ἄλεια κατακρύψας ὑπὸ κόλπῳ  
 ἔκφερον· αὐτὰρ ἐγὼν ἐπόμεν ἀσιφροσύνησι. 470  
 δύσετό τ' ἡέλιος, σκιάωντό τε πᾶσαι ἀγυαί·  
 ἡμεῖς δ' ἐς λιμένα κλυτὸν ἦλθομεν ὦκα κίοντες,  
 ἔνθ' ἄρα Φοινίκων ἀνδρῶν ἦν ὠκύαλος νηὺς.  
 οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὕγρα κέλευθα,  
 νῶ ἀναβησάμενοι· ἐπὶ δὲ Ζεὺς οὔρον ἵαλλεν. 475  
 ἐξῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ·  
 ἀλλ' ὅτε δὴ ἔβδομον ἡμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,  
 τὴν μὲν ἔπειτα γυναῖκα βάλ' Ἄρτεμις ἰοχέαιρα,  
 ἀντλῶ δ' ἐνδούπησε πεσοῦς ὥς εἰναλίη κήξ.  
 καὶ τὴν μὲν φώκησι καὶ ἰχθύσι κύρμα γενέσθαι 480  
 ἔκβαλον· αὐτὰρ ἐγὼ λιπόμην ἀκαχήμενος ἦτορ·  
 τοὺς δ' Ἰθάκη ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ,  
 ἔνθα με Λαέρτης πρίατο κτεάτεσσιν ἐοῖσιν.  
 οὕτω τήνδε τε γαῖαν ἐγὼν ἴδον ὀφθαλμοῖσι."

Τὸν δ' αὖ διογενὴς Ὀδυσσεὺς ἡμείβετο μύθῳ· 485  
 "Εὖμαι', ἦ μάλα δὴ μοι ἐνὶ φρεσὶ θυμὸν ὄρινας  
 ταῦτα ἕκαστα λέγων, ὅσα δὴ πάθες ἄλγεα θυμῷ.  
 ἀλλ' ἦ τοι σοὶ μὲν παρὰ καὶ κακῷ ἐσθλὸν ἔθηκε  
 Ζεὺς, ἐπεὶ ἀνδρὸς δώματ' ἀφίκεο πολλὰ μογήσας

the maidens in the hall and my honoured mother were handling, and were gazing on it, and were offering him their price; but he nodded to the woman in silence. Then verily when he had nodded to her, he went his way to the hollow ship, but she took me by the hand, and led me forth from the house. Now in the fore-hall of the palace she found the cups and tables of the banqueters, who waited upon my father. They had gone forth to the council and the people's place of debate, but she quickly hid three goblets in her bosom, and bore them away; and I followed in my heedlessness. Then the sun set, and all the ways grew dark. And we made haste and came to the goodly harbour, where was the swift ship of the Phœnicians. Then they embarked, putting both of us on board as well, and sailed over the watery ways, and Zeus sent them a favourable wind. For six days we sailed, night and day alike; but when Zeus, son of Cronos, brought upon us the seventh day, then Artemis, the archer, smote the woman, and she fell with a thud into the hold, as a sea bird plunges. Her they cast forth to be a prey to seals and fishes, but I was left, my heart sore stricken. Now the wind, as it bore them, and the wave, brought them to Ithaca, where Laertes bought me with his wealth. Thus it was that my eyes beheld this land."

To him then Zeus-born Odysseus made answer, and said: "Eumæus, of a truth thou hast deeply stirred the heart in my breast in telling all this tale of the sorrow thou hast borne at heart. Yet verily in thy case Zeus has given good side by side with the evil, since after all thy toil thou hast come to the house of a kindly man, who gives thee food and

ἡπίου, ὃς δὴ τοι παρέχει βρῶσίν τε πόσιν τε 490  
 ἐνδυκέως, ζῶεις δ' ἀγαθὸν βίον· αὐτὰρ ἐγὼ γε  
 πολλὰ βροτῶν ἐπὶ ἄσπε' ἀλώμενος ἐνθάδ' ἰκάνω."

"Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
 καδδραθέτην δ' οὐ πολλὸν ἐπὶ χρόνον, ἀλλὰ μίνυνθα·  
 αἶψα γάρ ῾Ηὼς ἦλθεν εὐθρονος. οἱ δ' ἐπὶ χέρσου 495  
 Τηλεμάχου ἔταροι λύνον ἰστία, καδ δ' ἔλον ἰστὸν  
 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρυσσαν ἐρετμοῖς·  
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·  
 ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,  
 δεῖπνόν τ' ἐντύνοντο κερῶντό τε αἶθοπα οἶνον. 500  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων·

"Τμεῖς μὲν νῦν ἄστυδ' ἐλαύνετε νῆα μέλαιναν,  
 αὐτὰρ ἐγὼν ἀγροὺς ἐπιείσομαι ἠδὲ βοτῆρας·  
 ἐσπέριος δ' εἰς ἄστυ ἰδὼν ἐμὰ ἔργα κάτειμι. 505  
 ἡῶθεν δέ κεν ὕμμιν ὁδοιπόριον παραθείμην,  
 δαῖτ' ἀγαθὴν κρειῶν τε καὶ οἶνου ἡδυπότοιο."

Τὸν δ' αὖτε προσέειπε Θεοκλύμενος θεοειδής·  
 "Πῇ γὰρ ἐγὼ, φίλε τέκνον, ἴω; τεῦ δῶμαθ' ἵκωμαι  
 ἀνδρῶν οἱ κραναὴν Ἰθάκην κάτα κοιρανέουσιν; 510  
 ἢ ἰθὺς σῆς μητρὸς ἴω καὶ σοῖο δόμοιο;"

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠῦδα·  
 "Ἄλλως μὲν σ' ἂν ἐγὼ γε καὶ ἡμέτερόνδε κελοίμην  
 ἔρχεσθ'· οὐ γάρ τι ξενίων ποθή· ἀλλὰ σοὶ αὐτῷ  
 χεῖρον, ἐπεὶ τοι ἐγὼ μὲν ἀπέσσομαι, οὐδέ σε μήτηρ 515  
 ὄψεται· οὐ μὲν γάρ τι θαμὰ μνηστῆρσ' ἐνὶ οἴκῳ  
 φαίνεται, ἀλλ' ἀπὸ τῶν ὑπερωῖψ ἰστὸν ὑφαίνει.  
 ἀλλὰ τοι ἄλλον φῶτα πιφαύσκομαι ὃν κεν ἴκοιο,

drink, and that with kindness, and thou livest well ; while as for me, it is while wandering through the many cities of men that I am come hither."

Thus they spoke to one another, and then lay down to sleep, for no long time, but for a little ; for soon came fair-throned Dawn. But the comrades of Telemachus, drawing near the shore, furled the sail, and took down the mast quickly, and rowed the ship to her anchorage with their oars. Then they cast out the mooring-stones and made fast the stern cables, and themselves went forth upon the shore of the sea, and made ready their meal and mixed the flaming wine. But when they had put from them the desire of food and drink, among them wise Telemachus was the first to speak, saying :

"Do you now row the black ship to the city, but I will visit the fields and the herdsman, and at evening will come to the city when I have looked over my lands. And in the morning I will set before you, as wages for your journey, a good feast of flesh and sweet wine."

Then godlike Theoclymenus answered him : "Whither shall I go, dear child ? To whose house shall I come of those who rule in rocky Ithaca ? Or shall I go straight to thy mother's house and thine ?"

Then wise Telemachus answered him : "Were things otherwise, I should bid thee go even to our house, for there is in no wise lack of entertainment for strangers, but it would be worse for thyself, since I shall be away, and my mother will not see thee. For she does not often appear before the wooers in the house, but apart from them weaves at her loom in an upper chamber. But I will tell thee of another man to whom thou mayest go, Eurymachus, glorious

Εὐρύμαχον, Πολύβοιο δαΐφρονος ἀγλαὸν υἱόν,  
τὸν νῦν ἴσα θεῶ Ἰθακήσιοι εἰσορόωσι· 520

καὶ γὰρ πολλὸν ἄριστος ἀνὴρ μέμονέν τε μάλιστα  
μητέρ' ἐμὴν γαμέειν καὶ Ὀδυσσῆος γέρας ἔξειν.  
ἀλλὰ τά γε Ζεὺς οἶδεν Ὀλύμπιος, αἰθέρι ναίων,  
εἴ κέ σφι πρὸ γάμοιο τελευτήσῃ κακὸν ἡμαρ."

"Ὡς ἄρα οἱ εἰπὸντι ἐπέπτατο δεξιὸς ὄρνις, 525  
κίρκος, Ἀπόλλωνος ταχὺς ἄγγελος· ἐν δὲ πόδεσσι  
τίλλε πέλειαν ἔχων, κατὰ δὲ πτερὰ χεῦεν ἔραζε  
μεσσηγὺς νηὸς τε καὶ αὐτοῦ Τηλεμάχοιο.

τὸν δὲ Θεοκλύμενος ἐτάρων ἀπονόσφι καλέσας  
ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 530

"Τηλέμαχ', οὐ τοι ἄνευ θεοῦ ἔπτατο δεξιὸς ὄρνις  
ἔγνω γάρ μιν ἐσάντα ἰδὼν οἰωνὸν ἐόντα.  
ὑμετέρου δ' οὐκ ἔστι γένος βασιλεύτερον ἄλλο  
ἐν δῆμῳ Ἰθάκης, ἀλλ' ὑμεῖς καρτεροὶ αἰεὶ."

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα· 535

"Αἰ γὰρ τοῦτο, ξεῖνε, ἔπος τετελεσμένον εἶη·  
τῷ κε τάχα γνοίης φιλότητά τε πολλὰ τε δῶρα  
ἐξ ἐμεῦ, ὥς ἂν τίς σε συναντόμενος μακαρίζοι."

Ἦ καὶ Πείραιον προσεφώνεε, πιστὸν ἐταῖρον·  
"Πείραιε Κλυτίδῃ, σὺ δέ μοι τά περ ἄλλα μάλιστα 540  
πέιθη ἐμῶν ἐτάρων, οἳ μοι Πύλον εἰς ἅμ' ἔποντο·  
καὶ νῦν μοι τὸν ξεῖνον ἄγων ἐν δώμασι σοῖσιν  
ἐνδυκέως φιλέειν καὶ τιέμεν, εἰς ὃ κεν ἔλθω."

Τὸν δ' αὖ Πείραιος δουρικλυτὸς ἀντίον ἦ᾽δα·  
"Τηλέμαχ', εἰ γάρ κεν σὺ πολὺν χρόνον ἐνθάδε μίμνῃς,  
τύνδε τ' ἐγὼ κομιῶ, ξενίων δέ οἱ οὐ ποθῇ ἔσται." 546

son of wise Polybus, whom now the men of Ithaca look upon as on a god. For he is by far the best man, and is most eager to marry my mother and to have the honour of Odysseus. Nevertheless Olympian Zeus, who dwells in the sky, knows this, whether or not before marriage he will fulfil for them the evil day."

Even as he spoke a bird flew forth upon the right, a hawk, the swift messenger of Apollo. In his talons he held a dove, and was plucking her and shedding the feathers down on the ground midway between the ship and Telemachus himself. Then Theoclymenus called him apart from his companions, and clasped his hand, and spoke, and addressed him:

"Telemachus, surely not without a god's warrant has this bird flown forth upon our right, for I knew, as I looked upon him, that he was a bird of omen. Than yours is no other house in the land of Ithaca more kingly; nay, ye are ever supreme."

Then wise Telemachus answered him again: "Ah, stranger, I would that this word of thine might be fulfilled. Then shouldest thou straightway know of kindness and many a gift from me, so that one that met thee would call thee blessed."

Therewith he spoke to Peiraeus, his trusty comrade: "Peiraeus, son of Clytius, it is thou that in other matters art wont to hearken to me above all my comrades, who went with me to Pylos; so now do thou, I pray thee, take this stranger and give him kindly welcome in thy house, and show him honour until I come."

Then Peiraeus, the famous spearman, answered him: "Telemachus, though thou shouldest stay here long, I will entertain him, and he shall have no lack of what is due to strangers."

# HOMER

Ὡς εἰπὼν ἐπὶ νηὸς ἔβη, ἐκέλευσε δ' ἑταίρους  
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.  
 οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον. 550  
 Τηλέμαχος δ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,  
 εἴλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξείῃ χαλκῷ,  
 νηὸς ἀπ' ἱκρίόφιν· τοὶ δὲ πρυμνήσι' ἔλυσαν.  
 οἱ μὲν ἀνώσαντες πλέον ἐς πόλιν, ὥς ἐκέλευσε  
 Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θείοιο·  
 τὸν δ' ὦκα προβιβάντα πόδες φέρον, ὅφρ' ἔκετ' αὐλήν,  
 ἔνθα οἱ ἦσαν ὕες μάλα μυρίαί, ἦσι συβώτης 556  
 ἐσθλὸς ἐὼν ἐνίαυεν, ἀνάκτεσιν ἥπια εἰδώς.

## THE ODYSSEY, XV. 547-557

So saying, he went on board the ship, and bade his comrades themselves to embark and to loose the stern cables. So they went on board straightway, and sat down upon the benches. But Telemachus bound beneath his feet his fair sandals, and took his mighty spear, tipped with sharp bronze, from the deck of the ship. Then the men loosed the stern cables, and thrusting off, sailed to the city, as Telemachus bade, the dear son of divine Odysseus. But his feet bore him swiftly on, as he stròde forward, until he reached the farmstead where were his countless swine, among whom slept the worthy swineherd with a heart loyal to his masters.



## Π

Τὼ δ' αὖτ' ἐν κλισίῃ Ὀδυσσεὺς καὶ δῖος ὕφορβος  
 ἐντύνοντο ἄριστον ἄμ' ἡοῖ, κηαμένω πῦρ,  
 ἔκπεμψάν τε νομῆας ἄμ' ἀγρομένοισι σύεσσι·  
 Τηλέμαχον δὲ περισσαινὸν κύνες ὕλακόμωροι,  
 οὐδ' ὕλαον προσιόντα. νόησε δὲ δῖος Ὀδυσσεὺς 5  
 σαίνοντάς τε κύνας, περί τε κτύπος ἦλθε ποδοῖν.  
 αἶψα δ' ἄρ' Εὖμαιον ἔπεα πτερόεντα προσηύδα·

“Εὖμαί', ἦ μάλα τίς τοι ἐλεύσεται ἐνθάδ' ἐταῖρος  
 ἧ καὶ γνώριμος ἄλλος, ἐπεὶ κύνες οὐχ ὕλαουσιν,  
 ἀλλὰ περισσαίνουσι· ποδῶν δ' ὑπὸ δοῦπον ἀκούω.” 10

Οὗ πω πᾶν εἴρητο ἔπος, ὅτε οἱ φίλος υἱὸς  
 ἔσθη ἐνὶ προθύροισι. ταφῶν δ' ἀνόρουσε συβώτης,  
 ἐκ δ' ἄρα οἱ χειρῶν πέσον ἄγγεα, τοῖς ἐπονεῖτο,  
 κερνὰς αἶθοπα οἶνον. ὁ δ' ἀντίος ἦλθεν ἄνακτος,  
 κύσσε δέ μιν κεφαλὴν τε καὶ ἄμφω φάεα καλὰ 15  
 χεῖράς τ' ἀμφοτέρας· θαλερὸν δέ οἱ ἔκπεσε δάκρυ.  
 ὥς δὲ πατὴρ ὃν παῖδα φίλα φρονέων ἀγαπάζῃ  
 ἐλθόντ' ἐξ ἀπίης γαίης δεκάτῳ ἐνιαυτῷ,  
 μοῦνον τηλύγετον, τῷ ἔπ' ἄλγεα πολλὰ μογήσῃ,  
 ὥς τότε Τηλέμαχον θεοειδέα δῖος ὕφορβος 20  
 πάντα κύσεν περιφύς, ὥς ἐκ θανάτοιο φυγόντα·  
 καί ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·

## BOOK XVI

MEANWHILE the two in the hut, Odysseus and the goodly swineherd, had kindled a fire, and were making ready their breakfast at dawn, and had sent forth the herdsmen with the droves of swine; but around Telemachus the baying hounds fawned, and barked not as he drew near. And goodly Odysseus noted the fawning of the hounds, and the sound of footsteps fell upon his ears; and straightway he spoke to Eumaeus winged words:

“Eumaeus, surely some comrade of thine will be coming, or at least some one thou knowest, for the hounds do not bark, but fawn about him, and I hear the sound of footsteps.”

Not yet was the word fully uttered, when his own dear son stood in the doorway. In amazement up sprang the swineherd, and from his hands the vessels fell with which he was busied as he mixed the flaming wine. And he went to meet his lord, and kissed his head and both his beautiful eyes and his two hands, and a big tear fell from him. And as a loving father greets his own dear son, who comes in the tenth year from a distant land—his only son and well-beloved, for whose sake he has borne much sorrow—even so did the goodly swineherd then clasp in his arms godlike Telemachus, and kiss him all over as one escaped from death; and with wailing he addressed him with winged words:

“Ἥλθες, Τηλέμαχε, γλυκερὸν φάος. οὐ σ’ ἔτ’ ἐγὼ γε  
 ὄψεσθαι ἐφάμην, ἐπεὶ ὥχεο νηὶ Πύλουνδε.  
 ἀλλ’ ἄγε νῦν εἰσελθε, φίλον τέκος, ὅφρα σε θυμῷ 25  
 τέρψομαι εἰσορόων νέον ἄλλοθεν ἔνδον ἑόντα.  
 οὐ μὲν γάρ τι θάμ’ ἀγρὸν ἐπέρχεται οὐδὲ νομῆας,  
 ἀλλ’ ἐπιδημεύεις· ὥς γάρ νύ τοι εὖαδε θυμῷ,  
 ἀνδρῶν μνηστήρων ἐσορᾶν αἰδηλον ὄμιλον.”

Τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα· 30  
 “Ἔσsetαι οὕτως, ἄττα· σέθεν δ’ ἔνεκ’ ἐνθάδ’ ἱκάνω,  
 ὅφρα σέ τ’ ὀφθαλμοῖσιν ἴδω καὶ μῦθον ἀκούσω,  
 ἥ μοι ἔτ’ ἐν μεγάροις μήτηρ μένει, ἥ τις ἦδη  
 ἀνδρῶν ἄλλος ἔγημεν, Ὀδυσσεύς δέ που εὐνὴν  
 χήτει ἐνευναίων κάκ’ ἀράχνια κεῖται ἔχουσα.” 35

Τὸν δ’ αὖτε προσέειπε συβώτης, ὄρχαμος ἀνδρῶν·  
 “Καὶ λῖν κεῖνῃ γε μένει τετληότι θυμῷ  
 σοῖσιν ἐνὶ μεγάροισιν· οἷζυραὶ δέ οἱ αἰεὶ  
 φθίνουσιν νύκτες τε καὶ ἡματα δάκρυ χεύουση.”

Ὡς ἄρα φωνήσας οἱ ἐδέξατο χάλκεον ἔγχος· 40  
 αὐτὰρ ὃ γ’ εἶσω ἵεν καὶ ὑπέρβη λάϊνον οὐδόν.  
 τῷ δ’ ἔδρης ἐπιόντι πατὴρ ὑποείξεν Ὀδυσσεύς·  
 Τηλέμαχος δ’ ἐτέρωθεν ἐρήτυε φώνησέν τε·

“Ἥσ’, ὦ ξεῖν· ἡμεῖς δὲ καὶ ἄλλοθι δῆομεν ἔδρην  
 σταθμῷ ἐν ἡμετέρῳ· πάρα δ’ ἀνὴρ ὃς καταθήσει.” 45

Ὡς φάθ’, ὁ δ’ αὖτις ἰὼν κατ’ ἄρ’ ἔξετο· τῷ δὲ συβώτης  
 χεῦεν ὑπο χλωρὰς ῥώπας καὶ κῶας ὑπερθεν·  
 ἐνθα καθέζετ’ ἔπειτα Ὀδυσσεύς φίλος υἱός.  
 τοῖσιν δ’ αὖ κρειῶν πίνακας παρέθηκε συβώτης

"Thou art come, Telemachus, sweet light of my eyes. I thought I should never see thee more after thou hadst gone in thy ship to Pylos. But come, enter in, dear child, that I may delight my heart with looking at thee here in my house, who art newly come from other lands. For thou dost not often visit the farm and the herdsmen, but abidest in the town; so, I ween, has it seemed good to thy heart, to look upon the destructive throng of the wooers."

Then wise Telemachus answered him: "So shall it be, father. It is for thy sake that I am come hither, to see thee with my eyes, and to hear thee tell whether my mother still abides in the halls, or whether by now some other man has wedded her, and the couch of Odysseus lies haply in want of bedding, covered with foul spider-webs."

Then the swineherd, a leader of men, answered him: "Aye, verily, she abides with steadfast heart in thy halls, and ever sorrowfully for her the nights and the days wane as she weeps."

So saying, he took from him the spear of bronze, and Telemachus went in and passed over the stone threshold. As he drew near, his father, Odysseus, rose from his seat and gave him place, but Telemachus on his part checked him, and said:

"Be seated, stranger, and we shall find a seat elsewhere in our farmstead. There is a man here who will set us one."

So he spoke, and Odysseus went back and sat down again, and for Telemachus the swineherd strewed green brushwood beneath and a fleece above it, and there the dear son of Odysseus sat down. Then the swineherd set before them platters of roast

ὀπταλέων, ἃ ῥα τῇ προτέρῃ ὑπέλειπον ἔδοντες, 50  
 σίτον δ' ἔσσυμένως παρενήνεεν ἐν κανέοισιν,  
 ἐν δ' ἄρα κισσυβίῳ κίρνη μελιηδέα οἶνον·  
 αὐτὸς δ' ἀντίον ἔζεν Ὀδυσσῆος θείοιο.

οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, 55  
 δὴ τότε Τηλέμαχος προσεφώνεε δῖον ὕφορβόν·

“Ἄττα, πόθεν τοι ξεῖνος ὃδ' ἵκετο; πῶς δέ ἐ ναῦται  
 ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;  
 οὐ μὲν γάρ τί ἐ πεζὸν ὁτομαι ἐνθάδ' ἰκέσθαι.”

Τὸν δ' ἀπαμειβόμενος προσέφησ, Εὖμαιε συβῶτα· 60  
 “Τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω.  
 ἐκ μὲν Κρητῶν γένος εὐχεται εὐρειῶν,  
 φησὶ δὲ πολλὰ βροτῶν ἐπὶ ἄστυα δινηθῆναι  
 πλαζόμενος· ὥς γάρ οἱ ἐπέκλωσεν τά γε δαίμων.  
 νῦν αὖ Θεσπρωτῶν ἀνδρῶν ἐκ νηὸς ἀποδράς 65  
 ἤλυθ' ἐμὸν πρὸς σταθμόν, ἐγὼ δέ τοι ἐγγυαλίξω·  
 ἔρξον ὅπως ἐθέλεις· ἰκέτης δέ τοι εὐχεται εἶναι.”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΐδα·  
 “Εὖμαι', ἧ μάλα τοῦτο ἔπος θυμαλγὲς ἔειπες·  
 πῶς γὰρ δὴ τὸν ξεῖνον ἐγὼν ὑποδέξομαι οἴκῳ; 70  
 αὐτὸς μὲν νέος εἰμὶ καὶ οὐ πω χερὰὶ πέποιθα  
 ἄνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνῃ  
 μητρὶ δ' ἐμῇ δίχῃ θυμὸς ἐνὶ φρεσὶ μερμηρίζει,  
 ἢ αὐτοῦ παρ' ἐμοί τε μένη καὶ δῶμα κομίζῃ,  
 εὐνήν τ' αἰδομένη πόσιος δήμοιό τε φῆμιν, 75  
 ἢ ἤδη ἄμ' ἔπεται Ἀχαιῶν ὅς τις ἄριστος  
 μνάται ἐνὶ μεγάροισιν ἀνὴρ καὶ πλεῖστα πόρῃσιν.

meats, which they had left at their meal the day before, and quickly heaped up bread in baskets, and mixed in a bowl of ivy wood honey-sweet wine, and himself sat down over against divine Odysseus. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, Telemachus spoke to the goodly swineherd, and said :

“ Father, from whence did this stranger come to thee ? How did sailors bring him to Ithaca ? Who did they declare themselves to be ? For nowise, methinks, did he come hither on foot.”

To him then, swineherd Eumaeus, didst thou make answer, and say : “ Then verily, my child, I will tell thee all the truth. From broad Crete he declares that he has birth, and he says that he has wandered roaming through many cities of mortals ; so has a god spun for him this lot. But now he has run away from a ship of the Thesprotians and come to my farmstead, and I shall put him in thy hands. Do what thou wilt. He declares himself thy suppliant.”

Then again wise Telemachus answered him : “ Eumaeus, verily this word which thou hast uttered stings me to the heart. For how am I to welcome this stranger in my house ? I am myself but young, nor have I yet trust in my might to defend me against a man, when one waxes wroth without a cause. And as for my mother, the heart in her breast wavers this way and that, whether to abide here with me and keep the house, respecting the bed of her husband and the voice of the people, or to go now with him whosoever is best of the Achaeans that woo her in the halls, and offers the most gifts of

ἀλλ' ἦ τοι τὸν ξεῖνον, ἐπεὶ τεὸν ἵκετο δῶμα,  
 ἔσσω μιν χλαῖνάν τε χιτῶνά τε, εἵματα καλά, 80  
 δώσω δὲ ξίφος ἄμφηκες καὶ ποσσὶ πέδιλα,  
 πέμψω δ' ὅππῃ μιν κραδίη θυμός τε κελεύει.  
 εἰ δ' ἐθέλεις, σὺ κόμισσον ἐνὶ σταθμοῖσιν ἐρύξας·  
 εἵματα δ' ἐνθάδ' ἐγὼ πέμψω καὶ σίτον ἅπαντα  
 ἔδμεναι, ὥς ἂν μὴ σε κατατρύχη καὶ ἐταίρους.  
 κείσε δ' ἂν οὐ μιν ἐγὼ γε μετὰ μνηστῆρας ἐῷμι 85  
 ἔρχεσθαι· λίην γὰρ ἀτάσθαλον ὕβριν ἔχουσι·  
 μὴ μιν κερτομέωσιν, ἐμοὶ δ' ἄχος ἔσσεται αἰνόν.  
 πρῆξαι δ' ἀργαλέον τι μετὰ πλεόνεσσιν ἐόντα  
 ἄνδρα καὶ ἴφθιμον, ἐπεὶ ἦ πολὺ φέρτεροί εἰσι.”

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς· 90  
 “ὦ φίλ', ἐπεὶ θήν μοι καὶ ἀμείψασθαι θέμις ἐστίν,  
 ἦ μάλα μεν καταδάπτειτ' ἀκούοντος φίλον ἦτορ,  
 οἷά φατε μνηστῆρας ἀτάσθαλα μηχανάασθαι  
 ἐν μεγάροις, ἀέκητι σέθεν τοιούτου ἐόντος.  
 εἰπέ μοι ἡὲ ἐκὼν ὑποδάμνασαι, ἦ σέ γε λαοὶ 95  
 ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὀμφῇ,  
 ἦ τι κασιγνήτοις ἐπιμέμφεαι, οἷσί περ ἀνὴρ  
 μαρναμένοισι πέποιθε, καὶ εἰ μέγα νεῖκος ὄρηται.  
 αἱ γὰρ ἐγὼν οὕτω νέος εἶην τῷδ' ἐπὶ θυμῷ,  
 ἦ παῖς ἐξ Ὀδυσῆος ἀμύμονος ἡὲ καὶ αὐτός· 100  
 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς, 102  
 εἰ μὴ ἐγὼ κείνοισι κακὸν πάντεσσι γενοίμην,  
 ἐλθὼν ἐς μέγαρον Λαερτιάδεω Ὀδυσῆος.<sup>1</sup>  
 εἰ δ' αὖ με πληθυὶ δαμασαίατο μῦνον ἐόντα, 105  
 βουλοίμην κ' ἐν ἐμοῖσι κατακτάμενος μεγάροισι

<sup>1</sup> Line 104 was rejected by Zenodotus.

wooing. But verily, as regards this stranger, now that he has come to thy house, I will clothe him in a cloak and tunic, fair raiment, and will give him a two-edged sword, and sandals for his feet, and send him whithersoever his heart and spirit bid him go. Or, if thou wilt, do thou keep him here at the farmstead, and care for him, and raiment will I send hither and all his food to eat, that he be not the ruin of thee and of thy men. But thither will I not suffer him to go, to join the company of the wooers, for they are over-full of wanton insolence, lest they mock him, and dread grief come upon me. And to achieve aught is hard for one man among many, how mighty soever he be, for verily they are far stronger."

Then the much-enduring, goodly Odysseus answered him: "Friend, since surely it is right for me to make answer—verily ye rend my heart, as I hear your words, such wantonness you say the wooers devise in the halls in despite of thee, so goodly a man. Tell me, art thou willingly thus oppressed? Or do the people throughout the land hate thee, following the voice of a god? Or hast thou cause to blame thy brothers, in whose fighting a man trusts even if a great strife arise. Would that with my present temper I were as young as thou, either the son of blameless Odysseus, or Odysseus himself;<sup>1</sup> straightway then might some stranger cut my head from off my neck, if I did not prove myself the bane of them all when I had come to the halls of Odysseus, son of Laertes. But if they should overwhelm me by their numbers, alone as I was, far rather would I die, slain in

<sup>1</sup> Line 101 (ἐλθοι ἀλητεύων· ἔτι γὰρ καὶ ἐλπιδος αἶσα, "might come from his wanderings; for there is still room for hope") has been omitted in translating as ruinous to the sense.



τεθνάμεν ἢ τάδε γ' αἰὲν ἀεικέα ἔργ' ὀράασθαι,  
 ξείνους τε στυφελιζομένους δμῳάς τε γυναῖκας  
 ῥυστάζοντας ἀεικελίως κατὰ δώματα καλά,  
 καὶ οἶνον διαφυσσόμενον, καὶ σῖτον ἔδοντας  
 μὰψ αὐτῶς, ἀτέλεστον, ἀννῆνύστω ἐπὶ ἔργῳ.”

110

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤδα·  
 “Τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
 οὔτε τί μοι πᾶς δῆμος ἀπεχθόμενος χαλεπαίνει,  
 οὔτε κασιγνήτοις ἐπιμέμφομαι, οἷσί περ ἀνὴρ  
 μαρναμένοισι πέποιθε, καὶ εἰ μέγα νεῖκος ὄρηται.  
 ὦδε γὰρ ἡμετέρην γενεὴν μούνωσε Κρονίων·

115

μῦνον Λαέρτην Ἀρκείσιος υἱὸν ἔτικτε,  
 μῦνον δ' αὐτ' Ὀδυσῆα πατὴρ τέκεν· αὐτὰρ Ὀδυσσεὺς  
 μῦνον ἔμ' ἐν μεγάροισι τεκὼν λίπεν οὐδ' ἀπόνητο.  
 τῷ νῦν δυσμενέες μάλα μυρίοι εἶσ' ἐνὶ οἴκῳ.

120

ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι,  
 Δουλιχίῳ τε Σάμῃ τε καὶ ὕληεντι Ζακύνθῳ,  
 ἠδ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσιν,  
 τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον.  
 ἢ δ' οὔτ' ἀρνείται στυγερὸν γάμον οὔτε τελευτὴν  
 ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες  
 οἶκον ἐμόν· τάχα δὴ με διαρραΐσουσι καὶ αὐτόν.  
 ἀλλ' ἢ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται·  
 ἅττα, σὺ δ' ἔρχεο θᾶσσον, ἐχέφρονι Πηνελοπείῃ  
 εἶφ' ὅτι οἱ σῶς εἰμὶ καὶ ἐκ Πύλῳ ἐιλήλουθα.  
 αὐτὰρ ἐγὼν αὐτοῦ μενέω, σὺ δὲ δεῦρο νέεσθαι,  
 οἷη ἀπαγγείλας· τῶν δ' ἄλλων μή τις Ἀχαιῶν  
 πευθέσθω· πολλοὶ γὰρ ἐμοὶ κακὰ μηχανόωνται.”

125

130

Τὸν δ' ἀπαμειβόμενος προσέφη, Εὖμαιε συβῶτα· 135

my own halls, than behold continually these shameful deeds, strangers mishandled, and men dragging the handmaidens in shameful fashion through the fair halls, and wine drawn to waste, and men devouring my bread all heedlessly, without limit, with no end to the business."

And wise Telemachus answered him: "Then verily, stranger, I will frankly tell thee all. Neither do the people at large bear me any grudge or hatred, nor have I cause to blame brothers, in whose fighting a man trusts, even if a great strife arise. For in this wise has the son of Cronos made our house to run in but a single line. As his only son did Arceisius beget Laertes, as his only son again did his father beget Odysseus, and Odysseus begot me as his only son, and left me in his halls, and had no joy of me. Therefore it is that foes past counting are now in the house; for all the princes who hold sway over the islands—Dulichium, and Same, and wooded Zacynthus—and those who lord it over rocky Ithaca, all these woo my mother and lay waste my house. And she neither refuses the hateful marriage, nor is she able to make an end; but they with feasting consume my substance, and will ere long bring me, too, to ruin. Yet these things verily lie on the knees of the gods. But, father, do thou go with speed, and tell constant Penelope that she has me safe, and I am come from Pylos. But I will abide here, and do thou come back hither, when thou hast told thy tale to her alone; but of the rest of the Achaeans let no one learn it, for many there are who contrive evil against me."

To him then, swineherd Eumaeus, didst thou make

## HOMER

“ Γινώσκω, φρονέω· τά γε δὴ νοέοντι κελεύεις.  
 ἀλλ’ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
 ἣ καὶ Λαέρτη αὐτὴν ὁδὸν ἄγγελος ἔλθω  
 δυσμόρῳ, ὃς τῆος μὲν Ὀδυσσῆος μέγ’ ἀχεύων  
 ἔργα τ’ ἐποπτεύεσκε μετὰ δμῶν τ’ ἐνὶ οἴκῳ 140  
 πῖνε καὶ ἦσθ’, ὅτε θυμὸς ἐνὶ στήθεσσιν ἀνώγοι·  
 αὐτὰρ νῦν, ἐξ οὗ σύ γε ὥχεο νηῖ Πύλονδε,  
 οὗ πω μὴν φασιν φαγέμεν καὶ πιέμεν αὐτῶς,  
 οὐδ’ ἐπὶ ἔργα ἰδεῖν, ἀλλὰ στοναχῇ τε γόῳ τε  
 ἦσται ὀδυρόμενος, φθινύθει δ’ ἀμφ’ ὅστεόφι χρώς.” 145

Τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·  
 “ Ἄλγιον, ἀλλ’ ἔμπης μιν ἐάσομεν, ἀχνύμενοί περ·  
 εἰ γάρ πῶς εἶη αὐτάγρετα πάντα βροτοῖσι,  
 πρῶτόν κεν τοῦ πατρὸς ἐλοίμεθα νόστιμον ἦμαρ.  
 ἀλλὰ σύ γ’ ἀγγείλας ὀπίσω κίε, μηδὲ κατ’ ἀγρούς 150  
 πλάζεσθαι μετ’ ἐκείνων· ἀτὰρ πρὸς μητέρα εἰπεῖν  
 ἀμφίπολον ταμίην ὀτρυνέμεν ὅττι τάχιστα  
 κρύβδην· κείνη γάρ κεν ἀπαγγεῖλειε γέροντι.”<sup>1</sup>

Ἡ ῥα καὶ ὤρσε συφορβόν· ὁ δ’ εἴλετο χερσὶ πέδιλα,  
 δησάμενος δ’ ὑπὸ ποσσὶ πόλινδ’ ἱεν. οὐδ’ ἄρ’ Ἀθήνην  
 λῆθεν ἀπὸ σταθμοῖο κιὼν Εὖμαιος ὑφορβός, 156  
 ἀλλ’ ἦ γε σχεδὸν ἦλθε· δέμας δ’ ἦϊκτιο γυναικὶ  
 καλῇ τε μεγάλῃ τε καὶ ἀγλαὰ ἔργα ἰδυίη.  
 στῇ δὲ κατ’ ἀντίθυρον κλισίης Ὀδυσσῇ φανείσα·  
 οὐδ’ ἄρα Τηλέμαχος ἶδεν ἀντίον οὐδ’ ἐνόησεν, 160  
 οὐ γάρ πω πάντεσσι θεοὶ φαίνονται ἔναργεῖς,  
 ἀλλ’ Ὀδυσσεύς τε κύνες τε ἶδον, καὶ ῥ’ οὐχ ὑλάοντο

<sup>1</sup> Lines 152-3 were rejected by Aristarchus.

answer, and say : " I see, I give heed ; this thou biddest one with understanding. But come now, tell me this, and declare it truly ; whether I shall go on the self-same way with tidings to Laertes also, wretched man, who for a time, though grieving sorely for Odysseus, was still wont to oversee the fields, and would eat and drink with the slaves in the house, as the heart in his breast bade him. But now, from the day when thou wentest in thy ship to Pylos, they say he has no more eaten and drunk as before, nor overseen the fields, but with groaning and wailing he sits and weeps, and the flesh wastes from off his bones."

Then wise Telemachus answered him : "'Tis the sadder ; but none the less we will let him be, despite our sorrow ; for if in any wise all things might be had by mortals for the wishing, we should choose first of all the day of my father's return. No, do thou come back, when thou hast given thy message, and wander not over the fields in search of Laertes ; but bid my mother with all speed send forth her handmaid, the housewife, secretly, for she might bear word to the old man."

With this he roused the swineherd, and he took his sandals in his hands and bound them beneath his feet and went forth to the city. Nor was Athene unaware that the swineherd Eumaeus was gone from the farmstead, but she drew near in the likeness of a woman, comely and tall, and skilled in glorious handiwork. And she stood over against the door of the hut, shewing herself to Odysseus, but Telemachus did not see her before him, or notice her ; for in no wise do the gods appear in manifest presence to all. But Odysseus saw her, and the hounds, and they

κνυζηθμῶ δ' ἐτέρωσε διὰ σταθμοῖο φόβηθεν.  
 ἢ δ' ἄρ' ἐπ' ὀφρύσι νεῦσε· νόησε δὲ διὸς Ὀδυσσεύς,  
 ἐκ δ' ἦλθεν μεγάροιο παρέκ μέγα τειχίον αὐλῆς, 165  
 στῇ δὲ πάροιθ' αὐτῆς· τὸν δὲ προσέειπεν Ἀθήνη·

“Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 ἦδη νῦν σὺ παιδὶ ἔπος φάο μῆδ' ἐπίκευθε,  
 ὥς ἂν μνηστῆρσιν θάνατον καὶ κῆρ' ἀραρόντε  
 ἔρχησθον προτὶ ἄστν περικλυτόν· οὐδ' ἐγὼ αὐτῇ 170  
 δηρὸν ἀπὸ σφῶϊν ἔσομαι μεμανία μάχεσθαι.”

Ἦ καὶ χρυσεῖη ῥάβδῳ ἐπεμάσσας Ἀθήνη.  
 φᾶρος μὲν οἱ πρῶτον ἐϋπλυνὲς ἠδὲ χιτῶνα  
 θῆκ' ἀμφὶ στήθεσσι, δέμας δ' ὤφελλε καὶ ἦβην.  
 ἄψ δὲ μελαγχροῖης γένετο, γναθμοὶ δὲ τάνυσθεν, 175  
 κυάνεαι δ' ἐγένοντο γενειάδες ἀμφὶ γένειον.  
 ἢ μὲν ἄρ' ὥς ἔρξασα πάλιν κίεν· αὐτὰρ Ὀδυσσεύς  
 ἦϊεν ἐς κλισίην· θάμβησε δέ μιν φίλος υἱός,  
 ταρβήσας δ' ἐτέρωσε βάλ' ὄμματα, μὴ θεὸς εἴη,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα· 180.

“Ἄλλοιός μοι, ξεῖνε, φάνης νέον ἢ ἐπάροιθεν,  
 ἄλλα δὲ εἴματ' ἔχεις, καὶ τοι χρῶς οὐκέθ' ὁμοῖος.  
 ἦ μάλα τις θεὸς ἔσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν·  
 ἀλλ' ἴληθ', ἵνα τοι κεχαρισμένα δώομεν ἱρὰ  
 ἠδὲ χρύσεια δῶρα, τετυγμένα· φείδεο δ' ἡμέων.” 185

Τὸν δ' ἡμείβετ' ἔπειτα πολύτλας δῖος Ὀδυσσεύς·  
 “Οὐ τίς τοι θεὸς εἰμι· τί μ' ἀθανάτοισιν εἴσκεις;  
 ἀλλὰ πατήρ τεός εἰμι, τοῦ εἵνεκα σὺ στεναχίζων  
 πάσχεις ἄλγεα πολλά, βίας ὑποδέγμενος ἀνδρῶν.”

barked not, but with whining slunk in fear to the further side of the farmstead. Then she made a sign with her brows, and goodly Odysseus perceived it, and went forth from the hall, past the great wall of the court, and stood before her, and Athene spoke to him, saying :

“Son of Laertes, sprung from Zeus, Odysseus of many devices, even now do thou reveal thy word to thy son, and hide it not, that when you two have planned death and fate for the wooers, you may go to the famous city. Nor will I myself be long away from you, for I am eager for the battle.”

With this, Athene touched him with her golden wand. A well-washed cloak and a tunic she first of all cast about his breast, and she increased his stature and his youthful bloom. Once more he grew dark of colour, and his cheeks filled out, and dark grew the beard about his chin. Then, when she had wrought thus, she departed, but Odysseus went into the hut. And his dear son marvelled, and, seized with fear, turned his eyes aside, lest it should be a god. And he spoke, and addressed him with winged words :

“Of other sort thou seemest to me now, stranger, than awhile ago, and other are the garments thou hast on, and thy colour is no more the same. Verily thou art a god, one of those who hold broad heaven. Nay then, be gracious, that we may offer to thee acceptable sacrifices and golden gifts, finely wrought ; but do thou spare us.”

Then the much-enduring, goodly Odysseus answered him : “Be sure I am no god ; why dost thou liken me to the immortals ? Nay, I am thy father, for whose sake thou dost with groaning endure many griefs, and submittest to the violence of men.”

Ὡς ἄρα φωνήσας υἱὸν κύσε, καὶ δὲ παρειῶν 190  
 δάκρυον ἤκε χαμάζε· πάρος δ' ἔχε νωλεμέσ ἀϊεῖ.  
 Τηλέμαχος δ' οὐ γάρ πω ἐπείθετο ὃν πατέρ' εἶναι,  
 ἐξαυτὶς μιν ἔπεσιν ἀμειβόμενος προσέειπεν·

“Οὐ σύ γ' Ὀδυσσεύς ἐσσι, πατὴρ ἐμός, ἀλλὰ με δαίμων 195  
 θέλγει, ὅφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω.  
 οὐ γάρ πως ἂν θνητὸς ἀνὴρ τάδε μηχανόωτο  
 ὦ αὐτοῦ γε νόῳ, ὅτε μὴ θεὸς αὐτὸς ἐπελθὼν  
 ῥῆϊδίως ἐθέλων θείῃ νέον ἢ γέροντα.  
 ἦ γάρ τοι νέον ἦσθα γέρων καὶ ἀεικέα ἔσσο·  
 νῦν δὲ θεοῖσιν ἔοικας, οἳ οὐρανὸν εὐρὺν ἔχουσι.” 200

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “Τηλέμαχ', οὗ σε ἔοικε φίλον πατέρ' ἔνδον ἐόντα  
 οὔτε τι θαυμάζειν περιώσιον οὔτ' ἀγάασθαι·  
 οὐ μὲν γάρ τοι ἔτ' ἄλλος ἐλεύσεται ἐνθάδ' Ὀδυσσεύς,  
 ἀλλ' ὅδ' ἐγὼ τοιόσδε, παθὼν κακά, πολλὰ δ' ἀληθείς,<sup>1</sup> 205  
 ἥλυθον εἰκοστῷ ἔτει ἐς πατρίδα γαίαν.  
 αὐτὰρ τοι τόδε ἔργον Ἀθηναίης ἀγελείης,  
 ἣ τέ με τοῖον ἔθηκεν, ὅπως ἐθέλει, δύναται γάρ,  
 ἄλλοτε μὲν πτωχῷ ἐναλίγκιον, ἄλλοτε δ' αὖτε  
 ἀνδρὶ νέῳ καὶ καλὰ περὶ χροῖ εἴματ' ἔχοντι. 210  
 ῥῆϊδιον δὲ θεοῖσι, τοῖ οὐρανὸν εὐρὺν ἔχουσιν,  
 ἡμὲν κυδῆναι θνητὸν βροτὸν ἠδὲ κακῶσαι.”

Ὡς ἄρα φωνήσας κατ' ἄρ' ἔζετο, Τηλέμαχος δὲ  
 ἀμφιχυθεὶς πατέρ' ἐσθλὸν ὀδύρετο, δάκρυα λείβων,  
 ἀμφοτέροισι δὲ τοῖσιν ὑφ' ἱμερος ὥρτο γόοιο· 215  
 κλαῖον δὲ λιγέως, ἀδινώτερον ἢ τ' οἶωνοί,  
 φῆναι ἢ αἰγυπιοὶ γαμψώνυχες, οἷσί τε τέκνα  
 ἀγρόται ἐξείλοντο πάρος πετεηνὰ γενέσθαι·  
 ὥς ἄρα τοί γ' ἐλεεινὸν ὑπ' ὀφρύσι δάκρυον εἶβον.

<sup>1</sup> ἀληθείς : ἀνατλάς.

So saying, he kissed his son, and from his cheeks let fall a tear to earth, but before he ever steadfastly held them back. Howbeit Telemachus—for he did not yet believe that it was his father—again answered, and spoke to him, saying:

“Thou verily art not my father Odysseus, but some god beguiles me, that I may weep and groan yet more. For nowise could a mortal man contrive this by his own wit, unless a god were himself to come to him, and easily by his will make him young or old. For verily but now thou wast an old man and meanly clad, whereas now thou art like the gods, who hold broad heaven.”

Then Odysseus of many wiles answered him, and said: “Telemachus, it beseems thee not to wonder overmuch that thy father is in the house, or to be amazed. For thou mayest be sure no other Odysseus will ever come hither; but I here, I, even such as thou seest me, after sufferings and many wanderings, am come in the twentieth year to my native land. But this, thou must know, is the work of Athene, driver of the spoil, who makes me such as she will—for she has the power—now like a beggar, and now again like a young man, and one wearing fair raiment about his body. Easy it is for the gods, who hold broad heaven, both to glorify a mortal man and to abase him.”

So saying, he sat down, and Telemachus, flinging his arms about his noble father, wept and shed tears, and in the hearts of both arose a longing for lamentation. And they wailed aloud more vehemently than birds, sea-eagles, or vultures with crooked talons, whose young the country-folk have taken from their nest before they were fledged; even so piteously did they let tears fall from beneath their brows. And



καί νύ κ' ὀδυρομένοισιν ἔδν φάος ἡέλιοιο, 220  
εἰ μὴ Τηλέμαχος προσεφώνεεν δν πατέρ' αἶψα·

“Ποίη γὰρ νῦν δεῦρο, πάτερ φίλε, νηῖ σε ναῦται  
ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;  
οὐ μὲν γάρ τί σε πεζὸν ὀτομαι ἐνθάδ' ἰκέσθαι.”

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς· 225

“Τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθείην καταλέξω.

Φαίηκές μ' ἄγαγον ναυσίκλυτοι, οἳ τε καὶ ἄλλους  
ἀνθρώπους πέμπουσιν, ὅτις σφέας εἰσαφίκηται·

καί μ' εὖδοντ' ἐν νηὶ θοῇ ἐπὶ πόντον ἄγοντες  
κάτθεσαν εἰς Ἰθάκην, ἔπορον δέ μοι ἀγλαὰ δῶρα, 230  
χαλκὸν τε χρυσὸν τε ἄλλῃς ἐσθήτά θ' ὑφαντήν.

καὶ τὰ μὲν ἐν σπήεσσι θεῶν ἰότητι κέονται·  
νῦν αὖ δεῦρ' ἰκόμην ὑποθημοσύνησιν Ἀθήνης,  
ὄφρα κε δυσμενέεσσι φόνου πέρι βουλευώμεν.  
ἀλλ' ἄγε μοι μνηστῆρας ἀριθμήσας κατάλεξον, 235

ὄφρ' εἰδέω ὅσσοι τε καὶ οἳ τινες ἀνέρες εἰσί·  
καί κεν ἐμὸν κατὰ θυμὸν ἀμύμονα μερμηρίξας  
φράσσομαι, ἢ κεν νῶϊ δυνησόμεθ' ἀντιφέρεσθαι  
μούνῳ ἄνευθ' ἄλλων, ἢ καὶ διζησόμεθ' ἄλλους.”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα· 240

“ὦ πάτερ, ἦ τοι σείο μέγα κλέος αἰὲν ἄκουον,  
χεῖράς τ' αἰχμητὴν ἔμεναι καὶ ἐπίφρονα βουλήν·  
ἀλλὰ λήην μέγα εἶπες· ἄγῃ μ' ἔχει· οὐδέ κεν εἴη  
ἄνδρε δύω πολλοῖσι καὶ ἰφθίμοισι μάχεσθαι.

μνηστῆρων δ' οὔτ' ἄρ δεκάς ἀτρεκές οὔτε δύ' οἶαι, 245  
ἀλλὰ πολὺ πλέονες· τάχα δ' εἴσεαι ἐνθάδ' <sup>1</sup> ἀριθμόν.  
ἐκ μὲν Δουλιχίου δύω καὶ πεντήκοντα

<sup>1</sup> ἐνθάδ'· αὐτὸς.

now would the light of the sun have gone down upon their weeping, had not Telemachus spoken to his father suddenly :

“ In what manner of ship, dear father, have sailors now brought thee hither to Ithaca? Who did they declare themselves to be? For nowise, methinks, didst thou come hither on foot.”

And the much-enduring, goodly Odysseus answered him : “ Then verily, my child, I will tell thee all the truth. The Phaeacians brought me, men famed for their ships, who send other men too on their way, whosoever comes to them. And they brought me as I slept in a swift ship over the sea, and set me down in Ithaca, and gave me glorious gifts, stores of bronze and gold and woven raiment. These treasures, by the favour of the gods, are lying in caves. And now I am come hither at the bidding of Athene, that we may take counsel about the slaying of our foes. Come now, count me the wooers, and tell their tale, that I may know how many they are and what manner of men, and that I may ponder in my noble heart and decide whether we two shall be able to maintain our cause against them alone without others, or whether we shall also seek out others.”

Then wise Telemachus answered him : “ Father, of a truth I have ever heard of thy great fame, that thou wast a warrior in strength of hand and in wise counsel, but this thou sayest is too great; amazement holds me. It could not be that two men should fight against many men and mighty. For of the wooers there are not ten alone, or twice ten, but full many more. Here as we are shalt thou straightway learn their number. From Dulichium there are two and

κοῦροι κεκριμένοι, ἔξ δὲ δρηστήρης ἔπονται·  
 ἐκ δὲ Σάμης πίσυρές τε καὶ εἴκοσι φῶτες ἔασιν,  
 ἐκ δὲ Ζακύνθου ἔασιν εἴκοσι κοῦροι Ἀχαιῶν, 250  
 ἐκ δ' αὐτῆς Ἰθάκης δυοκαίδεκα πάντες ἄριστοι,  
 καὶ σφιν ἄμ' ἐστὶ Μέδων κῆρυξ καὶ θεῖος ἀοιδὸς  
 καὶ δοιὼν θεράποντε, δαήμονε δαιτροσυνάων.

τῶν εἴ κεν πάντων ἀντήσομεν ἔνδον ἐόντων,  
 μὴ πολὺπικρα καὶ αἰνὰ βίας ἀποτίσσαι ἐλθόν. 255  
 ἀλλὰ σύ γ', εἰ δύνασαι τιν' ἀμύντορα μερμηρίζαι,  
 φράζευ, ὃ κέν τις νῶϊν ἀμύνοι πρόφρονι θυμῷ."

Τὸν δ' αὖτε προσέειπε πολὺτλας δῖος Ὀδυσσεύς·  
 "Τοιγὰρ ἐγὼν ἐρέω, σὺ δὲ σύνθεο καὶ μευ ἄκουσον·  
 καὶ φράσαι ἢ κεν νῶϊν Ἀθήνη σὺν Διὶ πατρὶ 260  
 ἀρκέσει, ἢ ἐν τιν' ἄλλον ἀμύντορα μερμηρίζω."

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΰδα·  
 "Ἐσθλῷ τοι τούτῳ γ' ἐπαμύντορε, τοὺς ἀγορεύεις,  
 ὕψι περ ἐν νεφέεσσι καθημένῳ· ὧ τε καὶ ἄλλοις  
 ἀνδράσι τε κρατέουσι καὶ ἀθανάτοισι θεοῖσι." 265

Τὸν δ' αὖτε προσέειπε πολὺτλας δῖος Ὀδυσσεύς·  
 "Οὐ μὲν τοι κείνῳ γε πολὺν χρόνον ἀμφὶς ἔσεσθον  
 φυλόπιδος κρατερῆς, ὅποτε μνηστήρσιν καὶ ἡμῖν  
 ἐν μεγάρουσιν ἐμοῖσι μένος κρίνηται Ἄρης. 270  
 ἀλλὰ σὺ μὲν νῦν ἔρχευ ἄμ' ἡοὶ φαινομένηφιν  
 οἴκαδε, καὶ μνηστήρσιν ὑπερφιάλοισιν ὁμίλει·  
 αὐτὰρ ἐμὲ προτὶ ἄστνυ συβώτης ὕστερον ἄξει,  
 πτωχῷ λευγαλέῳ ἐναλίγκιον ἠδὲ γέροντι.  
 εἰ δέ μ' ἀτιμήσουσι δόμον κάτα, σὸν δὲ φίλον κῆρ  
 τετλάτω ἐν στήθεσσι κακῶς πάσχοντος ἐμείου, 275  
 ἣν περ καὶ διὰ δῶμα ποδῶν ἔλκωσι θύραζε

fifty chosen youths, and six serving men attend them; from Same came four and twenty men; from Zacynthus there are twenty youths of the Achaeans; and from Ithaca itself twelve men, all of them the noblest, and with them is Medon, the herald, and the divine minstrel, and two squires skilled in carving meats. If we shall meet all these within the halls, bitter, I fear, and with bane will be thy coming to avenge violence. Nay, do thou consider, if thou canst bethink thee of any helper—one that would aid us two with a ready heart."

Then the much-enduring, goodly Odysseus answered him: "Well, then, I will tell thee, and do thou give heed and hearken to my words, and consider whether for us two Athene, with father Zeus, will be enough, or whether I shall bethink me of some other helper."

Then wise Telemachus answered him: "Good, thou mayest be sure, are these two helpers whom thou dost mention, though high in the clouds do they abide, and they rule over all men alike and the immortal gods."

Then the much-enduring, goodly Odysseus answered: "Not long of a surety will those two hold aloof from the mighty fray, when between the wooers and us in my halls the might of Ares is put to the test. But for the present, do thou go at daybreak to thy house and join the company of the haughty wooers. As for me, the swineherd will lead me later on to the city in the likeness of a woeful and aged beggar. And if they shall put despite on me in the house, let the heart in thy breast endure while I am evil entreated, even if they drag me by the feet through the house to the door, or hurl at me and smite me;

ἢ βέλεσιν βάλλωσι· σὺ δ' εἰσορόων ἀνέχεσθαι.  
 ἀλλ' ἢ τοι παύεσθαι ἀνωγέμεν ἀφροσυνάων,  
 μειλιχίοις ἐπέεσσι παραυδῶν· οἱ δέ τοι οὐ τι  
 πείσονται· δὴ γάρ σφι παρίσταται αἷσιμον ἡμαρ. 280  
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
 ὁππότε κεν πολύβουλος ἐνὶ φρεσὶ θῆσιν Ἀθήνη,  
 νεύσω μὲν τοι ἐγὼ κεφαλῇ, σὺ δ' ἔπειτα νοήσας  
 ὅσσα τοι ἐν μεγάροισιν Ἀρήϊα τεύχεα κεῖται  
 ἐς μυχὸν ὑψηλοῦ θαλάμου καταθεῖναι ἀείρας 285  
 πάντα μάλ'· αὐτὰρ μνηστῆρας μαλακοῖς ἐπέεσσι  
 παρφάσθαι, ὅτε κέν σε μεταλλῶσιν ποθέοντες·

“ ‘Ἐκ καπνοῦ κατέθηκ', ἐπεὶ οὐκέτι τοῖσιν ἐώκει  
 οἰά ποτε Τροίηνδε κιὼν κατέλειπεν Ὀδυσσεύς,  
 ἀλλὰ κατήκισται, ὅσσον πυρὸς ἵκετ' αὐτμή. 290  
 πρὸς δ' ἔτι καὶ τόδε μείζον ἐνὶ φρεσὶ θῆκε Κρονίων,  
 μή πως οἴνωθέντες, ἔριν στήσαντες ἐν ὑμῖν,  
 ἀλλήλους τρώσῃτε καταισχύνητέ τε δαῖτα  
 καὶ μνηστύν· αὐτὸς γὰρ ἐφέλλκεται ἄνδρα σίδηρος.’

“ Νῶϊν δ' οἷοισιν δύο φάσγανα καὶ δύο δοῦρε 295  
 καλλιπέειν καὶ δοιὰ βοάγρια χερσὶν ἐλέσθαι,  
 ὥς ἂν ἐπιθύσαντες ἐλοίμεθα· τοὺς δέ κ' ἔπειτα  
 Παλλὰς Ἀθηναίη θέλξει καὶ μητίετα Ζεὺς.<sup>1</sup>  
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
 εἰ ἐτεόν γ' ἐμός ἐσσι καὶ αἵματος ἡμετέροιο, 300  
 μή τις ἔπειτ' Ὀδυσῆος ἀκουσάτω ἔνδον ἐόντος,

<sup>1</sup> Lines 281-98 (288-94 virtually = xix. 7-13) were rejected by Zenodotus and Aristarchus.

still do thou endure to behold it. Thou shalt indeed bid them cease their folly, seeking to dissuade them with gentle words; yet in no wise will they hearken to thee, for verily their day of doom is at hand. And another thing will I tell thee, and do thou lay it to heart. When Athene, rich in counsel, shall put it in my mind, I will nod to thee with my head; and do thou thereupon, when thou notest it, take all the weapons of war that lie in thy halls, and lay them away one and all in the secret place of the lofty store-room. And as for the wooers, when they miss the arms and question thee, do thou beguile them with gentle words, saying:

“‘Out of the smoke have I laid them,<sup>1</sup> since they are no longer like those which of old Odysseus left behind him when he went forth to Troy, but are all befouled so far as the breath of the fire has reached them. And furthermore this greater fear has the son of Cronos put in my heart, lest haply, when heated with wine, you may set a quarrel afoot among you and wound one another, and so bring shame on your feast and on your wooing. For of itself does the iron draw a man to it.’

“But for us two alone do thou leave behind two swords and two spears, and two ox-hide shields for us to grasp, that we may rush upon them and seize them; while as for the wooers, Pallas Athene and Zeus, the counsellor, will beguile them. And another thing will I tell thee, and do thou lay it to heart. If in truth thou art my son and of our blood, then let no one hear that Odysseus is at home;

<sup>1</sup> The Homeric house had no chimney, and the walls with the weapons hanging on them naturally became grimy with soot from the fire which burned in the centre of the hall.

μήτ' οὖν Λαέρτης ἴστω τό γε μήτε συβώτης  
μήτε τις οἰκῶν μήτ' αὐτὴ Πηνελόπεια,  
ἀλλ' οἶοι σύ τ' ἐγὼ τε γυναικῶν γνῶμεν ἰθύν·  
καί κέ τεο δμῶων ἀνδρῶν ἔτι πειρηθεῖμεν, 305  
ἤμην ὅπου τις νῶϊ τίει καὶ δείδιδε θυμῷ,  
ἦδ' ὅτις οὐκ ἀλέγει, σέ δ' ἀτιμᾶ τοῖον ἔοντα."

Τὸν δ' ἀπαμειβόμενος προσεφώνεε φαίδιμος υἱός·  
"ὦ πάτερ, ἦ τοι ἐμὸν θυμὸν καὶ ἔπειτά γ', ὅτω,  
γνώσσαι· οὐ μὲν γάρ τι χαλιφροσύνη γέ μ' ἔχουσιν· 310  
ἀλλ' οὐ τοι τόδε κέρδος ἐγὼν ἔσσεσθαι ὅτω  
ἡμῖν ἀμφοτέροισι· σέ δὲ φράζεσθαι ἄνωγα.  
δηθὰ γὰρ αὐτῶς εἴσῃ ἐκάστου πειρητίζων,  
ἔργα μετερχόμενος· τοὶ δ' ἐν μεγάροισιν ἔκηλοι  
χρήματα δαρδάπτουσιν ὑπέρβιον οὐδ' ἐπὶ φειδώ. 315  
ἀλλ' ἦ τοί σε γυναῖκας ἐγὼ δεδάασθαι ἄνωγα,  
αἷ τέ σ' ἀτιμάζουσι καὶ αἷ νηλεϊτίδες εἰσιν·  
ἀνδρῶν δ' οὐκ ἂν ἔγω γε κατὰ σταθμοὺς ἐθέλοιμι  
ἡμέας πεiràζειν, ἀλλ' ὕστερα ταῦτα πένεσθαι,  
εἰ ἐτέον γέ τι οἴσθα Διὸς τέρας αἰγιόχοιο." 320

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
ἦ δ' ἄρ' ἔπειτ' Ἰθάκηνδε κατήγετο νηὺς εὐεργής,  
ἣ φέρε Τηλέμαχον Πυλόθεν καὶ πάντας ἑταίρους.  
οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,  
νῆα μὲν οἷ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν, 325  
τεύχεα δέ σφ' ἀπένεικαν ὑπέρθυμοι θεράποντες,  
αὐτίκα δ' ἐς Κλυτίοιο φέρον περικαλλέα δῶρα.  
αὐτὰρ κήρυκα πρόεσαν δόμον εἰς Ὀδυσῆος,  
ἀγγελίην ἐρέοντα περίφρονι Πηνελοπείῃ,  
οὕνεκα Τηλέμαχος μὲν ἐπ' ἀγροῦ, νῆα δ' ἀνώγει 330  
ἄστυδ' ἀποπλείειν, ἵνα μὴ δείσας ἐνὶ θυμῷ  
ἰφθίμη βασιλεια τέρεν κατὰ δάκρυον εἴβοι.

neither let Laertes know it, nor the swineherd, nor any of the household, nor Penelope herself; but by ourselves thou and I will learn the temper of the women. Aye, and we will likewise make trial of many a one of the serving men, and see where any of them honours us two and fears us at heart, and who recks not of us and scorns thee, a man so goodly."

Then his glorious son answered him, and said: "Father, my spirit, methinks, thou shalt verily come to know hereafter, for no slackness of will possesses me. But I think not that this plan will be a gain to us both, and so I bid thee take thought. Long time shalt thou vainly go about, making trial of each man as thou visitest the farms, while in thy halls those others at their ease are wasting thy substance in insolent wise, and there is no sparing. Yet verily, as for the women, I do bid thee learn who among them dishonour thee, and who are guiltless. But of the men in the farmsteads I would not that we should make trial, but that we should deal therewith hereafter, it in very truth thou knowest some sign from Zeus, who bears the aegis."

Thus they spoke to one another, but meanwhile into Ithaca put the well-built ship that brought Telemachus and all his comrades from Pylos; and they, when they had come into the deep harbour, drew the black ship up on the shore, while proud squires bore forth their armour and straightway carried the beauteous gifts to the house of Clytius. But they sent a herald forth to the house of Odysseus to bear word to wise Penelope that Telemachus was at the farm, and had bidden the ship to sail on to the city, lest the noble queen might grow anxious and let



τὼ δὲ συναντήτην κῆρυξ καὶ δῖος ὕφορβος  
 τῆς αὐτῆς ἔνεκ' ἀγγελίης, ἐρέοντε γυναικί.  
 ἀλλ' ὅτε δὴ ῥ' ἴκοντο δόμον θείου βασιλῆος, 335  
 κῆρυξ μὲν ῥα μέσῃσι μετὰ δμῳῇσιν ἔειπεν·  
 “Ἦδη τοι, βασίλεια, φίλος πάϊς εἰλήλουθε.”

Πηνελοπείη δ' εἶπε συβώτης ἄγχι παραστὰς  
 πάνθ' ὅσα οἱ φίλος υἱὸς ἀνώγει μυθήσασθαι.  
 αὐτὰρ ἐπεὶ δὴ πᾶσαν ἐφημοσύνην ἀπέειπε, 340  
 βῆ ῥ' ἵμεναι μεθ' ὕας, λίπε δ' ἔρκεά τε μέγαρόν τε.

Μνηστῆρες δ' ἀκάχοντο κατήφησάν τ' ἐνὶ θυμῷ,  
 ἐκ δ' ἦλθον μεγάροιο παρὲκ μέγα τειχίου αὐλῆς,  
 αὐτοῦ δὲ προπάροιθε θυράων ἐδριόωντο.  
 τοῖσιν δ' Εὐρύμαχος, Πολύβου πάϊς, ἦρχ' ἀγορεύειν· 345

“ὦ φίλοι, ἡ μέγα ἔργον ὑπερφιάλως τετέλεσται  
 Τηλεμάχῳ ὁδὸς ἦδε· φάμεν δέ οἱ οὐ τελέεσθαι.  
 ἀλλ' ἄγε νῆα μέλαιναν ἐρύσσομεν ἢ τις ἀρίστη,  
 ἐς δ' ἐρέτας ἀλιῆας ἀγείρομεν, οἳ κε τάχιστα  
 κείνοις ἀγγείλωσι θοῶς οἰκόνδε νέεσθαι.” 350

Οὐ πῶ πάν εἴρηθ', ὅτ' ἄρ' Ἀμφίνομος ἶδε νῆα,  
 στρεφθεὶς ἐκ χώρας, λιμένος πολυβενθέος ἐντός,  
 ἰστία τε στέλλοντας ἐρετμά τε χερσὶν ἔχοντας.  
 ἡδὺ δ' ἄρ' ἐκγελάσας μετεφώνεεν οἷς ἐτάροισι·

“Μή τιν' ἔτ' ἀγγελίην ὀτρύνομεν· οἶδε γὰρ ἔνδον. 355  
 ἢ τίς σφιν τόδ' ἔειπε θεῶν, ἢ εἰσίδον αὐτοὶ  
 νῆα παρερχομένην, τὴν δ' οὐκ ἐδύναντο κιχῆναι.”

Ὡς ἔφαθ', οἱ δ' ἀνστάντες ἔβαν ἐπὶ θίνα θαλάσσης,

round tears fall. So the two met, the herald and the goodly swineherd, on the self-same errand, to bear tidings to the lady. And when they reached the palace of the godlike king, the herald spoke out in the midst of the handmaids, and said: "Even now, queen, thy son has come back from Pylos."

But the swineherd came close to Penelope and told her all that her dear son had bidden him say. And when he had fully told all that had been commanded him, he went his way to the swine and left the courtyard and the hall.

But the wooers were dismayed and downcast in spirit, and forth they went from the hall past the great wall of the court, and there before the gates they sat down. Then among them Eurymachus, son of Polybus, was the first to speak:

"My friends, verily a great deed has been insolently brought to pass by Telemachus, even this journey, and we deemed that he would never see it accomplished. But come, let us launch a black ship, the best we have, and let us get together seamen as rowers that they may straightway bear tidings to those others speedily to return home."

Not yet was the word fully uttered when Amphinomus, turning in his place, saw a ship in the deep harbour and men furling the sail, and with oars in their hands. Then, breaking into a merry laugh, he spoke among his comrades:

"Let us not be sending a message any more, for here they are at home. Either some god told them of this, or they themselves caught sight of the ship of Telemachus as she sailed by, but could not catch her."

So he spoke, and they rose up and went to the

αἶψα δὲ νῆα μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν,  
 τεύχεα δέ σφ' ἀπένεικαν ὑπέρθυμοι θεράποντες. 360  
 αὐτοὶ δ' εἰς ἀγορὴν κίον ἀθρόοι, οὐδέ τιν' ἄλλον  
 εἶων οὔτε νέων μεταίξειν οὔτε γερόντων.  
 τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱός·  
 “ὦ πόποι, ὥς τόνδ' ἄνδρα θεοὶ κακότητος ἔλυσαν.  
 ἡματα μὲν σκοποὶ ἴζον ἐπ' ἄκριας ἠνεμοέσσας 365  
 αἰὲν ἐπασσύτεροι· ἅμα δ' ἠελίῳ καταδύντι  
 οὐ ποτ' ἐπ' ἠπείρου νύκτ' ἄσαμεν, ἀλλ' ἐνὶ πόντῳ  
 νηὶ θοῇ πλείοντες ἐμύμνομεν Ἡῷ διαν,  
 Τηλέμαχον λοχόωντες, ἵνα φθίσωμεν ἐλόντες 370  
 αὐτόν· τὸν δ' ἄρα τῆος ἀπήγαγεν οἴκαδε δαίμων,  
 ἡμεῖς δ' ἐνθάδε οἱ φραζώμεθα λυγρὸν ὄλεθρον  
 Τηλεμάχῳ, μηδ' ἡμας ὑπεκφύγοι· οὐ γὰρ ὅτω  
 τούτου γε ζώνοντος ἀνύσσεσθαι τάδε ἔργα.  
 αὐτὸς μὲν γὰρ ἐπιστήμων βουλῇ τε νόφ τε,  
 λαοὶ δ' οὐκέτι πάμπαν ἐφ' ἡμῖν ἦρα φέρουσιν. 375  
 ἀλλ' ἄγετε, πρὶν κεῖνον ὀμηγυρίσασθαι Ἀχαιοὺς  
 εἰς ἀγορὴν—οὐ γάρ τι μεθησέμεναί μιν ὀτῶ,  
 ἀλλ' ἀπομηνίσει, ἐρέει δ' ἐν πᾶσιν ἀναστὰς  
 οὔνεκά οἱ φόνον αἰπὺν ἐράπτομεν οὐδ' ἐκίχημεν·  
 οἱ δ' οὐκ αἰνήσουσιν ἀκούοντες κακὰ ἔργα· 380  
 μή τι κακὸν ῥέξωσι καὶ ἡμέας ἐξελάσωσι  
 γαίης ἡμετέρης, ἄλλων δ' ἀφικώμεθα δῆμον·  
 ἀλλὰ φθέωμεν ἐλόντες ἐπ' ἀγροῦ νόσφι πόλῃος  
 ἢ ἐν ὁδῷ· βίοτον δ' αὐτοὶ καὶ κτήματ' ἔχωμεν,  
 δασσάμενοι κατὰ μοῖραν ἐφ' ἡμέας, οἰκία δ' αὐτε 385  
 κείνου μητέρι δοῖμεν ἔχειν ἢδ' ὅστις ὀπιυίοι.

shore of the sea. Swiftly the men drew up the black ship on the shore, and proud squires bore forth their armour. Themselves meanwhile went all together to the place of assembly, and none other would they suffer to sit with them, either of the young men or the old. Then among them spoke Antinous, son of Eupheithes :

“Lo, now, see how the gods have delivered this man from destruction. Day by day watchmen sat upon the windy heights, watch ever following watch, and at set of sun we never spent a night upon the shore, but sailing over the deep in our swift ship we waited for the bright Dawn, lying in wait for Telemachus, that we might take him and slay the man himself; howbeit meanwhile some god has brought him home. But, on our part, let us here devise for him a woeful death, even for Telemachus, and let him not escape from out our hands, for I deem that while he lives this work of ours will not prosper. For he is himself shrewd in counsel and in wisdom, and the people nowise show us favour any more. Nay, come, before he gathers the Achaeans to the place of assembly—for methinks he will in no wise be slow to act, but will be full of wrath, and rising up will declare among them all how that we contrived against him utter destruction, but did not catch him; and they will not praise us when they hear of our evil deeds. Beware, then, lest they work us some harm and drive us out from our country, and we come to the land of strangers. Nay, let us act first, and seize him in the field far from the city, or on the road; and his substance let us ourselves keep, and his wealth, dividing them fairly among us; though the house we would give to his mother to possess, and to

εἰ δ' ὑμῖν ὅδε μῦθος ἀφανδάνει, ἀλλὰ βόλεσθε  
αὐτόν τε ζῶειν καὶ ἔχειν πατρῷα πάντα,  
μή οἱ χρήματ' ἔπειτα ἄλλis θυμηδὲ ἔδωμεν  
ἐνθάδ' ἀγειρόμενοι, ἀλλ' ἐκ μεγάροιο ἕκαστος 390  
μνάσθω ἐέδνοισιν διζήμενος· ἡ δέ κ' ἔπειτα  
γῆμαιθ' ὅς κε πλεῖστα πόροι καὶ μόρσιμος ἔλθοι."

Ἦς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.  
τοῖσιν δ' Ἀμφίνομος ἀγορήσατο καὶ μετέειπε,  
Νίσου φαίδιμος υἱός, Ἀρητιάδαο ἄνακτος, 395  
ὅς ῥ' ἐκ Δουλιχίου πολυπύρου, ποιήεντος,  
ἡγεῖτο μνηστήρσι, μάλιστα δὲ Πηνελοπείῃ  
ἦνδανε μύθοισιν· φρεσὶ γὰρ κέχρητ' ἀγαθῆσιν·  
ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

“ὦ φίλοι, οὐκ ἂν ἐγὼ γε κατακτείνειν ἐθέλοιμι 400  
Τηλέμαχον· δεινὸν δὲ γένος βασιλῆϊόν ἐστιν  
κτείνειν· ἀλλὰ πρῶτα θεῶν εἰρώμεθα βουλάς.  
εἰ μὲν κ' αἰνήσωσι Διὸς μέγалоιο θέμιστες,  
αὐτός τε κτενέω τούς τ' ἄλλους πάντας ἀνώξω·  
εἰ δέ κ' ἀποτρωπῶσι θεοί, παύσασθαι ἄνωγα.” 405

Ἦς ἔφατ' Ἀμφίνομος, τοῖσιν δ' ἐπιήνδανε μῦθος.  
αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος,  
ἐλθόντες δὲ καθίζον ἐπὶ ξεστοῖσι θρόνοισιν·

Ἡ δ' αὖτ' ἄλλ' ἐνόησε περίφρων Πηνελόπεια,  
μνηστήρεσσι φανῆναι ὑπέρβιον ὕβριν ἔχουσι. 410  
πεύθετο γὰρ οὐ παιδὸς ἐνὶ μεγάροισιν ὄλεθρον·  
κῆρυξ γάρ οἱ ἔειπε Μέδων, ὃς ἐπεύθετο βουλάς.  
βῆ δ' ἰέναι μέγαρόνδε σὺν ἀμφιπόλοισι γυναιξίν.  
ἀλλ' ὅτε δὴ μνηστήρας ἀφίκετο δῖα γυναικῶν,

him who weds her. Howbeit if this plan does not please you, but you choose rather that he should live and keep all the wealth of his fathers, let us not continue to devour his store of pleasant things as we gather together here, but let each man from his own hall woo her with his gifts and seek to win her; and she then would wed him who offers most, and who comes as her fated lord."

So he spoke, and they were all hushed in silence. Then Amphinomus addressed their assembly, and spoke among them. He was the glorious son of the prince Nisus, son of Aretias, and he led the wooers who came from Dulichium, rich in wheat and in grass, and above all the others he pleased Penelope with his words, for he had an understanding heart. He it was who with good intent addressed their assembly, and spoke among them:

"Friends, I surely would not choose to kill Telemachus; a dread thing is it to slay one of royal stock. Nay, let us first seek to learn the will of the gods. If the oracles of great Zeus approve, I will myself slay him, and bid all the others do so; but if the gods turn us from the act, I bid you desist."

Thus spoke Amphinomus, and his word was pleasing to them. So they arose straightway and went to the house of Odysseus, and entering in, sat down on the polished seats.

Then the wise Penelope took other counsel, to show herself to the wooers, overweening in their insolence. For she had learned of the threatened death of her son in her halls, for the herald Medon told her, who had heard their counsel. So she went her way toward the hall with her handmaids. But when the fair lady reached the wooers, she stood by the

στῇ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο, 415  
 ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα,  
 Ἄντινοον δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·  
 “Ἄντινό, ὕβριν ἔχων, κακομήχανε, καὶ δέ σέ φασιν  
 ἐν δῆμῳ Ἰθάκης μεθ' ὀμήλικας ἔμμεν ἄριστον  
 βουλῇ καὶ μύθοισι· σὺ δ' οὐκ ἄρα τοῖος ἔσθθα. 420  
 μάργε, τίη δὲ σὺ Τηλεμάχῳ θάνατόν τε μόρον τε  
 ῥάπτεις, οὐδ' ἰκέτας ἐμπάζεις, οἷσιν ἄρα Ζεὺς  
 μάρτυρος; οὐδ' ὁσίη κακὰ ῥάπτειν ἀλλήλοισιν.  
 ἦ οὐκ οἶσθ' ὅτε δεῦρο πατὴρ τεὸς ἵκετο φεύγων,  
 δῆμον ὑποδείσας; δὴ γὰρ κεχολώατο λήην, 425.  
 οὐνεκα ληϊστῆρσιν ἐπισπόμενος Ταφίοισιν  
 ἦκαχε Θεσπρωτοὺς· οἱ δ' ἡμῖν ἄρθμοι ἦσαν·  
 τόν ῥ' ἔθελον φθῖσαι καὶ ἀπορραῖσαι φίλον ἦτορ  
 ἠδὲ κατὰ ζῶν φαγέειν μενοεικέα πολλήν·  
 ἀλλ' Ὀδυσσεὺς κατέρυκε καὶ ἔσχεθεν ἱεμένους περ. 430  
 τοῦ νῦν οἶκον ἄτιμον ἔδεις, μνάα δὲ γυναῖκα  
 παῖδά τ' ἀποκτείνεις, ἐμὲ δὲ μεγάλως ἀκαχίζεις·  
 ἀλλά σε παύσασθαι κέλομαι καὶ ἰνωγέμεν ἄλλους.”  
 Τὴν δ' αὖτ' Εὐρύμαχος, Πολύβου πάϊς, ἀντίον ἤῤδα·  
 “Κούρη Ἰκαρίοιο, περίφρον Πηνελόπεια, 435  
 θάρσει· μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.  
 οὐκ ἔσθ' οὗτος ἀνὴρ οὐδ' ἔσσεται οὐδὲ γένηται,  
 ὅς κεν Τηλεμάχῳ σῶ νιέει χεῖρας ἐποίσει  
 ζῶντός γ' ἐμέθεν καὶ ἐπὶ χθονὶ δερκομένοιο.  
 ὦδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται· 440  
 αἰψά οἱ αἷμα κελαινὸν ἐρώήσει περὶ δουρὶ  
 ἡμετέρῳ, ἐπεὶ ἦ καὶ ἐμὲ πτολίπορθος Ὀδυσσεὺς  
 πολλάκι γούνασιν οἷσιν ἐφessάμενος κρέας ὀπτὸν

doorpost of the well-built hall, holding before her face her shining veil ; and she rebuked Antinous, and spoke, and addressed him :

“Antinous, full of insolence, deviser of evil ! and yet it is thou, men say, that dost excel among all of thy years in the land of Ithaca in counsel and in speech. But thou, it seems, art not such a man. Madman ! why dost thou devise death and fate for Telemachus, and carest not for suppliants, for whom Zeus is witness. 'Tis an impious thing to plot evil one against another. Dost thou not know of the time when thy father came to this house a fugitive in terror of the people ? For of a truth they were greatly wroth with him because he had joined Taphian pirates and harried the Thesprotians, who were in league with us. Him, then, they were minded to slay, and take from him his life by violence, and utterly to devour his great and pleasant livelihood ; but Odysseus held them back, and stayed them despite their eagerness. His house it is that thou consumest now without atonement, and wooest his wife, and seekest to slay his son, and on me thou bringest great distress. Nay, forbear, I charge thee, and bid the rest forbear.”

Then Eurymachus, son of Polybus, answered her : “Daughter of Icarius, wise Penelope, be of good cheer, and let not these things distress thy heart. That man lives not, nor shall live, nor shall ever be born, who shall lay hands upon thy son Telemachus while I live and behold the light upon the earth. For thus will I speak out to thee, and verily it shall be brought to pass. Quickly shall that man's black blood flow forth about my spear ; for of a truth me, too, did Odysseus the sacker of cities often set upon his



ἐν χεῖρεσσιν ἔθηκεν, ἐπέσχε τε οἶνον ἐρυθρόν.  
τῷ μοι Τηλέμαχος πάντων πολὺ φίλτατός ἐστιν 445  
ἀνδρῶν, οὐδέ τί μιν θάνατον τρομέεσθαι ἄνωγα  
ἔκ γε μνηστῆρων· θεόθεν δ' οὐκ ἔστ' ἀλέασθαι."

Ὡς φάτο θαρσύνων, τῷ δ' ἤρτυεν αὐτὸς ὄλεθρον.  
ἦ μὲν ἄρ' εἰσαναβᾶσ' ὑπερώϊα σιγαλόεντα  
κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὅφρα οἱ ὕπνον 450  
ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

Ἑσπέριος δ' Ὀδυσῆϊ καὶ νύϊ διὸς ὑφορβὸς  
ἦλυθεν· οἱ δ' ἄρα δόρπον ἐπισταδὸν ὠπλίζοντο,  
σὺν ἱερεύσαντες ἐνιαύσιον. αὐτὰρ Ἀθήνη,  
ἄγχι παρισταμένη, Λαερτιάδην Ὀδυσῆα 455  
ῥάβδῳ πεπληγυῖα πάλιν ποίησε γέροντα,  
λυγρὰ δὲ εἴματα ἔσσε περὶ χροῖ, μή ἐ συβώτης  
γνοίῃ ἐσάντα ἰδὼν καὶ ἐχέφρονι Πηνελοπείῃ  
ἔλθοι ἀπαγγέλλων μηδὲ φρεσὶν εἰρύσσαιτο.

Τὸν καὶ Τηλέμαχος πρότερος πρὸς μῦθον ἔειπεν· 460  
"Ἥλθες, δι' Εὐμαίε. τί δὴ κλέος ἔστ' ἀνὰ ἄστυ;  
ἦ ῥ' ἤδη μνηστῆρες ἀγήνορες ἔνδον ἔασιν  
ἐκ λόχου, ἦ ἔτι μ' αὐτ' εἰρύαται οἴκαδ' ἰόντα;"

Τὸν δ' ἀπαμειβόμενος προσέφη, Εὐμαίε συβῶτα·  
"Οὐκ ἔμελέν μοι ταῦτα μεταλλῆσαι καὶ ἐρέσθαι. 465  
ἄστυ καταβλώσκοντα· τάχιστα με θυμὸς ἀνώγει  
ἀγγελίην εἰπόντα πάλιν δεῦρ' ἀπονέεσθαι.  
ὠμήρησε δέ μοι παρ' ἐταίρων ἄγγελος ὠκύς,  
κῆρυξ, ὃς δὴ πρῶτος ἔπος σῇ μητρὶ ἔειπεν.  
ἄλλο δέ τοι τό γε οἶδα· τὸ γὰρ ἶδον ὀφθαλμοῖσιν. 470  
ἤδη ὑπὲρ πόλιος, ὅθι θ' Ἑρμῆος λόφος ἐστίν,

knees, and put roast meat in my hands, and hold to my lips red wine. Therefore Telemachus is far the dearest of all men to me, and I bid him have no fear of death, at least from the wooers; but from the gods can no man avoid it."

Thus he spoke to cheer her, but against that son he was himself plotting death. So she went up to her bright upper chamber and then bewailed Odysseus, her dear husband, until flashing-eyed Athene cast sweet sleep upon her eyelids.

But at evening the goodly swineherd came back to Odysseus and his son, and they were busily making ready their supper, and had slain a boar of a year old. Then Athene came close to Odysseus, son of Laertes, and smote him with her wand, and again made him an old man; and mean raiment she put about his body, lest the swineherd might look upon him and know him, and might go to bear tidings to constant Penelope, and not hold the secret fast in his heart.

Now Telemachus spoke first to the swineherd, and said: "Thou hast come, goodly Eumæus. What news is there in the city? Have the proud wooers by this time come home from their ambush, or are they still watching for me where they were, to take me on my homeward way?"

To him, then, swineherd Eumæus, didst thou make answer and say: "I was not minded to go about the city, asking and enquiring of this; my heart bade me with all speed to come back hither when I had given my message. But there joined me a swift messenger from thy companions, a herald, who was the first to tell the news to thy mother. And this further thing I know, for I saw it with my eyes. I was now above the city, as I went on my way, where

ἦα κιών, ὅτε νῆα θοὴν ἰδόμην κατιοῦσαν  
 ἐς λιμέν' ἡμέτερον· πολλοὶ δ' ἔσαν ἄνδρες ἐν αὐτῇ,  
 βεβρίθει δὲ σάκεσσι καὶ ἔγχεσιν ἀμφιγύοισι·  
 καὶ σφέας ὥϊσθην τοὺς ἔμμεναι, οὐδέ τι οἶδα.” 475

“Ὡς φάτο, μείδησεν δ' ἱερὴ ἰς Τηλεμάχοιο  
 ἐς πατέρ' ὀφθαλμοῖσιν ἰδὼν, ἀλέεινε δ' ὑφορβόν.

Οἱ δ' ἐπεὶ οὖν παύσαντο πόνου τετύκοντό τε δαῖτα,  
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, 480  
 κοίτου τε μνήσαντο καὶ ὕπνου δῶρον ἔλοντο.

the hill of Hermes is, when I saw a swift ship putting into our harbour, and there were many men in her, and she was laden with shields and double-pointed spears. And I thought it was they, but I have no knowledge."

So he spoke, and the strong and mighty Telemachus smiled and with his eyes he glanced at his father, but shunned the swineherd's eye.

And when they had ceased from their labour and had made ready the meal, they fell to feasting, nor did their hearts lack aught of the equal feast. But when they had put from them the desire of food and drink, they bethought them of rest, and took the gift of sleep.

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Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 δὴ τότε ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα  
 Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θείοιο,  
 εἶλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμῃφιν ἀρήρει,  
 ἄστυδε ἰέμενος, καὶ ἔδν προσέειπε συβώτην· 5

“Ἄττ', ἦ τοι μὲν ἐγὼν εἰμ' ἐς πόλιν, ὅφρα με μήτηρ  
 ὄψεται· οὐ γάρ μιν πρόσθεν παύσεσθαι οἴω  
 κλαυθμοῦ τε στυγεροῦ γόοιό τε δακρυόεντος,  
 πρὶν γ' αὐτόν με ἴδῃται· ἀτὰρ σοί γ' ὦδ' ἐπιτέλλω.  
 τὸν ξεῖνον δύστηνον ἄγ' ἐς πόλιν, ὅφρ' ἂν ἐκεῖθι 10  
 δαῖτα πτωχεύῃ· δώσει δέ οἱ ὅς κ' ἐθέλῃσι  
 πύρνον καὶ κοτύλην· ἐμὲ δ' οὐ πῶς ἔστιν ἅπαντας  
 ἀνθρώπους ἀνέχεσθαι, ἔχοντά περ ἄλγεα θυμῷ.  
 ὁ ξεῖνος δ' εἴ περ μάλα μηνίει, ἄλγιον αὐτῷ  
 ἔσσεται· ἦ γὰρ ἐμοὶ φίλ' ἀληθέα μυθήσασθαι.” 15

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “ὦ φίλος, οὐδέ τοι αὐτὸς ἐρύκεσθαι μενεαίνω·  
 πτωχῷ βέλτερόν ἐστι κατὰ πτόλιν ἢ κατ' ἀγροὺς  
 δαῖτα πτωχεύειν· δώσει δέ μοι ὅς κ' ἐθέλῃσιν.  
 οὐ γὰρ ἐπὶ σταθμοῖσι μένειν ἔτι τηλίκος εἰμί, 20  
 ὥστ' ἐπιτειλαμένῳ σημάντορι πάντα πιθέσθαι.  
 ἀλλ' ἔρχεν· ἐμὲ δ' ἄξει ἀνὴρ ὅδε, τὸν σὺ κελεύεις,  
 αὐτίκ' ἐπεὶ κε πυρὸς θερέω ἀλέη τε γένηται.  
 αἰνῶς γὰρ τάδε εἶματ' ἔχω κακά· μὴ με δαμάσση  
 στίβῃ ὑπηοίῃ· ἔκαθεν δέ τε ἄστυ φάτ' εἶναι.” 25

## BOOK XVII

As soon as early Dawn appeared, the rosy-fingered, Telemachus, the dear son of divine Odysseus, bound beneath his feet his fair sandals and took his mighty spear, that fitted his grasp, hasting to the city; and he spoke to his swineherd, saying:

"Father, I verily am going to the city, that my mother may see me, for, methinks, she will not cease from woeful wailing and tearful lamentation until she sees my very self. But to thee I give this charge. Lead this wretched stranger to the city, that there he may beg his food, and whoso will shall give him a loaf and a cup of water. For my part, I can in no wise burden myself with all men, seeing that I have grief at heart. But if the stranger is sore angered at this, it will be the worse for him. I verily love to speak the truth."

Then Odysseus of many wiles answered him, and said: "Friend, be sure I am not myself fain to be left here. For a beggar it is better to beg his food in the town than in the fields, and whoso will shall give it me. For I am no more of an age to remain at the farmstead, so as to obey in all things the command of an overseer. Nay, go thy way; this man that thou biddest will lead me as soon as I have warmed myself at the fire, and the sun has grown hot. For miserably poor are these garments which I wear, and I fear lest the morning frost may overcome me; and ye say it is far to the city."

ὣς φάτο, Τηλέμαχος δὲ διὰ σταθμοῖο βεβήκει,  
 κραιπνὰ ποσὶ προβιβάς, κακὰ δὲ μνηστῆρσι φύτευεν.  
 αὐτὰρ ἐπεὶ ῥ' ἴκανε δόμους εὐ ναιετάοντας,  
 ἔγχος μὲν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν,  
 αὐτὸς δ' εἶσω ἔεν καὶ ὑπέρβη λάϊνον οὐδόν. 30

Τὸν δὲ πολὺν πρώτη εἶδε τροφὸς Εὐρύκλεια,  
 κώεα καστορνύσα θρόνοις ἐνὶ δαιδαλέοισι,  
 δακρύσασα δ' ἔπειτ' ἰθὺς κίεν· ἀμφὶ δ' ἄρ' ἄλλαι  
 δμῳαὶ Ὀδυσσῆος ταλασίφρονος ἠγερέθοντο,  
 καὶ κύνεον ἀγαπαζόμεναι κεφαλὴν τε καὶ ὦμους. 35

Ἡ δ' ἔεν ἐκ θαλάμοιο περίφρων Πηνελόπεια,  
 Ἀρτέμιδι ἱκέλη ἢ χρυσῇ Ἀφροδίτῃ,  
 ἀμφὶ δὲ παιδὶ φίλῳ βάλε πήχῃε δακρύσασα,  
 κύσσε δέ μιν κεφαλὴν τε καὶ ἄμφω φάεα καλά,  
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα· 40

“Ἦλθες, Τηλέμαχε, γλυκερὸν φάος. οὐ σ' ἔτ' ἐγὼ γέ  
 ὄψεσθαι ἐφάμην, ἐπεὶ ὄχρεο νηὶ Πύλουνδε  
 λάθρῃ, ἐμεῦ ἀέκητι, φίλου μετὰ πατρὸς ἀκουήν.  
 ἀλλ' ἄγε μοι κατάλεξον ὅπως ἦντησας ὀπωπῆς.”

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα· 45  
 “Μῆτερ ἐμή, μή μοι γόον ὄρνυθι μηδέ μοι ἦτορ  
 ἐν στήθεσσιν ὄρινε φυγόντι περ αἰπὺν ὄλεθρον·  
 ἀλλ' ὕδρηνά μιν, καθαρὰ χροὶ εἵμαθ' ἐλούσα,  
 εἰς ὑπερῷ ἀναβάσῃ σὺν ἀμφιπόλοισι γυναιξίν<sup>1</sup>  
 εὐχέο πᾶσι θεοῖσι τεληέσσας ἐκατόμβας 50  
 ῥέξειν, αἳ κέ ποθι Ζεὺς ἄντιτα ἔργα τελέσῃ.  
 αὐτὰρ ἐγὼν ἀγορὴν ἐσελεύσομαι, ὅφρα καλέσσω  
 ξεῖνον, ὅτις μοι κεῖθεν ἄμ' ἔσπετο δεῦρο κίοντι.  
 τὸν μὲν ἐγὼ προῦπεμψα σὺν ἀντιθέοις ἐτάροισι,

<sup>1</sup> Line 49 is omitted in some MSS., and in others is placed after line 51.

So he spoke, and Telemachus passed out through the farmstead with rapid strides, and was sowing the seeds of evil for the wooers. But when he came to the stately house he set his spear in place, leaning it against a tall pillar, and himself went in and crossed the threshold of stone.

Him the nurse Eurycleia was far the first to see, as she was spreading fleeces on the richly-wrought chairs. With a burst of tears she came straight toward him, and round about them gathered the other maids of Odysseus of the steadfast heart, and they kissed his head and shoulders in loving welcome.

Then forth from her chamber came wise Penelope, like unto Artemis or golden Aphrodite, and bursting into tears she flung her arms about her dear son, and kissed his head and both his beautiful eyes; and with wailing she spoke to him winged words:

"Thou art come, Telemachus, sweet light of my eyes; I thought I should never see thee more after thou hadst gone in thy ship to Pylos—secretly, and in my despite, to seek tidings of thy dear father. Come, then, tell me what sight thou hadst of him."

Then wise Telemachus answered her: "My mother, stir not lamentation, I pray thee, nor rouse the heart in my breast, seeing that I am escaped from utter destruction. Nay, bathe thyself, and take clean raiment for thy body, and then, going to thy upper chamber with thy handmaids, vow to all the gods that thou wilt offer hecatombs that bring fulfilment, in the hope that Zeus may some day bring deeds of requital to pass. But I will go to the place of assembly that I may bid to our house a stranger who followed me from Pylos on my way hither. Him I sent forward with my godlike comrades, and I bade



Πείραιον δέ μιν ἠνώγεα προτὶ οἶκον ἄγοντα 55  
ἐνδυκέως φιλέειν καὶ τιέμεν, εἰς ὃ κεν ἔλθω.”

“Ὡς ἄρ’ ἐφώνησεν, τῇ δ’ ἄπτερος ἔπλετο μῦθος.  
ἡ δ’ ὑδρηναμένη, καθαρὰ χροὶ εἴμαθ’ ἐλούσα,  
εὔχετο πᾶσι θεοῖσι τεληέσσας ἐκατόμβας  
ῥέξειν, αἱ κέ ποθι Ζεὺς ἄντιτα ἔργα τελέσση. 60

Τηλέμαχος δ’ ἄρ’ ἔπειτα διέκ μεγάροιο βεβήκει  
ἔγχος ἔχων· ἅμα τῷ γε δύω κύνες<sup>1</sup> ἀργοὶ ἔποντο.  
θεσπεσίην δ’ ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη·  
τὸν δ’ ἄρα πάντες λαοὶ ἐπερχόμενον θηεῦντο.  
ἀμφὶ δέ μιν μνηστῆρες ἀγήνορες ἠγερέθοντο 65  
ἔσθλ’ ἀγορεύοντες, κακὰ δὲ φρεσὶ βυσσοδόμευον.  
αὐτὰρ ὁ τῶν μὲν ἔπειτα ἀλεύατο πουλὺν ὄμιλον,  
ἀλλ’ ἵνα Μέντωρ ἦστο καὶ Ἀντιφος ἠδ’ Ἀλιθέρης,  
οἳ τε οἱ ἐξ ἀρχῆς πατρώιοι ἦσαν ἐταῖροι,  
ἔνθα καθέζετ’ ἰών· τοὶ δ’ ἐξερέεινον ἕκαστα. 70  
τοῖσι δὲ Πείραιος δουρικλυτὸς ἐγγύθεν ἦλθεν  
ξείνιον ἄγων ἀγορήνδε διὰ πτόλιν· οὐδ’ ἄρ’ ἔτι δὴν  
Τηλέμαχος ξείνοιο ἐκὰς τράπετ’, ἀλλὰ παρέστη.  
τὸν καὶ Πείραιος πρότερος πρὸς μῦθον ἔειπε·

“Τηλέμαχ’, αἰψ’ ὄτρυνον ἐμὸν ποτὶ δῶμα γυναικάς,  
ὥς τοι δῶρ’ ἀποπέμψω, ἃ τοι Μενέλαος ἔδωκε.” 76

Τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΐδα·  
“Πείραι’, οὐ γάρ τ’ ἴδμεν ὅπως ἔσται τάδε ἔργα.  
εἴ κεν ἐμὲ μνηστῆρες ἀγήνορες ἐν μεγάροισι  
λάβρην κτείναντες πατρώϊα πάντα δάσωνται, 80  
αὐτὸν ἔχοντά σε βούλομ’ ἐπαυρέμεν, ἢ τινα τῶνδε·

<sup>1</sup> δύω κύνες : κύνες πόδας ; cf. ii. 11.

Peiræus take him home and give him kindly welcome, and show him honour until I should come."

So he spoke, but her word remained unwinged.<sup>1</sup> Then she bathed and took clean raiment for her body, and vowed to all the gods that she would offer hecatombs that bring fulfilment, in the hope that Zeus would some day bring deeds of requital to pass.

But Telemachus thereafter went forth through the hall with his spear in his hand, and with him went two swift hounds. And wondrous was the grace that Athene shed upon him, and all the people marvelled at him as he came. Round about him the proud wooers thronged, speaking him fair, but pondering evil in the deep of their hearts. Howbeit he avoided the great throng of these men, but where Mentor sat, and Antiphus, and Halitherses, who were friends of his father's house from of old, there he went and sat down, and they questioned him of each thing. Then Peiræus, the famous spearman, drew near, leading the stranger through the city to the place of assembly; and Telemachus did not long turn away from his guest, but went up to him. Then Peiræus was the first to speak, saying:

"Telemachus, quickly send women to my house, that I may send to thee the gifts which Menelaus gave thee."

Then wise Telemachus answered him: "Peiræus, we know not how these things will be. If the proud wooers shall secretly slay me in my hall, and divide among them all the goods of my fathers, I would that thou shouldest keep and enjoy these things thyself rather than one of these. But if I shall sow

<sup>1</sup> That is, she made no reply.

εἰ δέ κ' ἐγὼ τούτοισι φόνον καὶ κῆρα φυτεύσω,  
δὴ τότε μοι χαίρουσι φέρειν πρὸς δῶματα χαίρων."

Ὡς εἰπὼν ξείνον ταλαπείριον ἤγευ ἐς οἶκον.  
αὐτὰρ ἐπεὶ ῥ' ἴκοντο δόμους εὐ ναιετάοντας, 85  
χλαίνας μὲν κατέθεντο κατὰ κλισμούς τε θρόνους τε,  
ἐς δ' ἄσαμινθους βάντες ἐϋξέστας λούσαντο.  
τοὺς δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ,  
ἀμφὶ δ' ἄρα χλαίνας οὔλας βάλον ἠδὲ χιτῶνας,  
ἐκ ῥ' ἄσαμίνθων βάντες ἐπὶ κλισμοῖσι καθίζον. 90  
χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα  
καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,  
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.  
σίτον δ' αἰδοίῃ ταμὴν παρέθηκε φέρουσα,  
εἷδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων. 95  
μήτηρ δ' ἀντίον ἔζε παρὰ σταθμὸν μεγάροιο  
κλισμῷ κεκλιμένη, λέπτ' ἠλάκατα στρωφῶσα.  
οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.  
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
τοῖσι δὲ μύθων ἤρχε περίφρων Πηνελόπεια· 100

"Τηλέμαχ', ἦ τοι ἐγὼν ὑπερώϊον εἰσαναβᾶσα  
λέξομαι εἰς εὐνὴν, ἣ μοι στονόεσσα τέτυκται,  
αἰεὶ δάκρυς' ἐμοῖσι πεφυρμένη, ἐξ οὗ Ὀδυσσεὺς  
ᾤχεθ' ἅμ' Ἀτρεΐδῃσιν ἐς Ἴλιον· οὐδέ μοι ἔτλης,  
πρὶν ἐλθεῖν μνηστήρας ἀγήνορας ἐς τόδε δῶμα, 105  
νόστον σοῦ πατρὸς σάφα εἰπέμεν, εἴ που ἄκουσας."

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΐδα·  
"Τοιγὰρ ἐγὼ τοι, μήτερ, ἀληθείην καταλέξω.  
ᾤχόμεθ' ἐς τε Πύλον καὶ Νέστορα, ποιμένα λαῶν·  
δεξάμενος δέ με κείνος· ἐν ὑψηλοῖσι δόμοισιν 110

for them the seeds of death and fate, then do thou bring all to my house gladly, as I shall be glad."

So saying, he led the sore-tried stranger to the house. Now when they had come to the stately house they laid their cloaks on the chairs and high seats, and went into the polished baths and bathed. And when the maids had bathed them and anointed them with oil, and had cast about them fleecy cloaks and tunics, they came forth from the baths and sat down upon the chairs. Then a handmaid brought water for the hands in a fair pitcher of gold, and poured it over a silver basin for them to wash, and beside them drew up a polished table. And the grave housewife brought and set before them bread, and therewith meats in abundance, granting freely of her store. And his mother sat over against Telemachus by the door-post of the hall, leaning against a chair and spinning fine threads of yarn. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, the wise Penelope spoke first among them :

"Telemachus, I truly will go to my upper chamber and lay me on my bed, which has become for me a bed of wailing, ever wet with my tears, since the day when Odysseus set forth with the sons of Atreus for Ilios. But thou tookest no care, before the proud wooers come into this house, to tell me plainly of the return of thy father, if haply thou heardest aught."

And wise Telemachus answered her: "Then verily, mother, I will tell thee all the truth. We went to Pylos and to Nestor, the shepherd of the people, and he received me in his lofty house and

ἐνδυκέως ἐφίλει, ὥς εἴ τε πατὴρ ἐδὺν υἱὸν  
 ἐλθόντα χρόνιον νέον ἄλλοθεν· ὥς ἐμὲ κείνος  
 ἐνδυκέως ἐκόμιζε σὺν υἰάσι κυδαλίμοισιν.  
 αὐτὰρ Ὀδυσσῆος ταλασίφρονος οὐ ποτ' ἔφασκεν,  
 ζωοῦ οὐδὲ θανόντος, ἐπιχθονίων τευ ἀκούσαι· 115  
 ἀλλὰ μ' ἐς Ἀτρεΐδην, δουρικλειτὸν Μενέλαον,  
 ἵπποισι προὔπεμψε καὶ ἄρμασι κολλητοῖσιν.  
 ἔνθ' ἴδον Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλὰ  
 Ἀργεῖοι Τρῶές τε θεῶν ἰότητι μόγησαν.<sup>1</sup>  
 εἶρετο δ' αὐτίκ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος 120  
 ὅττεν χρήζων ἰκόμην Λακεδαίμονα δῖαν·  
 αὐτὰρ ἐγὼ τῷ πᾶσαν ἀληθείην κατέλεξα·  
 καὶ τότε δὴ με ἔπεσιν ἀμειβόμενος προσέειπεν·  
 “ὦ πόποι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ  
 ἤθελον εὐνηθῆναι, ἀνάλκιδες αὐτοὶ ἑόντες. 125  
 ὥς δ' ὀπότην ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος  
 νεβροὺς κοιμήσασα νεηγενέας γαλαθηνοὺς  
 κνημοὺς ἐξερέησι καὶ ἄγκεια ποιήεντα  
 βοσκομένη, ὃ δ' ἔπειτα ἐὺν εἰσήλυθεν εὐνήν,  
 ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφήκεν, 130  
 ὥς Ὀδυσσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει.  
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,  
 τοῖος ἐὼν οἷός ποτ' εὐκτιμένη ἐνὶ Λέσβῳ  
 ἐξ ἔριδος Φιλομηλείδῃ ἐπάλαισεν ἀναστάς,  
 καὶ δ' ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί, 135  
 τοῖος ἐὼν μνηστήρσιν ὁμιλήσειεν Ὀδυσσεύς·  
 πάντες κ' ὠκύμοροι τε γενοῖατο πικρόγαμοί τε.  
 ταῦτα δ' ἄ μ' εἰρωτᾶς καὶ λίσσσαι, οὐκ ἂν ἐγὼ γε  
 ἄλλα παρέξ εἵποιμι παρακλιδὸν οὐδ' ἀπατήσω,  
 ἀλλὰ τὰ μὲν μοι ἔειπε γέρων ἄλιος νημερτής, 140  
 τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω.

<sup>1</sup> πολλὰ . . . μόγησαν: πολλοὶ . . . δάμησαν.

gave me kindly welcome, as a father might his own son who after a long time had newly come from afar : even so kindly he tended me with his glorious sons. Yet of Odysseus of the steadfast heart, whether living or dead, he said he had heard naught from any man on earth. But he sent me on my way with horses and jointed car to Menelaus, son of Atreus, the famous spearman. There I saw Argive Helen, for whose sake Argives and Trojans toiled much by the will of the gods. And straightway Menelaus, good at the war-cry, asked me in quest of what I had come to goodly Lacedaemon ; and I told him all the truth. Then he made answer to me, and said :

“ Out upon them ! for verily in the bed of a man of valiant heart were they fain to lie, who are themselves cravens. Even as when in the thicket-lair of a mighty lion a hind has laid to sleep her new-born suckling fawns, and roams over the mountain slopes and grassy vales seeking pasture, and then the lion comes to his lair and upon the two lets loose a cruel doom, so will Odysseus let loose a cruel doom upon these men. I would, O father Zeus, and Athene, and Apollo, that in such strength, as when once in fair-stablished Lesbos he rose up and wrestled a match with Philomeleides and threw him mightily, and all the Achaeans rejoiced, even in such strength Odysseus might come among the wooers ; then should they all find swift destruction and bitterness in their wooing. But in this matter of which thou dost ask and entreat me, verily I will not swerve aside to speak of other things, nor will I deceive thee ; but of all that the unerring old man of the sea told me, not one thing

φῆ μιν ὃ γ' ἐν νήσῳ ἰδέειν κρατέρ' ἄλγε' ἔχοντα,  
 νύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκη  
 ἴσχει· ὃ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι.  
 οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἐταῖροι, 145  
 οἳ κέν μιν πέμπουσιν ἐπ' εὐρέα νῶτα θαλάσσης·

“ὦς ἔφατ' Ἀτρεΐδης, δουρικλειτὸς Μενέλαος.  
 ταῦτα τελευτήσας νεόμην· ἔδοσαν δέ μοι οὖρον  
 ἀθάνατοι, τοί μ' ὦκα φίλην ἐς πατρίδ' ἔπεμψαν.”

Ἦς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσι νῦν ὄρινε. 150  
 τοῖσι δὲ καὶ μετέειπε Θεοκλύμενος θεοειδής·

“ὦ γύναι αἰδοίη Λαερτιάδεω Ὀδυσῆος,  
 ἦ τοι ὃ γ' οὐ σάφα οἶδεν, ἐμεῖο δὲ σύνθεο μῦθον·  
 ἀτρεκέως γάρ σοι μαντεύσομαι οὐδ' ἐπικεύσω.  
 ἴστω νῦν Ζεὺς πρῶτα θεῶν, ξενίη τε τράπεζα 155  
 ἰστίη τ' Ὀδυσῆος ἀμύμονος, ἦν ἀφικάνω,  
 ὥς ἦ τοι Ὀδυσσεὺς ἤδη ἐν πατρίδι γαίῃ,  
 ἥμενος ἢ ἔρπων, τάδε πευθόμενος κακὰ ἔργα,  
 ἔστιν, ἀτὰρ μνήστῃρσι κακὸν πάντεσσι φυτεύει·  
 τοῖον ἐγὼν οἶωνόν ἐϋσέλμου ἐπὶ νηὸς 160  
 ἥμενος ἐφρασάμην καὶ Τηλεμάχῳ ἐγεγώνευν.”

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·  
 “Αἰ γὰρ τοῦτο, ξεῖνε, ἔπος τετελεσμένον εἶη·  
 τῷ κε τάχα γνοιῖς φιλότητά τε πολλά τε δῶρα  
 ἐξ ἐμεῦ, ὥς ἂν τίς σε συναντόμενος μακαρίζοι.”<sup>1</sup> 165

Ἦς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
 μνηστῆρες δὲ πάροιθεν Ὀδυσσῆος μεγάροιο  
 δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες,

<sup>1</sup> Lines 150-65 were rejected in antiquity.

will I hide from thee or conceal. He said that he had seen Odysseus in an island in grievous distress, in the halls of the nymph Calypso, who keeps him there perforce. And he cannot come to his own native land, for he has at hand no ships with oars, and no comrades, to send him on his way over the broad back of the sea.'

"So spoke Menelaus, son of Atreus, the famous spearman. Now when I had made an end of all this I set out for home, and the immortals gave me a fair wind and brought me quickly to my dear native land."

So he spoke, and stirred the heart in her breast. Then among them spoke also the godlike Theoclymenus, saying :

"Honoured wife of Odysseus, son of Laertes, he truly has no clear understanding ; but do thou hearken to my words, for with certain knowledge will I prophesy to thee, and will hide naught. Be my witness Zeus above all gods, and this hospitable board and the hearth of noble Odysseus to which I am come, that verily Odysseus is even now in his native land, resting or moving, learning of these evil deeds, and he is sowing the seeds of evil for all the wooers. So plain a bird of omen did I mark as I sat on the benched ship, and I declared it to Telemachus."

Then wise Penelope answered him : "Ah, stranger, I would that this word of thine might be fulfilled. Then shouldest thou straightway know of kindness and many a gift from me, so that one who met thee would call thee blessed."

Thus they spoke to one another. And the wooers meanwhile in front of the palace of Odysseus were making merry, throwing the discus and the javelin



ἐν τυκτῷ δαπέδῳ, ὅθι περ πάρος ὕβριν ἔχοντες.  
 ἀλλ' ὅτε δὴ δείπνηστος ἦν καὶ ἐπήλυθε μῆλα 170  
 πάντοθεν ἐξ ἀγρῶν, οἱ δ' ἤγαγον οἱ τὸ πάρος περ,  
 καὶ τότε δὴ σφιν ἔειπε Μέδων· ὃς γάρ ῥα μάλιστα  
 ἦνδανε κηρύκων, καὶ σφιν παρεγίνετο δαιτί·

“Κοῦροι, ἐπεὶ δὴ πάντες ἐτέρφθητε φρέν' ἀέθλοις,  
 ἔρχεσθε πρὸς δώμαθ', ἵν' ἐντυνώμεθα δαίτα· 175  
 οὐ μὲν γάρ τι χέρειον ἐν ὥρῃ δεῖπνον ἐλέσθαι.”

“Ὡς ἔφαθ', οἱ δ' ἀνστάντες ἔβαν πείθοντό τε μύθῳ.  
 αὐτὰρ ἐπεὶ ῥ' ἵκοντο δόμους εὐ ναιετάοντας,  
 χλαίνας μὲν κατέθεντο κατὰ κλισμούς τε θρόνους τε,  
 οἱ δ' ἱέρεον ὃις μεγάλους καὶ πίνοντας αἶγας, 180  
 ἵρευνον δὲ σύας σιάλους καὶ βοῦν ἀγελαίην,<sup>1</sup>  
 δαῖτ' ἐντυνόμενοι. τοὶ δ' ἐξ ἀγροῖο πόλινδε  
 ὠτρύνοντ' Ὀδυσσεύς τ' ἰέναι καὶ δῖος ὕφορβός.  
 τοῖσι δὲ μύθων ἦρχε συβώτης, ὄρχαμος ἀνδρῶν·

“Ξεῖν', ἐπεὶ ἄρ δὴ ἔπειτα πόλινδ' ἰέναι μενεαίνεις 185  
 σήμερον, ὥς ἐπέτελλεν ἄναξ ἐμός—ἦ σ' ἂν ἐγὼ γε  
 αὐτοῦ βουλοίμην σταθμῶν ῥυτῆρα λιπέσθαι·  
 ἀλλὰ τὸν αἰδέομαι καὶ δείδια, μή μοι ὀπίσω  
 νεικείῃ· χαλεπαὶ δέ τ' ἀνάκτων εἰσὶν ὀμοκλαί—  
 ἀλλ' ἄγε νῦν ἴομεν· δὴ γὰρ μέμβλωκε μάλιστα 190  
 ἡμαρ, ἀτὰρ τάχα τοι ποτὶ ἔσπερα ῥίγιον ἔσται.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “Γιγνώσκω, φρονέω· τά γε δὴ νοέοντι κελεύεις.  
 ἀλλ' ἴομεν, σὺ δ' ἔπειτα διαμπερὲς ἡγεμόνευε.  
 δὸς δέ μοι, εἴ ποθί τοι ῥόπαλον τετμημένον ἐστίν, 195  
 σκηρίπτεσθ', ἐπεὶ ἦ φατ' ἄρισφалέ ἔμμεναι οὐδόν.”

<sup>1</sup> Line 181 was rejected by Aristophanes and Aristarchus.

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in a levelled place, as their wont was, in insolence of heart. But when it was the hour for dinner, and the flocks came in from all sides from the fields, and the men led them who were wont to lead, then Medon, who of all the heralds was most to their liking and was ever present at their feasts, spoke to them, saying :

“Youths, now that you have all made glad your hearts with sport, come to the house that we may make ready a feast ; for it is no bad thing to take one’s dinner in season.”

So he spoke, and they rose up and went, and hearkened to his word. And when they had come to the stately house they laid their cloaks on the chairs and high seats, and men fell to slaying great sheep and fat goats, aye, and fatted swine, and a heifer of the herd, and so made ready the meal. But Odysseus and the goodly swineherd were making haste to go from the field to the city ; and the swineherd, a leader of men, spoke first, and said :

“Stranger, since thou art eager to go to the city to-day, as my master bade—though for myself I would rather have thee left here to keep the farmstead ; but I reverence and fear him, lest hereafter he chide me, and hard are the rebukes of masters—come now, let us go. The day is far spent, and soon thou wilt find it colder toward evening.”

Then Odysseus of many wiles answered him, and said : “I see, I give heed ; this thou biddest one with understanding. Come, let us go, and be thou my guide all the way. But give me a staff to lean upon, if thou hast one cut anywhere, for verily ye said that the way was treacherous.”

Ἦ ῥα καὶ ἄμφ' ὥμοισιν ἀεικέα βάλλετο πήρην,  
 πυκνὰ ῥωγαλέην· ἐν δὲ στρόφος ἦεν ἀορτήρ·  
 Εὖμαιος δ' ἄρα οἱ σκῆπτρον θυμαρὲς ἔδωκε.  
 τὼ βήτην, σταθμὸν δὲ κύνες καὶ βώτορες ἄνδρες 200  
 ῥύατ' ὀπισθε μένοντες· ὁ δ' ἐς πόλιν ἦγεν ἀνακτα  
 πτωχῷ λευγαλέῳ ἐναλίγκιον ἠδὲ γέροντι,  
 σκηπτόμενον· τὰ δὲ λυγρὰ περὶ χροῖ εἴματα ἔστο.

Ἄλλ' ὅτε δὴ στείχοντες ὁδὸν κάτα παιπαλόεσσαν  
 ἄστεος ἐγγὺς ἔσαν καὶ ἐπὶ κρήνην ἀφίκοντο 205  
 τυκτὴν καλλίροον, ὅθεν ὑδρεύοντο πολῖται,  
 τὴν ποίησ' Ἴθακος καὶ Νήριτος ἠδὲ Πολύκτωρ·  
 ἀμφὶ δ' ἄρ' αἰγείρων ὕδατοτρεφέων ἦν ἄλσος,  
 πάντοσε κυκλοτερές, κατὰ δὲ ψυχρὸν ῥέεν ὕδωρ  
 ὑψόθεν ἐκ πέτρης· βωμὸς δ' ἐφύπερθε τέτυκτο 210  
 νυμφάων, ὅθι πάντες ἐπιρρέζεσκον ὀδῖται·  
 ἔνθα σφέας ἐκίχαν' υἱὸς Δολίοιο Μελανθεὺς  
 αἶγας ἄγων, αἰ παῖσι μετέπρεπον αἰπολίοισι,  
 δεῖπνον μνηστήρεσσι· δύω δ' ἅμ' ἔποντο νομῆες.  
 τοὺς δὲ ἰδὼν νείκεσεν ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν, 215  
 ἔκπαγλον καὶ ἀεικές· ὄρινε δὲ κῆρ Ὀδυσῆος·

“Νῦν μὲν δὴ μάλα πάγχυ κακὸς κακὸν ἠγῆλάζει,  
 ὥς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὥς τὸν ὁμοῖον.  
 πῇ δὴ τόνδε μολοβρὸν ἄγεις, ἀμέγαρτε συβῶτα,  
 πτωχὸν ἀνιηρόν, δαιτῶν ἀπολυμαντῆρα; 220  
 ὃς πολλῆς φλιῇσι παραστὰς θλίψεται ὦμους,  
 αἰτίζων ἀκόλους, οὐκ ἄορας οὐδὲ λέβητας·  
 τόν κ' εἴ μοι δοίης σταθμῶν ῥυτῆρα γενέσθαι

He spoke, and flung about his shoulders his miserable wallet, full of holes, slung by a twisted cord, and Eumæus gave him a staff to his liking. So they two set forth, and the dogs and the herdsmen stayed behind to guard the farmstead; but the swineherd led his master to the city in the likeness of a woeful and aged beggar, leaning on a staff; and miserable was the raiment that he wore about his body.

But when, as they went along the rugged path, they were near the city, and had come to a well-wrought, fair-flowing fountain, wherefrom the townsfolk drew water—this Ithacus had made, and Neritus, and Polycctor, and around was a grove of poplars, that grow by the waters, circling it on all sides, and down the cold water flowed from the rock above, and on the top was built an altar to the nymphs where all passers-by made offerings—there Melantheus, son of Dolius, met them as he was driving his she-goats, the best that were in all the herds, to make a feast for the wooers; and two herdsmen followed with him. As he saw them, he spoke and addressed them, and reviled them in terrible and unseemly words, and stirred the heart of Odysseus:

“Lo, now, in very truth the vile leads the vile. As ever, the god is bringing like and like together. Whither, pray, art thou leading this filthy wretch,<sup>1</sup> thou miserable swineherd, this nuisance of a beggar to mar our feasts? He is a man to stand and rub his shoulders on many doorposts, begging for scraps, not for swords or cauldrons.<sup>2</sup> If thou wouldest give me this fellow to keep my farmstead, to sweep out

<sup>1</sup> The meaning of the word is uncertain. It is often rendered “gluttonous”

<sup>2</sup> i.e. for such gifts as were ordinarily given to princely guests.

σηκοκόρου τ' ἔμεναι θαλλόν τ' ἐρίφοισι φορῆναι,  
καί κεν ὄρον πίνων μεγάλην ἐπιγουνίδα θεῖτο. 225

ἀλλ' ἐπεὶ οὖν δὴ ἔργα κάκ' ἔμμαθεν, οὐκ ἐθελήσει  
ἔργον ἐποίχεσθαι, ἀλλὰ πτώσων κατὰ δῆμον  
βούλεται αἰτίζων βόσκειν ἦν γαστέρ' ἀναλτον.

ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
αἶ κ' ἔλθῃ πρὸς δῶματ' Ὀδυσσῆος θείοιο, 230

πολλά οἱ ἀμφὶ κάρη σφέλα ἀνδρῶν ἐκ παλαμάτων  
πλευραὶ ἀποτρίψουσι δόμον κάτα βαλλομένοιο."

ὣς φάτο, καὶ παριὼν λαῖξ' ἔνθορεν ἀφραδίῃσιν  
ισχύϊ· οὐδέ μιν ἐκτὸς ἀταρπιτοῦ ἐστυφέλιξεν,  
ἀλλ' ἔμεν' ἀσφαλέως· ὁ δὲ μερμήριξεν Ὀδυσσεὺς 235  
ἥ μεταίξας ῥοπάλῳ ἐκ θυμὸν ἔλοιτο,  
ἦ πρὸς γῆν ἐλάσειε κάρη ἀμφοῦδὶς αἰέρας.

ἀλλ' ἐπετόλμησε, φρεσὶ δ' ἔσχετο· τὸν δὲ συβώτης  
νείκεσ' ἐσάντα ἰδὼν, μέγα δ' εὗξατο χεῖρας ἀνασχών·

"Νύμφαι κρηναῖαι, κοῦραι Διός, εἴ ποτ' Ὀδυσσεὺς 240

ὑμμ' ἐπὶ μηρί' ἔκκε, καλύψας πίοιι δημῷ,  
ἀρνῶν ἡδ' ἐρίφων, τόδε μοι κρηῆνατ' ἐέλδωρ,  
ὥς ἔλθοι μὲν κείνος ἀνὴρ, ἀγάγοι δέ ἐ δαίμων·  
τῷ κέ τοι ἀγλαίας γε διασκεδάσειεν ἀπάσας,  
τὰς νῦν ὑβρίζων φορέεις, ἀλαλήμενος αἰεὶ 245

ἄστνυ κάτ'· αὐτὰρ μῆλα κακοὶ φθείρουσι νομῆες."

Τὸν δ' αὖτε προσέειπε Μελάνθιος, αἰπόλος αἰγῶν·

"ὦ πόποι, οἶον ἔειπε κύων ὀλοφώϊα εἰδώς,  
τόν ποτ' ἐγὼν ἐπὶ νηὸς εὖσσέλμοιο μελαίνης

the pens and to carry young shoots to the kids, then by drinking whey he might get himself a sturdy thigh. But since he has learned only deeds of evil, he will not care to busy himself with work, but is minded rather to go skulking through the land, that by begging he may feed his insatiate belly. But I will speak out to thee, and this word shall verily be brought to pass. If he comes to the palace of divine Odysseus, many a footstool, hurled about his head by the hands of those that are men, shall be broken on his ribs<sup>1</sup> as he is pelted through the house."

So he spoke, and as he passed he kicked Odysseus on the hip in his folly, yet he did not drive him from the path, but he stood steadfast. And Odysseus pondered whether he should leap upon him and take his life with his staff, or seize him round about,<sup>2</sup> and lift him up, and dash his head upon the ground. Yet he endured, and stayed him from his purpose. And the swineherd looked the man in the face, and rebuked him, and lifted up his hands, and prayed aloud:

"Nymphs of the fountain, daughters of Zeus, if ever Odysseus burned upon your altars pieces of the thighs of lambs or kids, wrapped in rich fat, fulfil for me this prayer; grant that he, my master, may come back, and that some god may guide him. Then would he scatter all the proud airs which now thou puttest on in thy insolence, ever roaming about the city, while evil herdsmen destroy the flock."

Then Melanthius, the goatherd, answered him: "Lo now, how the cur talks, his mind full of mischief. Him will I some day take on a black, benched ship

<sup>1</sup> Or, reading *πλευρά τ'*, "shall bang about his head and on his ribs."

<sup>2</sup> The only thing certain about this obscure word seems to be the preposition.

ἄξω τήλ' Ἰθάκης, ἵνα μοι βίοτον πολὺν ἄλφοι. 250  
αἱ γὰρ Τηλέμαχον βάλοι ἀργυρότοξος Ἀπόλλων  
σήμερον ἐν μεγάροις, ἣ ὑπὸ μνηστῆρσι δαμείη,  
ὥς Ὀδυσῆϊ γε τηλοῦ ἀπώλετο νόστιμον ἡμαρ."

Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ ἦκα κιόντας,  
αὐτὰρ ὁ βῆ, μάλα δ' ὦκα δόμους ἵκανε ἀνακτος. 255  
αὐτίκα δ' εἴσω ἵεν, μετὰ δὲ μνηστῆρσι καθίζεν,  
ἀντίον Εὐρυμάχου· τὸν γὰρ φιλέεσκε μάλιστα.  
τῷ πάρα μὲν κρειῶν μοῖραν θέσαν οἱ πονέοντο,  
σίτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα  
ἔδμεναι. ἀγχίμολον δ' Ὀδυσσεὺς καὶ δῖος ὕφορβος 260  
στήτην ἐρχομένω, περὶ δέ σφεας ἤλυθ' ἰῶη  
φόρμιγγος γλαφυρῆς· ἀνὰ γάρ σφισι βάλλετ' αἰεῖδεν  
Φήμιος· αὐτὰρ ὁ χειρὸς ἐλὼν προσέειπε συβώτην·

“Εὖμαι, ἣ μάλα δὴ τάδε δώματα κάλ' Ὀδυσῆος,  
ρεῖα δ' ἀρίγνωτ' ἐστὶ καὶ ἐν πολλοῖσιν ιδέσθαι. 265  
ἐξ ἐτέρων ἕτερ' ἐστίν, ἐπήσκηται δέ οἱ αὐλὴ  
τοίχῳ καὶ θριγκοῖσι, θύραι δ' εὐερκέες εἰσὶ  
δικλίδες· οὐκ ἂν τίς μιν ἀνὴρ ὑπεροπλίσσαιτο.  
γιγνώσκω δ' ὅτι πολλοὶ ἐν αὐτῷ δαῖτα τίθενται  
ἄνδρες, ἐπεὶ κνίση μὲν ἀνήνοθεν, ἐν δέ τε φόρμιγξ 270  
ἠπύει, ἦν ἄρα δαιτὶ θεοὶ ποίησαν ἐταίρην.”

Τὸν δ' ἀπαμειβόμενος προσέφη, Εὖμαιε συβῶτα·  
“Ρεῖ' ἔγνως, ἐπεὶ οὐδὲ τά τ' ἄλλα πέρ' ἐσσ' ἀνοήμων.  
ἀλλ' ἄγε δὴ φραζώμεθ' ὅπως ἔσται τάδε ἔργα.  
ἦε σὺ πρῶτος ἔσελθε δόμους εὖ ναιετάοντας, 275  
δύσεο δὲ μνηστῆρας, ἐγὼ δ' ὑπολείψομαι αὐτοῦ·  
εἰ δ' ἐθέλεις, ἐπίμεινον, ἐγὼ δ' εἴμι προπάροιθε·

far from Ithaca, that he may bring me in much wealth. Would that Apollo, of the silver bow, might smite Telemachus to-day in the halls, or that he might be slain by the wooers, as surely as for Odysseus in a far land the day of return has been lost."

So saying, he left them there, as they walked slowly on, but himself strode forward and right swiftly came to the palace of the king. Straightway he entered in and sat down among the wooers over against Eurymachus, for he loved him best of all. Then by him those that served set a portion of meat, and the grave housewife brought and set before him bread, for him to eat. And Odysseus and the goodly swineherd halted as they drew nigh, and about them rang the sound of the hollow lyre, for Phemius was striking the chords to sing before the wooers. Then Odysseus clasped the swineherd by the hand, and said :

"Eumaeus, surely this is the beautiful house of Odysseus. Easily might it be known, though seen among many. There is building upon building, and the court is built with wall and coping, and the double gates are well-fenced; no man may scorn it. And I mark that in the house itself many men are feasting: for the savour of meat arises from it, and therewith resounds the voice of the lyre, which the gods have made the companion of the feast."

To him then, swineherd Eumaeus, didst thou make answer, and say: "Easily hast thou marked it, for in all things thou art ready of wit. But come, let us take thought how these things shall be. Either do thou go first into the stately palace, and enter the company of the wooers, and I will remain behind here, or, if thou wilt, remain thou here and I will



μηδὲ σὺ δηθύνειν, μή τίς σ' ἔκτοσθε νοήσας  
ἢ βάλλη ἢ ἐλάσῃ· τὰ δέ σε φράζεσθαι ἄνωγα.”

Τὸν δ' ἡμείβετ' ἔπειτα πολύτλας δῖος Ὀδυσσεύς· 280

“ Γιγνώσκω, φρονέω· τά γε δὴ νοέοντι κελεύεις.  
ἀλλ' ἔρχευ προπάροιθεν, ἐγὼ δ' ὑπολείψομαι αὐτοῦ.

οὐ γάρ τι πληγέων ἀδαήμων οὐδὲ βολάων·  
τολμήεις μοι θυμός, ἐπεὶ κακὰ πολλὰ πέπονθα  
κύμασι καὶ πολέμῳ· μετὰ καὶ τόδε τοῖσι γενέσθω· 285

γαστέρα δ' οὐ πως ἔστιν ἀποκρύψαι μεμαυῖαν,  
οὐλομένην, ἣ πολλὰ κάκ' ἀνθρώποισι δίδωσι,  
τῆς ἔνεκεν καὶ νῆες εὗζυγοὶ ὀπλίζονται  
πόντον ἐπ' ἀτρύγετον, κακὰ δυσμενέεσσι φέρουσαι.”

“Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον· 290

ἂν δὲ κύων κεφαλὴν τε καὶ οὐατα κείμενος ἔσχεν,  
Ἄργος, Ὀδυσσῆος ταλασίφρονος, ὃν ῥά ποτ' αὐτὸς  
θρέψε μέν, οὐδ' ἀπόνητο, πάρος δ' εἰς Ἴλιον ἱρὴν  
ᾤχετο. τὸν δὲ πάροιθεν ἀγίνεσκον νέοι ἄνδρες  
αἰγας ἐπ' ἀγροτέρας ἡδὲ πρόκας ἡδὲ λαγμούς· 295

δὴ τότε κεῖτ' ἀπόθεστος ἀποιχομένοιο ἄνακτος,  
ἐν πολλῇ κόπρῳ, ἣ οἱ προπάροιθε θυράων  
ἡμιόνων τε βοῶν τε ἄλῃς κέχυτ', ὅφρ' ἂν ἄγοιεν  
δμῶες Ὀδυσσῆος τέμενος μέγα κοπρήσοντες·

ἔνθα κύων κεῖτ' Ἄργος, ἐνίπλειος κυνοραιστέων. 300

δὴ τότε γ', ὥς ἐνόησεν Ὀδυσσεύς ἐγγὺς ἔοντα,  
οὐρῇ μὲν ῥ' ὃ γ' ἔσθηνε καὶ οὐατα κάββαλεν ἄμφω,  
ἄσσον δ' οὐκέτ' ἔπειτα δυνήσατο οἷο ἄνακτος  
ἐλθέμεν· αὐτὰρ ὁ νόσφιν ἰδὼν ἀπομόρξατο δάκρυ,  
ῥεῖα λαθὼν Εὖμαιον, ἄφαρ δ' ἐρεείνετο μύθῳ· 305

“ Εὖμαι', ἡ μάλα θαῦμα, κύων ὅδε κεῖτ' ἐνὶ κόπρῳ.

go before thee. But do not thou linger long, lest some man see thee without and pelt thee or smite thee. Of this I bid thee take thought."

Then the much-enduring, goodly Odysseus answered him: "I see, I give heed: this thou biddest one with understanding. But go thou before, and I will remain behind here; for no whit unused am I to blows and peltings. Staunch is my heart, for much evil have I suffered amid the waves and in war; let this too be added to what has gone before. But a ravening belly may no man hide, an accursed plague that brings many evils upon men. Because of it are the benched ships also made ready, that bear evil to foemen over the unresting sea."

Thus they spoke to one another. And a hound that lay there raised his head and pricked up his ears, Argos, the hound of Odysseus, of the steadfast heart, whom of old he had himself bred, but had no joy of him, for ere that he went to sacred Ilios. In days past the young men were wont to take the hound to hunt the wild goats, and deer, and hares; but now he lay neglected, his master gone, in the deep dung of mules and cattle, which lay in heaps before the doors, till the slaves of Odysseus should take it away to dung his wide lands. There lay the hound Argos, full of vermin; yet even now, when he marked Odysseus standing near, he wagged his tail and dropped both his ears, but nearer to his master he had no longer strength to move. Then Odysseus looked aside and wiped away a tear, easily hiding from Eumæus what he did; and straightway he questioned him, and said:

"Eumæus, verily it is strange that this hound lies

καλὸς μὲν δέμας ἐστίν, ἀτὰρ τόδε γ' οὐ σάφα οἶδα,  
 εἰ δὴ καὶ ταχὺς ἔσκε θέειν ἐπὶ εἵδει τῷδε,  
 ἦ αὐτὼς οἶοί τε τραπεζῆες κύνες ἀνδρῶν  
 γίγνοντ'. ἀγλαΐης δ' ἔνεκεν κομέουσιν ἄνακτες." 310

Τὸν δ' ἀπαμειβόμενος προσέφη, Εὐμαιο συβῶτα·  
 "Καὶ λίην ἀνδρός γε κύων ὅδε τῆλε θανόντος.  
 εἰ τοιόσδ' εἴη ἡμὲν δέμας ἡδὲ καὶ ἔργα,  
 οἷόν μιν Τροίηνδε κιὼν κατέλειπεν Ὀδυσσεύς,  
 αἰψά κε θήσαιο ἰδὼν ταχυτήτα καὶ ἀλκὴν. 315  
 οὐ μὲν γάρ τι φύγεσκε βαθείης βένθεσιν ὕλης  
 κνώδαλον, ὅττι δίοιτο.<sup>1</sup> καὶ ἔχνεσι γὰρ περιήδη·  
 νῦν δ' ἔχεται κακότητι, ἄναξ δέ οἱ ἄλλοθι πάτρης  
 ὤλετο, τὸν δὲ γυναῖκες ἀκηδέες οὐ κομέουσι.  
 δμῶες δ', εὖτ' ἂν μηκέτ' ἐπικρατέωσιν ἄνακτες, 320  
 οὐκέτ' ἔπειτ' ἐθέλουσιν ἐναίσιμα ἐργάζεσθαι·  
 ἥμισυ γάρ τ' ἀρετῆς ἀποαίνυνται εὐρύοπα Ζεὺς  
 ἀνέρως, εὖτ' ἂν μιν κατὰ δούλιον ἡμαρ ἔλῃσιν."

Ὡς εἰπὼν εἰσῆλθε δόμους εὖ ναιετάοντας,  
 βῆ δ' ἰθὺς μεγάροιο μετὰ μνηστῆρας ἀγανούς. 325  
 Ἄργον δ' αὖ κατὰ μοῖρ' ἔλαβεν μέλανος θανάτοιο,  
 αὐτίκ' ἰδόντ' Ὀδυσῆα ἐεικοστῷ ἐνιαυτῷ.

Τὸν δὲ πολὺν πρῶτος ἶδε Τηλέμαχος θεοειδὴς  
 ἐρχόμενον κατὰ δῶμα συβώτην, ὧκα δ' ἔπειτα  
 νεῦσ' ἐπὶ οἷ καλέσας· ὁ δὲ παπτήνας ἔλε δίφρον 330  
 κείμενον, ἔνθα τε δαιτρὸς ἐφίζεσκε κρέα πολλὰ  
 δαιόμενος μνηστῆρσι δόμον κάτα δαινυμένοισι·  
 τὸν κατέθηκε φέρων πρὸς Τηλεμάχοιο τράπεζαν

<sup>1</sup> δίοιτο : ἰδοιτο.

here in the dung. He is fine of form, but I do not clearly know whether he has speed of foot to match this beauty or whether he is merely as table-dogs are, which their masters keep for show."

To him then, swineherd Eumaeus, didst thou make answer and say: "Aye, verily this is the hound of a man that has died in a far land. If he were but in form and in action such as he was when Odysseus left him and went to Troy, thou wouldest soon be amazed at seeing his speed and his strength. No creature that he started in the depths of the thick wood could escape him, and in tracking too he was keen of scent. But now he is in evil plight, and his master has perished far from his native land, and the heedless women give him no care. Slaves, when their masters lose their power, are no longer minded thereafter to do honest service: for Zeus, whose voice is borne afar, takes away half his worth from a man, when the day of slavery comes upon him."

So saying, he entered the stately house and went straight to the hall to join the company of the lordly wooers. But as for Argos, the fate of black death seized him straightway when he had seen Odysseus in the twentieth year.

Now as the swineherd came through the hall god-like Telemachus was far the first to see him, and quickly with a nod he called him to his side. And Eumaeus looked about him and took a stool that lay near, on which the carver was wont to sit when carving for the wooers the many joints of meat, as they feasted in the hall. This he took and placed at the table of Telemachus, over against him, and there

ἀντίον, ἔνθα δ' ἄρ' αὐτὸς ἐφέζετο· τῷ δ' ἄρα κῆρυξ  
μοῖραν ἔλων ἐτίθει κανέου τ' ἐκ σίτον αἰίρας. 335

Ἀγχιμόλον δὲ μετ' αὐτὸν ἐδύσετο δώματ' Ὀδυσσεύς,  
πτωχῷ λευγαλέῳ ἐναλίγκιος ἡδὲ γέροντι,  
σκηπτόμενος· τὰ δὲ λυγρὰ περὶ χροῖ εἴματα ἔστο.  
ἶξε δ' ἐπὶ μελίνου οὐδοῦ ἔντοσθε θυράων,  
κλινάμενος σταθμῷ κυπαρισσίνῳ, ὃν ποτε τέκτων 340  
ξέσσειν ἐπισταμένως καὶ ἐπὶ στάθμην ἵθυνεν.

Τηλέμαχος δ' ἐπὶ οἷ καλέσας προσέειπε συβώτην,  
ἄρτον τ' οὔλον ἔλων περικαλλέος ἐκ κανέοιο  
καὶ κρέας, ὥς οἱ χεῖρες ἐχάνδανον ἀμφιβαλόντι·

“Δὸς τῷ ξείνῳ ταῦτα φέρων αὐτόν τε κέλευε 345  
αἰτίζειν μάλα πάντας ἐποιχόμενον μνηστῆρας·  
αἰδῶς δ' οὐκ ἀγαθὴ κεχρημένῳ ἀνδρὶ παρεῖναι.”

Ὡς φάτο, βῆ δὲ συφορβός, ἐπεὶ τὸν μῦθον ἄκουσεν,  
ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντ' ἀγόρευε·

“Τηλέμαχος τοι, ξεῖνε, διδοὶ τάδε, καὶ σε κελεύει 350  
αἰτίζειν μάλα πάντας ἐποιχόμενον μνηστῆρας·  
αἰδῶ δ' οὐκ ἀγαθὴν φησ' ἔμμεναι ἀνδρὶ προῖκτη.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
“Ζεῦ ἄνα, Τηλέμαχόν μοι ἐν ἀνδράσιν ὄλβιον εἶναι,  
καὶ οἱ πάντα γένοιθ' ὅσσα φρεσὶν ἦσι μενοινᾷ.” 355

Ἥ ῥα καὶ ἀμφοτέρησιν ἐδέξατο καὶ κατέθηκεν  
αὐθι ποδῶν προπάροιθεν, ἀεικελῆς ἐπὶ πῆρης,  
ἥσθιε δ' ἦος ἀοιδὸς ἐνὶ μεγάροισιν αἶειδεν·  
εὖθ' ὁ δεδειπνήκειν, ὃ δ' ἐπαύετο θεῖος ἀοιδός.<sup>1</sup>  
μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρ'. αὐτὰρ Ἀθήνη, 360

<sup>1</sup> Line 359 was rejected by Aristarchus.

sat down himself. And a herald took a portion of meat and set it before him, and bread from out the basket.

Nigh after him Odysseus entered the palace in the likeness of a woeful and aged beggar, leaning on a staff, and miserable was the raiment that he wore about his body. He sat down upon the ashen threshold within the doorway, leaning against a post of cypress wood, which of old a carpenter had skilfully planed, and made straight to the line. Then Telemachus called the swineherd to him, and, taking a whole loaf from out the beautiful basket, and all the meat his hands could hold in their grasp, spoke to him, saying :

“Take, and give this mess to yon stranger, and bid him go about himself and beg of the wooers one and all. Shame is no good comrade for a man that is in need.”

So he spoke, and the swineherd went, when he had heard this saying, and coming up to Odysseus spoke to him winged words :

“Stranger, Telemachus gives thee these, and bids thee go about and beg of the wooers one and all. Shame, he says, is no good thing in a beggar man.”

Then Odysseus of many wiles answered him, and said, “King Zeus, grant, I pray thee, that Telemachus may be blest among men, and may have all that his heart desires.”

He spoke, and took the mess in both his hands and set it down there before his feet on his miserable wallet. Then he ate so long as the minstrel sang in the halls. But when he had dined and the divine minstrel was ceasing to sing, the wooers broke into uproar throughout the halls ; but Athene drew close

ἄγχι παρισταμένη Λαερτιάδην Ὀδυσῆα  
 ὠτρυν', ὥς ἂν πύρνα κατὰ μνηστῆρας ἀγείροι,  
 γνοίῃ θ' οἷ τινές εἰσιν ἐναίσιμοι οἷ τ' ἀθέμιστοι·  
 ἀλλ' οὐδ' ὥς τιν' ἔμελλ' ἀπαλεξήσιν κακότητος.  
 βῆ δ' ἵμεν αἰτήσων ἐνδέξια φῶτα ἕκαστον, 365  
 πάντοσε χεῖρ' ὀρέγων, ὥς εἰ πτωχὸς πάλαι εἴη.  
 οἱ δ' ἐλεαίροντες δίδοσαν, καὶ ἐθάμβεον αὐτόν,  
 ἀλλήλους τ' εἶροντο τίς εἴη καὶ πόθεν ἔλθοι.

Τοῖσι δὲ καὶ μετέειπε Μελάνθιος, αἰπόλος αἰγῶν·  
 “Κέκλυτέ μεν, μνηστῆρες ἀγακλειτῆς βασιλείης, 370  
 τοῦδε περὶ ξεινου· ἡ γάρ μιν πρόσθεν ὄπωπα.  
 ἡ τοι μὲν οἱ δεῦρο συβώτης ἡγεμόνευεν,  
 αὐτὸν δ' οὐ σάφα οἶδα, πόθεν γένος εὐχεται εἶναι.”

“Ὡς ἔφατ', Ἀντίνοος δ' ἔπεσιν νείκεσσε συβώτην·  
 “ὦ ἀρίγνωτε συβῶτα, τίη δὲ σὺ τόνδε πόλινδε 375  
 ἦγαγες; ἡ οὐχ ἄλις ἡμῖν ἀλήμονές εἰσι καὶ ἄλλοι,  
 πτωχοὶ ἀνιηροί, δαιτῶν ἀπολυμαντῆρες;  
 ἡ ὄνοσαι ὅτι τοι βίοτον κατέδουσιν ἄνακτος  
 ἐνθάδ' ἀγειρόμενοι, σὺ δὲ καὶ προτὶ τόνδ' ἐκάλεσσας;”

Τὸν δ' ἀπαμειβόμενος προσέφη, Εὖμαιε συβῶτα· 380  
 “Ἀντίνο', οὐ μὲν καλὰ καὶ ἐσθλὸς ἐὼν ἀγορεύεις·  
 τίς γὰρ δὴ ξεινον καλεῖ ἄλλοθεν αὐτὸς ἐπελθὼν  
 ἄλλον γ', εἰ μὴ τῶν οἷ δημοεργοὶ ἔασι,  
 μάντιν ἢ ἱητῆρα κακῶν ἢ τέκτονα δούρων,  
 ἢ καὶ θέσπιν αἰοιδόν, ὃ κεν τέρπησιν αἰείδων; 385  
 οὔτοι γὰρ κλητοὶ γε βροτῶν ἐπ' ἀπείρονα γαῖαν·  
 πτωχὸν δ' οὐκ ἂν τις καλέοι τρύξοντα ἐ αὐτόν.  
 ἀλλ' αἰεὶ χαλεπὸς περὶ πάντων εἰς μνηστήρων

to the side of Odysseus, son of Laertes, and roused him to go among the wooers and gather bits of bread, and learn which of them were righteous and which lawless. Yet even so she was not minded to save one of them from ruin. So he set out to beg of every man, beginning on the right, stretching out his hand on every side, as though he had been long a beggar. And they pitied him and gave, and marvelled at him, asking one another who he was and whence he came.

Then among them spoke Melanthius, the goat-herd: "Hear me, wooers of the glorious queen, regarding this stranger, for verily I have seen him before. Truly it was the swineherd that led him hither, but of the man himself I know not surely from whence he declares his birth to be."

So he spoke, and Antinous rebuked the swineherd, saying: "Notorious swineherd, why, pray, didst thou bring this man to the city? Have we not vagabonds enough without him, nuisances of beggars to mar our feasts? Dost thou not think it enough that they gather here and devour the substance of thy master, that thou dost bid this fellow too?"

To him then, swineherd Eumaeus, didst thou make answer, and say: "Antinous, no fair words are these thou speakest, noble though thou art. Who, pray, of himself ever seeks out and bids a stranger from abroad, unless it be one of those that are masters of some public craft, a prophet, or a healer of ills, or a builder, aye, or a divine minstrel, who gives delight with his song? For these men are bidden all over the boundless earth. Yet a beggar would no man bid to be burden to himself. But thou art ever harsh above all the wooers to the



δμῶσιν Ὀδυσσῆος, πέρι δ' αὖτ' ἐμοί· αὐτὰρ ἐγὼ γε  
οὐκ ἀλέγω, ἥός μοι ἐχέφρων Πηνελόπεια 390  
ζῶει ἐνὶ μεγάροις καὶ Τηλέμαχος θεοειδής."

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα·  
"Σίγα,<sup>1</sup> μή μοι τοῦτον ἀμείβεο πολλὰ ἔπεςσιν·  
Ἀντίνοος δ' εἴωθε κακῶς ἐρεθιζέμεν αἰεὶ  
μύθοισιν χαλεποῖσιν, ἐποτρύνει δὲ καὶ ἄλλους." 395

Ἡ ῥα καὶ Ἀντίνοον ἔπεα πτερόεντα προσηύδα·  
"Ἀντίνο', ἦ μεν καλὰ πατὴρ ὥς κήδεαι υἱος,  
ὅς τὸν ξεῖνον ἄνωγας ἀπὸ μεγάροιο διέσθαι  
μύθῳ ἀναγκαίῳ· μὴ τοῦτο θεὸς τελέσειε.  
δός οἱ ἐλών· οὐ τοι φθονέω· κέλομαι γὰρ ἐγὼ γε· 400  
μήτ' οὖν μητέρ' ἐμὴν ἄξευ τό γε μήτε τιν' ἄλλον  
δμῶων, οἱ κατὰ δώματ' Ὀδυσσῆος θείοιο.<sup>2</sup>  
ἀλλ' οὐ τοι τοιοῦτον ἐνὶ στήθεσσι νόημα·  
αὐτὸς γὰρ φαγέμεν πολὺ βούλεαι ἢ δόμεν ἄλλῳ."

Τὸν δ' αὖτ' Ἀντίνοος ἀπαμειβόμενος προσέειπε· 405  
"Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, ποῖον ἔειπες.  
εἴ οἱ τόσσον ἅπαντες ὀρέξειαν μνηστῆρες,  
καὶ κέν μιν τρεῖς μῆνας ἀπόπροθεν οἶκος ἐρύκοι."

Ὡς ἄρ' ἔφη, καὶ θρήνυν ἐλών ὑπέφηνε τραπέξης  
κείμενον, ᾧ ῥ' ἔπεχεν λιπαροὺς πόδας εἰλαπινάζων· 410  
οἱ δ' ἄλλοι πάντες δίδοσαν, πλῆσαν δ' ἄρα πῆρην  
σίτου καὶ κρειῶν· τάχα δὴ καὶ ἔμελλεν Ὀδυσσεὺς  
αὐτῖς ἐπ' οὐδὸν ἰὼν προικὸς γεύσεσθαι Ἀχαιῶν·  
στῇ δὲ παρ' Ἀντίνοον, καὶ μιν πρὸς μῦθον ἔειπε·

<sup>1</sup> Σίγα : Ἄττα.

<sup>2</sup> Line 402 is omitted in some MSS.

slaves of Odysseus, and most of all to me; yet I care not, so long as my lady, the constant Penelope, lives in the hall, and godlike Telemachus."

Then wise Telemachus answered him: "Be silent; do not, I bid thee, answer yonder man with many words, for Antinous is wont ever in evil wise to provoke to anger with harsh words, aye, and urges on the others too."

With this he spoke winged words to Antinous: "Antinous, truly thou carest well for me, as a father for his son, seeing that thou biddest me drive yonder stranger from the hall with a word of compulsion. May the god never bring such a thing to pass. Nay, take and give him somewhat: I begrudge it not, but rather myself bid thee give. In this matter regard not my mother, no, nor any of the slaves that are in the house of divine Odysseus. But verily far other is the thought in thy breast; for thou art far more fain thyself to eat than to give to another."

Then Antinous answered him, and said: "Telemachus, thou braggart, unrestrained in daring, what a thing hast thou said! If all the wooers would but hand him as much as I, for full three months' space this house would keep him at a distance."

So he spoke, and seized the footstool on which he was wont to rest his shining feet as he feasted, and shewed it from beneath the table, where it lay. But all the rest gave gifts, and filled the wallet with bread and bits of meat. And now Odysseus was like to have gone back again to the threshold, and to have made trial of the Achaeans without cost,<sup>1</sup> but he paused by Antinous, and spoke to him, saying:

<sup>1</sup> i.e. to have tested their generosity with impunity. Others render, less in accordance with Homeric usage, "was about to taste of the bounty of the Achaeans."

“Δός, φίλος· οὐ μὲν μοι δοκέεις ὁ κάκιστος Ἀχαιῶν 415  
 ἔμμεναι, ἀλλ’ ὤριστος, ἐπεὶ βασιλῇι ἔοικας.  
 τῷ σε χρή δόμεναι καὶ λῳΐον ἢ περ ἄλλοι  
 σίτου· ἐγὼ δέ κέ σε κλείω κατ’ ἀπείρονα γαῖαν.  
 καὶ γὰρ ἐγὼ ποτε οἶκον ἐν ἀνθρώποισιν ἔναιον  
 ὄλβιος ἀφνειὸν καὶ πολλάκι δόσκον ἀλήτη, 420  
 τοίῳ ὁποῖος εἶοι καὶ ὅτευ κεχρημένος ἔλθοι·  
 ἦσαν δὲ δμῶες μάλα μυρίοι ἄλλα τε πολλὰ  
 οἷσιν τ’ εὖ ζώουσι καὶ ἀφνειοὶ καλέονται.  
 ἀλλὰ Ζεὺς ἀλάπαξε Κρονίων—ἦθελε γάρ που—  
 ὅς μ’ ἄμα ληϊστήρσι πολυπλάγκτοισιν ἀνῆκεν 425  
 Αἴγυπτόνδ’ ἰέναι, δολιχὴν ὁδόν, ὄφρ’ ἀπολοίμην.  
 στήσα δ’ ἐν Αἰγύπτῳ ποταμῷ νέας ἀμφιελίσσας.  
 ἔνθ’ ἦ τοι μὲν ἐγὼ κελόμην ἐρίηρας ἐταίρους  
 αὐτοῦ παρ νήεσσι μένειν καὶ νῆας ἔρυσθαι,  
 ὀπτῆρας δὲ κατὰ σκοπιᾷς ὥτρυνα νέεσθαι. 430  
 οἱ δ’ ὕβρει εἴξαντες, ἐπισπόμενοι μένει σφῶ,  
 αἶψα μάλ’ Αἰγυπτίων ἀνδρῶν περικαλλέας ἀγροὺς  
 πόρθεον, ἐκ δὲ γυναῖκας ἄγον καὶ νήπια τέκνα,  
 αὐτούς τ’ ἔκτεινον· τάχα δ’ ἐς πόλιν ἵκετ’ αὕτη.  
 οἱ δὲ βοῆς ἀτόντες ἄμ’ ἡοὶ φαινομένηφιν 435  
 ἦλθον· πλῆτο δὲ πᾶν πεδίου πεζῶν τε καὶ ἵππων  
 χαλκοῦ τε στεροπῆς· ἐν δὲ Ζεὺς τερπικέραυνος  
 φύζαν ἐμοῖς ἐτάροισι κακὴν βάλεν, οὐδέ τις ἔτλη  
 στήναι ἐναντίβιον· περὶ γὰρ κακὰ πάντοθεν ἔστη.  
 ἔνθ’ ἡμέων πολλοὺς μὲν ἀπέκτανον ὀξείῃ χαλκῷ, 440  
 τοὺς δ’ ἀναγον ζωούς, σφίσιν ἐργάζεσθαι ἀνάγκη.  
 αὐτὰρ ἔμ’ ἐς Κύπρον ξείνῳ δόσαν ἀντιάσαντι,

“Friend, give me some gift; thou seemest not in my eyes to be the basest of the Achaeans, but rather the noblest, for thou art like a king. Therefore it is meet that thou shouldest give even a better portion of bread than the rest; so would I make thy fame known all over the boundless earth. For I too once dwelt in a house of my own among men, a rich man in a wealthy house, and full often I gave gifts to a wanderer, whosoever he was and with whatsoever need he came. Slaves too I had past counting, and all other things in abundance whereby men live well and are reputed wealthy. But Zeus, son of Cronos, brought all to naught—so, I ween, was his good pleasure—who sent me forth with roaming pirates to go to Egypt, a far voyage, that I might meet my ruin; and in the river Aegyptus I moored my curved ships. Then verily I bade my trusty comrades to remain there by the ships and to guard the ships, and I sent out scouts to go to places of outlook. But my comrades, yielding to wantonness and led on by their own might, straightway set about wasting the fair fields of the men of Egypt; and they carried off the women and little children, and slew the men; and the cry came quickly to the city. Then, hearing the shouting, the people came forth at break of day, and the whole plain was filled with footmen and chariots and the flashing of bronze. And Zeus, who hurls the thunderbolt, cast an evil panic upon my comrades, and none had courage to take his stand and face the foe; for evil surrounded us on every side. So then they slew many of us with the sharp bronze, and others they led up to their city alive, to work for them perforce. But they gave me to a friend who met them to take to Cyprus, even to

Δμήτορι Ἰασίδῃ, δς Κύπρου Ἰφι ἄνασεν  
 ἔνθεν δὴ νῦν δεῦρο τόδ' ἴκω πῆματα πάσχων."

Τὸν δ' αὖτ' Ἀντίνοος ἀπαμείβετο φώνησέν τε· 445

"Τίς δαίμων τόδε πῆμα προσήγαγε, δαιτὸς ἀνίην;  
 στήθ' οὕτως ἐς μέσσον, ἐμῆς ἀπάνευθε τραπέζης,  
 μὴ τάχα πικρὴν Αἴγυπτον καὶ Κύπρον ἴκηαι.<sup>1</sup>  
 ὥς τις θαρσαλέος καὶ ἀναιδὴς ἐσσι προΐκτης.

ἐξείης πάντεσσι παρίστασαι· οἱ δὲ διδοῦσι 450

μαψιδίως, ἐπεὶ οὐ τις ἐπίσχεσις οὐδ' ἐλεητὺς  
 ἀλλοτρίων χαρίσασθαι, ἐπεὶ πάρα πολλὰ ἐκάστω." <sup>2</sup>

Τὸν δ' ἀναχωρήσας προσέφη πολύμητις Ὀδυσσεύς·  
 "ὦ πόποι, οὐκ ἄρα σοί γ' ἐπὶ εἵδει καὶ φρένες ἦσαν·  
 οὐ σύ γ' ἂν ἐξ οἴκου σφ' ἐπιστάτῃ οὐδ' ἄλα δοίης, 455  
 δς νῦν ἀλλοτρίοισι παρήμενος οὐ τί μοι ἔτλης  
 σίτου ἀποπροελὼν δόμεναι· τὰ δὲ πολλὰ πάρεστιν."

ὣς ἔφατ', Ἀντίνοος δ' ἐχολώσατο κηρόθι μᾶλλον,  
 καὶ μιν ὑπόδρα ἰδὼν ἔπεα πτερόεντα προσηύδα·

"Νῦν δὴ σ' οὐκέτι καλὰ διέκ μεγάροιο γ' οἶτω 460  
 ἄψ ἀναχωρήσειν, ὅτε δὴ καὶ ὀνειδέα βάξεις."

ὣς ἄρ' ἔφη, καὶ θρήνυν ἐλὼν βάλε δεξιὸν ὦμον,  
 πρυμνότατον κατὰ νῶτον· ὁ δ' ἐστάθη ἡϋτε πέτρῃ  
 ἔμπεδον, οὐδ' ἄρα μιν σφῆλεν βέλος Ἀντινόοιο, 465  
 ἀλλ' ἀκέων κίνησε κάρη, κακὰ βυσοδομεύων.  
 ἄψ δ' ὅ γ' ἐπ' οὐδὸν ἰὼν κατ' ἄρ' ἔξετο, καδ δ' ἄρα πῆρην  
 θῆκεν εὐπλείην, μετὰ δὲ μνηστῆρσιν ἔειπε·

<sup>1</sup> ἴκηαι : ἴδῃαι.

<sup>2</sup> Lines 450-2 were rejected by Aristarchus.

Dmetor, son of Iasus, who ruled mightily over Cyprus; and from thence am I now come hither, sore distressed."

Then Antinous answered him, and said: "What god has brought this bane hither to trouble our feast? Stand off yonder in the midst, away from my table, lest thou come presently to a bitter Egypt and a bitter Cyprus, seeing that thou art a bold and shameless beggar. Thou comest up to every man in turn, and they give recklessly; for there is no restraint or scruple in giving freely of another's goods, since each man has plenty beside him."

Then Odysseus of many wiles drew back, and said to him: "Lo, now, it seems that thou at least hast not wits to match thy beauty. Thou wouldest not out of thine own substance give even a grain of salt to thy suppliant, thou who now, when sitting at another's table, hadst not the heart to take of the bread and give me aught. Yet here lies plenty at thy hand."

So he spoke, and Antinous waxed the more wroth at heart, and with an angry glance from beneath his brows spoke to him winged words:

"Now verily, methinks, thou shalt no more go forth from the hall in seemly fashion, since thou dost even utter words of reviling."

So saying, he seized the footstool and flung it, and struck Odysseus on the base of the right shoulder, where it joins the back. But he stood firm as a rock, nor did the missile of Antinous make him reel; but he shook his head in silence, pondering evil in the deep of his heart. Then back to the threshold he went and sat down, and down he laid his well-filled wallet; and he spoke among the wooers:

“Κέκλυτέ μευ, μνηστῆρες ἀγακλειτῆς βασιλείης,  
 ὄφρ’ εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
 οὐ μὰν οὐτ’ ἄχος ἐστὶ μετὰ φρεσὶν οὔτε τι πένθος, 470  
 ὅππότε’ ἀνὴρ περὶ οἷσι μαχειόμενος κτεάτεσσι  
 βλήεται, ἢ περὶ βουσὶν ἢ ἀργεννῆς ὀέσσιν·  
 αὐτὰρ ἔμ’ Ἀντίνοος βάλε γαστέρος εἵνεκα λυγρῆς,  
 οὐλομένης, ἢ πολλὰ κάκ’ ἀνθρώποισι δίδωσιν.  
 ἀλλ’ εἴ που πτωχῶν γε θεοὶ καὶ Ἑρινύες εἰσὶν, 475  
 Ἀντίνοον πρὸ γάμοιο τέλος θανάτοιο κιχείη.”

Τὸν δ’ αὖτ’ Ἀντίνοος προσέφη, Εὐπείθεος υἱός·  
 “Ἔσθι’ ἔκηλος, ξεῖνε, καθήμενος, ἢ ἅπιθ’ ἄλλη,  
 μή σε νέοι διὰ δώματ’ ἐρύσσωσ’, οἳ ἀγορεύεις,  
 ἢ ποδὸς ἢ καὶ χειρός, ἀποδρύνῃσι δὲ πάντα.”<sup>1</sup> 480

Ὡς ἔφαθ’, οἳ δ’ ἄρα πάντες ὑπερφιάλως νεμέσθησαν·  
 ὦδε δέ τις εἶπεν νέων ὑπερηνορέοντων·

“Ἀντίνο’, οὐ μὲν κάλ’ ἔβαλες δύστηνον ἀλήτην,  
 οὐλόμεν’, εἰ δὴ πού τις ἐπουράνιος θεὸς ἐστίν.  
 καὶ τε θεοὶ ξείνοισιν ἐοικότες ἀλλοδαποῖσι, 485  
 παντοῖοι τελέθοντες, ἐπιστρωφῶσι πόλῃας,  
 ἀνθρώπων ὕβριν τε καὶ εὐνομίην ἐφορῶντες.”

Ὡς ἄρ’ ἔφαν μνηστῆρες, ὁ δ’ οὐκ ἐμπάζετο μύθων.  
 Τηλέμαχος δ’ ἐν μὲν κραδίῃ μέγα πένθος ἄεξε  
 βλημένου, οὐδ’ ἄρα δάκρυ χαμαὶ βάλεν ἐκ βλεφάροιν,  
 ἀλλ’ ἀκέων κίνησε κάρη, κακὰ βυσοδομεύων. 491

Τοῦ δ’ ὥς οὖν ἤκουσε περίφρων Πηνελόπεια  
 βλημένου ἐν μεγάρῳ, μετ’ ἄρ’ αὖ δμῳῇσιν ἔειπεν·  
 “Αἶθ’ οὕτως αὐτόν σε βάλοι κλυτότοξος Ἀπόλλων.”

<sup>1</sup> Lines 475–80 were rejected by Aristarchus.

"Hear me, wooers of the glorious queen, that I may say what the heart in my breast bids me. Verily there is no pain of heart nor any grief when a man is smitten while fighting for his own possessions, whether for his cattle or for his white sheep; but Antinous has smitten me for my wretched belly's sake, an accursed plague that brings many evils upon men. Ah, if for beggars there are gods and avengers, may the doom of death come upon Antinous before his marriage."

Then Antinous, son of Eupeithes, answered him: "Sit still, and eat, stranger, or go elsewhere; lest the young men drag thee by hand or foot through the house for words like these, and strip off all thy skin."

So he spoke, but they all were filled with exceeding indignation, and thus would one of the proud youths speak:

"Antinous, thou didst not well to strike the wretched wanderer. Doomed man that thou art, what if haply he be some god come down from heaven! Aye, and the gods in the guise of strangers from afar put on all manner of shapes, and visit the cities, beholding the violence and the righteousness of men."

So spoke the wooers, but Antinous paid no heed to their words. And Telemachus nursed in his heart great grief for the smiting, though he let no tear fall from his eyelids to the ground; but he shook his head in silence, pondering evil in the deep of his heart.

Howbeit when wise Penelope heard of the man's being smitten in the hall, she spoke among her handmaids, and said: "Even so may thine own self be smitten by the famed archer Apollo."



Τὴν δ' αὐτ' Εὐρυνόμη ταμὴν πρὸς μῦθον ἔειπεν 495  
 "Εἰ γὰρ ἐπ' ἀρῇσιν τέλος ἡμετέρησι γένοιτο·  
 οὐκ ἄν τις τούτων γε εὖθρονον Ἡὼ ἴκοιτο."

Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·  
 "Μαῖ', ἐχθροὶ μὲν πάντες, ἐπεὶ κακὰ μηχανόωνται·  
 Ἀντίνοος δὲ μάλιστα μελαίνῃ κηρὶ ἔοικε. 500  
 ξεῖνός τις δύστηνος ἀλητεύει κατὰ δῶμα  
 ἀνέρας αἰτίζων· ἀχρημοσύνη γὰρ ἀνώγει·  
 ἔνθ' ἄλλοι μὲν πάντες ἐνέπλησάν τ' ἔδοσάν τε,  
 οὗτος δὲ θρήνῃ πρυμνὸν βάλε δεξιὸν ὦμον."<sup>1</sup>

Ἡ μὲν ἄρ' ὥς ἀγόρευε μετὰ δμῳῇσι γυναιξίν,  
 ἡμένῃ ἐν θαλάμῳ· ὁ δ' ἐδείπνεε διὸς Ὀδυσσεύς·  
 ἡ δ' ἐπὶ οἷ καλέσασα προσηύδα διὸν ὑφορβόν·

"Ἐρχεο, δι' Εὐμαιε, κιὼν τὸν ξεῖνον ἄνωχθι  
 ἐλθέμεν, ὅφρα τί μιν προσπτύξομαι ἢδ' ἐρέωμαι  
 εἴ που Ὀδυσσῆος ταλασίφρονος ἦε πέπυσται 510  
 ἢ ἴδεν ὀφθαλμοῖσι· πολυπλάγκτῳ γὰρ ἔοικε."

Τὴν δ' ἀπάμειβόμενος προσέφη, Εὐμαιε συβῶτα·  
 "Εἰ γάρ τοι, βασίλεια, σιωπήσῃαν Ἀχαιοί·  
 οἷ ὁ γε μυθεῖται, θέλγοιτό κέ τοι φίλον ἦτορ.  
 τρεῖς γὰρ δὴ μιν νύκτας ἔχον, τρία δ' ἡματ' ἔρυξα 515  
 ἐν κλισίῃ· πρῶτον γὰρ ἔμ' ἴκετο νηὸς ἀποδράς·  
 ἀλλ' οὐ πω κακότητα διήνυσεν ἦν ἀγορεύων.  
 ὥς δ' ὅτ' αἰοιδὸν ἀνὴρ ποτιδέσκεται, ὅς τε θεῶν ἔξ  
 αἰεῖδει δεδαῶς ἔπε' ἱμερόεντα βροτοῖσι,  
 τοῦ δ' ἄμοτον μεμᾶσιν ἀκουέμεν, ὅππότε' αἰεῖδῃ· 520  
 ὥς ἐμὲ κείνος ἔθελγε παρήμενος ἐν μεγάροισι.  
 φησὶ δ' Ὀδυσσῆος ξεῖνος πατρώϊος εἶναι,  
 Κρήτη ναιετάων, ὅθι Μίνωος γένος ἐστίν.  
 ἔνθεν δὴ νῦν δεῦρο τόδ' ἴκετο πῆματα πάσχων,

<sup>1</sup> Lines 501-4 were rejected by Aristarchus.

And again the housewife Eurynome said to her :  
 "Would that fulfilment might be granted to our  
 prayers. So should not one of these men come to  
 the fair-throned Dawn."

And wise Penelope answered her : "Nurse, enemies  
 are they all, for they devise evil. But Antinous more  
 than all is like black fate. Some wretched stranger  
 roams through the house, begging alms of the men, for  
 want compels him, and all the others filled his wallet  
 and gave him gifts, but Antinous flung a footstool  
 and smote him at the base of the right shoulder."

So she spoke among her handmaids, sitting in her  
 chamber, while goodly Odysseus was at meat. Then  
 she called to her the goodly swineherd, and said :

"Go, goodly Eumaeus, and bid the stranger come  
 hither, that I may give him greeting, and ask him if  
 haply he has heard of Odysseus of the steadfast heart,  
 or has seen him with his eyes. He seems like one  
 that has wandered far."

To her, then, swineherd Eumaeus, didst thou make  
 answer, and say : "I would, O queen, that the Achae-  
 ans would keep silence, for he speaks such words as  
 would charm thy very soul. Three nights I had him  
 by me, and three days I kept him in my hut, for to  
 me first he came when he fled by stealth from a ship,  
 but he had not yet ended the tale of his sufferings.  
 Even as when a man gazes upon a minstrel who  
 sings to mortals songs of longing that the gods have  
 taught him, and their desire to hear him has no end,  
 whensoever he sings, even so he charmed me as he  
 sat in my hall. He says that he is an ancestral friend  
 of Odysseus, and that he dwells in Crete, where is  
 the race of Minos. From thence has he now come  
 on this journey hither, ever suffering woes as he

# HOMER

προπροκυλινδόμενος· στεύται δ' Ὀδυσῆος ἀκούσαι, 525  
ἀγχοῦ, Θεσπρωτῶν ἀνδρῶν ἐν πίονι δήμῳ,  
ζωοῦ· πολλὰ δ' ἄγει κειμήλια ὄνδε δόμενδε.”

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·  
“Ἐρχεο, δεῦρο κάλεσσον, ἵν' ἀντίον αὐτὸς ἐνίσπη.  
οὔτοι δ' ἡ ἐθύρησι καθήμενοι ἐψιαάσθων 530  
ἢ αὐτοῦ κατὰ δώματ', ἐπεὶ σφισι θυμὸς εὐφρων.  
αὐτῶν μὲν γὰρ κτήματ' ἀκήρατα κεῖτ' ἐνὶ οἴκῳ,  
σίτος καὶ μέθυ ἡδύ· τὰ μὲν οἰκῆς ἔδουσιν,  
οἱ δ' εἰς ἡμέτερον πωλεύμενοι ἥματα πάντα,  
βοῦς ἱερέοντες καὶ οἷς καὶ πίονας αἶγας, 535  
εἰλαπινάζουσιν πίνουσί τε αἶθοπα οἶνον,  
μαψιδίως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἔπ' ἀνὴρ,  
οἷος Ὀδυσσεὺς ἔσκειν, ἀρὴν ἀπὸ οἴκου ἀμύναι.  
εἰ δ' Ὀδυσσεὺς ἔλθοι καὶ ἴκοιτ' ἐς πατρίδα γαίαν,  
αἰψά κε σὺν ᾧ παιδί βίας ἀποτίσεται ἀνδρῶν.” 540

“Ὡς φάτο, Τηλέμαχος δὲ μέγ' ἔπτарεν, ἀμφὶ δὲ δῶμα  
σμερδαλέον κονάβησε· γέλασσε δὲ Πηνελόπεια,  
αἰψα δ' ἄρ' Εὐμαιὸν ἔπεα πτερόεντα προσηύδα·

“Ἐρχεό μοι, τὸν ξεῖνον ἐναντίον ὦδε κάλεσσον.  
οὐχ ὀράας ὃ μοι υἱὸς ἐπέπτаре πᾶσιν ἔπεσσι; 545  
τῷ κε καὶ οὐκ ἀτελὴς θάνατος μνηστῆρσι γένοιτο  
πᾶσι μάλ', οὐδέ κέ τις θάνατον καὶ κῆρας ἀλύξει.<sup>1</sup>  
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
αἶ κ' αὐτὸν γνώω νημερτέα πάντ' ἐνέποντα,  
ἔσσω μιν χλαῖνάν τε χιτῶνά τε, εἴματα καλά.” 550

“Ὡς φάτο, βῆ δὲ συφορβός, ἐπεὶ τὸν μῦθον ἄκουσεν·  
ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

<sup>1</sup> Line 547 is omitted in some MSS.

wanders on and on. And he insists that he has heard tidings of Odysseus, near at hand in the rich land of the Thesprotians and yet alive; and he is bringing many treasures to his home."

Then wise Penelope answered him: "Go, call him hither, that he may himself tell me to my face. But as for these men, let them make sport as they sit in the doorway or here in the house, since their hearts are merry. For their own possessions lie untouched in their homes, bread and sweet wine, and on these do their servants feed. But themselves throng our house day after day, slaying our oxen, and sheep, and fat goats, and keep revel and drink the flaming wine recklessly, and havoc is made of all this wealth, for there is no man here such as Odysseus was to keep ruin from the house. But if Odysseus should come and return to his native land, straightway would he with his son take vengeance on these men for their violent deeds."

So she spoke, and Telemachus sneezed loudly, and all the room round about echoed wondrously. And Penelope laughed, and straightway spoke to Eumæus winged words:

"Go, pray, call the stranger here before me. Dost thou not note that my son has sneezed at all my words. Therefore shall utter death fall upon the wooers one and all, nor shall one of them escape death and the fates. And another thing will I tell thee, and do thou lay it to heart. If I find that he speaks all things truly, I will clothe him in a cloak and tunic, fair raiment."

So she spoke, and the swineherd went when he had heard this saying; and coming up to Odysseus he spoke to him winged words:

“Ξεῖνε πάτερ, καλέει σε περίφρων Πηνελόπεια,  
μήτηρ Τηλεμάχοιο· μεταλλήσαι τί ἐ θυμὸς  
ἀμφὶ πόσει κέλεται, καὶ κήδεά περ πεπαθυῖη. 555  
εἰ δέ κέ σε γνώη νημερτέα πάντ’ ἐνέποντα,  
ἔσσει σε χλαῖνάν τε χιτῶνά τε, τῶν σὺ μάλιστα  
χρηΐζεις· σῖτον δὲ καὶ αἰτίζων κατὰ δῆμον  
γαστέρα βοσκήσεις· δώσει δέ τοι ὅς κ’ ἐθέλησι.”

Τὸν δ’ αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς· 560  
“Εὖμαι’, αἰψά κ’ ἐγὼ νημερτέα πάντ’ ἐνέποισι  
κούρη Ἰκαρίοιο, περίφρονι Πηνελοπείῃ·  
οἶδα γὰρ εὖ περὶ κείνου, ὁμῆν δ’ ἀνεδέγμεθ’ οἷζύν.  
ἀλλὰ μνηστήρων χαλεπῶν ὑποδείδι’ ὄμιλον,  
τῶν ὕβρις τε βίη τε σιδήρεον οὐρανὸν ἵκει.<sup>1</sup> 565  
καὶ γὰρ νῦν, ὅτε μ’ οὗτος ἀνὴρ κατὰ δῶμα κιόντα  
οὔ τι κακὸν ῥέξαντα βαλὼν ὀδύνησιν ἔδωκεν,  
οὔτε τι Τηλέμαχος τό γ’ ἐπήρκεσεν οὔτε τις ἄλλος.  
τῷ νῦν Πηνελόπειαν ἐνὶ μεγάροισιν ἄνωχθι  
μεῖναι, ἐπειγομένην περ, ἐς ἥελιον καταδύντα· 570  
καὶ τότε μ’ εἰρέσθω πόσιος πέρι νόστιμον ἡμαρ,  
ἄσσοτέρω καθίσασα παρὰ πυρί· εἴματα γάρ τοι  
λύγρ’ ἔχω· οἶσθα καὶ αὐτός, ἐπεὶ σε πρῶθ’ ἰκέτευσα.”

“Ὡς φάτο, βῆ δὲ συφορβός, ἐπεὶ τὸν μῦθον ἄκουσε.  
τὸν δ’ ὑπὲρ οὐδοῦ βάντα προσηύδα Πηνελόπεια· 575  
“Οὐ σύ γ’ ἄγεις, Εὖμαιε· τί τοῦτ’ ἐνόησεν ἀλήτης;  
ἦ τινά που δείσας ἐξαίσιον ἦε καὶ ἄλλως  
αἰδεῖται κατὰ δῶμα; κακὸς δ’ αἰδοῖος ἀλήτης.”

Τὴν δ’ ἀπαμειβόμενος προσέφη, Εὖμαιε συβῶτα·  
“Μυθεῖται κατὰ μοῖραν, ἃ πέρ κ’ οἶοιτο καὶ ἄλλος, 580

<sup>1</sup> Line 565 is omitted in many MSS.

"Sir stranger, wise Penelope calls for thee, the mother of Telemachus, and her heart bids her make enquiry about her husband, though she has suffered many woes. And if she finds that thou speakest all things truly, she will clothe thee in a cloak and tunic, which thou needest most of all. As for thy food, thou shalt beg it through the land, and feed thy belly, and whoso will shall give it thee."

Then the much-enduring goodly Odysseus answered him: "Eumaeus, soon will I tell all the truth to the daughter of Icarius, wise Penelope. For well do I know of Odysseus, and in common have we borne affliction. But I have fear of this throng of harsh wooers, whose wantonness and violence reach the iron heaven. For even now, when, as I was going through the hall doing no evil, this man struck me and hurt me, neither Telemachus nor any other did aught to ward off the blow. Wherefore now bid Penelope to wait in the halls, eager though she be, till set of sun; and then let her ask me of her husband regarding the day of his return, giving me a seat nearer the fire, for lo, the raiment that I wear is mean, and this thou knowest of thyself, for to thee first did I make my prayer."

So he spoke, and the swineherd went when he had heard this saying. And as he passed over the threshold Penelope said to him:

"Thou dost not bring him, Eumaeus. What does the wanderer mean by this? Does he fear some one beyond measure, or does he idly feel ashamed in the house? 'Tis ill for a beggar to feel shame."

To her, then, swineherd Eumaeus, didst thou make answer and say: "He speaks rightly, even as any other man would deem, in seeking to shun

ὑβριν ἄλυσκάζων ἀνδρῶν ὑπερηνορεόντων.  
 ἀλλὰ σε μῆναι ἄνωγεν ἐς ἡέλιον καταδύντα.  
 καὶ δὲ σοὶ ὦδ' αὐτῇ πολὺ κάλλιον, ὦ βασιλεία,  
 οὔην πρὸς ξεῖνον φάσθαι ἔπος ἡδ' ἐπακοῦσαι."

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· 585.

"Οὐκ ἄφρων ὁ ξεῖνος· ὀΐεται, ὥς περ ἂν εἴη·  
 οὐ γάρ πού τινες ὦδε κατὰθνητῶν ἀνθρώπων  
 ἀνέρες ὑβρίζοντες ἀτάσθαλα μηχανόωνται."

Ἡ μὲν ἄρ' ὥς ἀγόρευεν, ὁ δ' ὄχρετο δῖος ὑφορβὸς  
 μνηστήρων ἐς ὄμιλον, ἐπεὶ διεπέφραδε πάντα. 590

αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα,  
 ἄγχι σχὼν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι·

"ᾠ φίλ', ἐγὼ μὲν ἄπειμι, σύας καὶ κεῖνα φυλάξων,  
 σὸν καὶ ἐμὸν βίοτον· σοὶ δ' ἐνθάδε πάντα μελόντων.  
 αὐτὸν μὲν σε πρῶτα σάω, καὶ φράξω θυμῷ 595  
 μή τι πάθῃς· πολλοὶ δὲ κακὰ φρονέουσιν Ἀχαιῶν,  
 τοὺς Ζεὺς ἐξολέσειε πρὶν ἡμῖν πῆμα γενέσθαι."

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα·

"Ἔσσεται οὕτως, ἄττα· σὺ δ' ἔρχεο δειελήσας·  
 ἠώθεν δ' ἰέναι καὶ ἄγειν ἱερήϊα καλά· 600  
 αὐτὰρ ἐμοὶ τάδε πάντα καὶ ἀθανάτοισι μελήσει."

ᾠς φάθ', ὁ δ' αὖτις ἄρ' ἕζετ' ἐϋξέστου ἐπὶ δῖφρου,  
 πλησάμενος δ' ἄρα θυμὸν ἐδητύος ἡδὲ ποτῆτος  
 βῆ ῥ' ἵμεναι μεθ' ὕας, λίπε δ' ἔρκεά τε μέγαρόν τε,  
 πλεῖον δαιτυμόνων· οἱ δ' ὀρχηστυὶ καὶ ἀοιδῇ 605  
 τέρποντ'· ἦδη γὰρ καὶ ἐπήλυθε δειέλον ἡμαρ.

the insolence of overweening men. But he bids thee to wait till set of sun. And for thyself, too, it is far more seemly, O quèen, to speak to the stranger alone, and to hear his words."

Then wise Penelope answered him: "Not without wisdom is the stranger; he divines how it may be. There are no mortal men, methinks, who in wantonness devise such wicked folly as these."

So she spoke, and the goodly swineherd departed into the throng of the wooers when he had told her all. And straightway he spoke winged words to Telemachus, holding his head close to him that the others might not hear:

"Friend, I am going forth to guard the swine and all things there, thy livelihood and mine; but have thou charge of all things here. Thine own self do thou keep safe first of all, and let thy mind beware lest some ill befall thee, for many of the Achæans are devising evil, whom may Zeus utterly destroy before harm fall on us."

Then wise Telemachus answered him: "So shall it be, father; go thy way when thou hast supped. And in the morning do thou come and bring goodly victims. But all matters here shall be a care to me and to the immortals."

So he spoke, and the swineherd sat down again on the polished chair. But when he had satisfied his heart with meat and drink, he went his way to the swine, and left the courts and the hall full of banqueters. And they were making merry with dance and song, for evening had now come on.



## Σ

Ἦλθε δ' ἐπὶ πτωχὸς πανδήμιος, ὃς κατὰ ἄστν  
 πτωχεύεσκ' Ἰθάκης, μετὰ δ' ἔπρεπε γαστέρι μάργη  
 ἀζηχὲς φαγέμεν καὶ πιέμεν· οὐδέ οἱ ἦν ἰς  
 οὐδὲ βίη, εἶδος δὲ μάλα μέγας ἦν ὀράασθαι.

Ἄρναϊος δ' ὄνομ' ἔσκε· τὸ γὰρ θέτο πότνια μήτηρ 5  
 ἐκ γενετῆς· Ἴρον δὲ νέοι κίκλησκον ἅπαντες,  
 οὔνεκ' ἀπαγγέλλεσκε κιών, ὅτε πού τις ἀνώγοι·  
 ὃς ῥ' ἐλθὼν Ὀδυσῆα διώκετο οἷο δόμοιο,  
 καὶ μιν νεικείων ἔπεα πτερόεντα προσηύδα·

“Εἵκε, γέρον, προθύρου, μὴ δὴ τάχα καὶ ποδὸς ἔλκη. 10  
 οὐκ αἶεις ὅτι δὴ μοι ἐπιλλίζουσιν ἅπαντες,  
 ἐλκέμεναι δὲ κέλονται; ἐγὼ δ' αἰσχύνομαι ἔμψης.  
 ἀλλ' ἄνα, μὴ τάχα νῶϊν ἔρις καὶ χερσὶ γένηται.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·  
 “Δαιμόνι', οὔτε τί σε ρέζω κακὸν οὔτ' ἀγορεύω, 15  
 οὔτε τινὰ φθονέω δόμεναι καὶ πόλλ' ἀνελόντα.  
 οὐδὸς δ' ἀμφοτέρους ὅδε χεῖσεται, οὐδέ τί σε χρὴ  
 ἀλλοτρίων φθονέειν· δοκέεις δέ μοι εἶναι ἀλήτης·  
 ὥς περ ἐγών, ὄλβον δὲ θεοὶ μέλλουσιν ὀπάζειν.

## BOOK XVIII

Now there came up a public beggar who was wont to beg through the town of Ithaca, and was known for his greedy belly, eating and drinking without end. No strength had he nor might, but in bulk was big indeed to look upon. Arnaeus was his name, for this name his honoured mother had given him at his birth; but Irus all the young men called him, because he used to run on errands<sup>1</sup> when anyone bade him. He came now, and was for driving Odysseus from his own house; and he began to revile him, and spoke winged words:

“Give way, old man, from the doorway, lest soon thou be even dragged out by the foot. \* Dost thou not see that all men are winking at me, and bidding me drag thee? Yet for myself, I am ashamed to do it. Nay, up with thee, lest our quarrel even come to blows.”

Then with an angry glance from beneath his brows Odysseus of many wiles answered him: “Good fellow, I harm thee not in deed or word, nor do I begrudge that any man should give thee, though the portion he took up were a large one. This threshold will hold us both, and thou hast no need to be jealous for the goods of other folk. Thou seemest to me to be a vagrant, even as I am; and as for happy fortune, it is the gods that

<sup>1</sup> And is therefore compared to Iris, the messenger of Olympus.

χερσὶ δὲ μή τι λήην προκαλίζεο, μή με χολώσης, 20  
 μή σε γέρων περ ἐὼν στῆθος καὶ χεῖλεα φύρσω  
 αἵματος· ἥσυχίη δ' ἂν ἐμοὶ καὶ μᾶλλον ἔτ' εἴη  
 αὔριον· οὐ μὲν γάρ τί σ' ὑποστρέψεσθαι οἶω  
 δεύτερον ἐς μέγαρον Λαερτιάδew Ὀδυσῆος."

Τὸν δὲ χολωσάμενος προσεφώνεew Ἴρος ἀλήτης· 25  
 "ᾠ πόποι, ὥς ὁ μολοβρὸς ἐπιτροχάδην ἀγορεύει,  
 γρηῖτ καμινοὶ ἴσος· ὃν ἂν κακὰ μητισαίμην  
 κόπτων ἀμφοτέρησι, χαμαὶ δέ κε πάντας ὀδόντας  
 ἴναθμῶν ἐξελάσαιμι συὸς ὡς ληϊβοτείρης.  
 ζῶσαι νῦν, ἵνα πάντες ἐπιγνώωσι καὶ οἶδε 30  
 μαρναμένους· πῶς δ' ἂν σὺ νεωτέρw ἀνδρὶ μάχοιο;"

ᾠς οἱ μὲν προπάρειθε θυράων ὑψηλῶν  
 οὐδοῦ ἔπι ξεστοῦ πανθυμαδὸν ὀκριόωντο.  
 τοῖιν δὲ ξυνέηχ' ἱερὸν μένος Ἀντινόοιο,  
 ἦδ' ὃν δ' ἄρ' ἐκγελάσας μετεφώνει μνηστήρεσσιν· 35

"ᾠ φίλοι, οὐ μὲν πῶ τι πάρος τοιοῦτον ἐτύχθη,  
 οἷην τερπωλὴν θεὸς ἤγαγεν ἐς τόδε δῶμα.  
 ὁ ξεινός τε καὶ Ἴρος ἐρίζετον ἀλλήλοισιν  
 χερσὶ μαχέσσασθαι· ἀλλὰ ξυνελάσσομεν ὦκα."

ᾠς ἔφαθ', οἱ δ' ἄρα πάντες ἀνήϊξαν γελόωντες, 40  
 ἀμφὶ δ' ἄρα πτωχοὺς κακοεῖμονας ἠγερέθοντο.  
 τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱός·

"Κέκλυτέ μεν, μνηστήρες ἀγήνορες, ὄφρα τι εἴπω.  
 γαστέρες αἶδ' αἰγῶν κέατ' ἐν πυρί, τὰς ἐπὶ δόρπw  
 κατθέμεθα κνίσσης τε καὶ αἵματος ἐμπλήσαντες· 45  
 ὀππότερος δέ κε νικῆσῃ κρείσσων τε γένηται,

are like to give us that.<sup>1</sup> But with thy fists do not provoke me overmuch, lest thou anger me, and, old man though I am, I befoul thy breast and lips with blood. So should I have the greater peace to-morrow, for I deem not that thou shalt return a second time to the hall of Odysseus, son of Laertes."

Then, waxing wroth, the vagrant Irus said to him: "Now see how glibly the filthy wretch talks, like an old kitchen-wife. But I will devise evil for him, smiting him left and right, and will scatter on the ground all the teeth from his jaws, as though he were a swine wasting the corn. Gird thyself now, that these men, too, may all know our fighting. But how couldst thou fight with a younger man?"

Thus on the polished threshold before the lofty doors they stirred one another's rage right heartily. And the strong and mighty Antinous heard the two, and, breaking into a merry laugh, he spoke among the wooers:

"Friends, never before has such a thing come to pass, that a god has brought sport like this to this house. Yon stranger and Irus are provoking one another to blows. Come, let us quickly set them on."

So he spoke, and they all sprang up laughing and gathered about the tattered beggars. And Antinous, son of Eupheithes, spoke among them, and said:

"Hear me, ye proud wooers, that I may say somewhat. Here at the fire are goats' paunches lying, which we set there for supper, when we had filled them with fat and blood. Now whichever of the two wins and proves himself the better man, let him

<sup>1</sup> The thought is: we are both vagrants; whether either of us ever attains to a happier station in life, rests with the gods, who arbitrarily allot *εὐβας*; cf. vi. 188 f.

τάων ἦν κ' ἐθέλησιν ἀναστὰς αὐτὸς ἐλέσθω·  
αἰεὶ δ' αὖθ' ἡμῖν μεταδαίσεται, οὐδέ τιν' ἄλλον  
πτωχὸν ἔσω μίσγεσθαι ἐάσομεν αἰτήσοντα."

Ἦς ἔφατ' Ἀντίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος. 50

τοῖς δὲ δολοφρονέων μετέφη πολύμητις Ὀδυσσεύς·

"ὦ φίλοι, οὐ πῶς ἔστί νεωτέρῳ ἀνδρὶ μάχεσθαι  
ἄνδρα γέροντα, δύνῃ ἀρημένον· ἀλλὰ με γαστήρ  
ὀτρύνει κακοεργός, ἵνα πληγῇσι δαμείω.

ἀλλ' ἄγε νῦν μοι πάντες ὁμόσσετε καρτερόν ὄρκον, 55

μή τις ἐπ' Ἴρῳ ἦρα φέρων ἐμὲ χειρὶ βαρεῖη  
πλήξῃ ἀτασθάλλον, τούτῳ δέ με ἴφι δαμάσῃ."

Ἦς ἔφαθ', οἱ δ' ἄρα πάντες ἀπώμνυν ὥς ἐκέλευεν.

αὐτὰρ ἐπεὶ ῥ' ὁμοσάν τε τελεύτησάν τε τὸν ὄρκον,<sup>1</sup>

τοῖς δ' αὖτις μετέειψ' ἱερὴ ἰς Τηλεμάχοιο· 60

"Ξεῖν', εἴ σ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ  
τοῦτον ἀλέξασθαι, τῶν δ' ἄλλων μή τιν' Ἀχαιῶν  
δείδιθ', ἐπεὶ πλεόνεσσι μαχήσεται ὅς κέ σε θείνῃ·  
ξεινοδόκος μὲν ἐγών, ἐπὶ δ' αἰνεῖτον βασιλῆες,  
Ἀντίνοός τε καὶ Εὐρύμαχος, πεπνυμένω ἄμφω."

65

Ἦς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον· αὐτὰρ Ὀδυσσεύς

ζώσατο μὲν ῥάκεσιν περὶ μήδεα, φαῖνε δὲ μηρούς  
καλούς τε μεγάλους τε, φάνεν δέ οἱ εὐρέες ὦμοι  
στήθεά τε στιβαροὶ τε βραχίονες· αὐτὰρ Ἀθήνη  
ἄγχι παρισταμένη μέλε' ἦλδανε ποιμένι λαῶν.

70

μνηστῆρες δ' ἄρα πάντες ὑπερφιάλως ἀγάσαντο·  
ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

<sup>1</sup> Line 59 is omitted in some MSS.

rise and choose for himself which one of these he will. And furthermore he shall always feast with us, nor will we suffer any other beggar to join our company and beg of us."

So spoke Antinous, and his word was pleasing to them. Then with crafty mind Odysseus of many wiles spoke among them:

"Friends, in no wise may an old man that is overcome with woe fight with a younger. Howbeit my belly, that worker of evil, urges me on, that I may be overcome by his blows. But come now, do you all swear to me a mighty oath, to the end that no man, doing a favour to Irus, may deal me a foul blow with heavy hand, and so by violence subdue me to this fellow."

So he spoke, and they all gave the oath not to smite him, even as he bade. But when they had sworn and made an end of the oath, among them spoke again the strong and mighty Telemachus:

"Stranger, if thy heart and thy proud spirit bid thee beat off this fellow, then fear not thou any man of all the Achaeans, for whoso strikes thee shall have to fight with more than thou. Thy host am I, and the princes assent hereto, Antinous and Eury-machus, men of prudence both."

So he spoke, and they all praised his words. But Odysseus girded his rags about his loins and showed his thighs, comely and great, and his broad shoulders came to view, and his chest and mighty arms. And Athene drew nigh and made greater the limbs of the shepherd of the people. Then all the wooers marvelled exceedingly, and thus would one speak with a glance at his neighbour:

“Ἡ τάχα Ἴρος Ἀῖρος ἐπίσπαστον κακὸν ἔξει,  
οἷον ἐκ ῥακέων ὁ γέρων ἐπιγουνίδα φαίνει.”

“Ὡς ἄρ’ ἔφαν, Ἴρῳ δὲ κακῶς ὠρίνετο θυμός. 75  
ἀλλὰ καὶ ὥς δρηστήρες ἄγον ζώσαντες ἀνάγκη  
δειδιότα· σάρκες δὲ περιτρομέοντο μέλεσσιν.  
Ἀντίνοος δ’ ἐνένιπεν ἔπος τ’ ἔφατ’ ἐκ τ’ ὀνόμαζεν·

“Νῦν μὲν μήτ’ εἴης, βουγάϊε, μήτε γένοιο,  
εἰ δὴ τοῦτόν γε τρομέεις καὶ δεΐδιας αἰνῶς, 80  
ἄνδρα γέροντα, δύη ἀρημένον, ἧ μιν ἰκάνει.  
ἀλλ’ ἐκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
αἶ κέν σ’ οὔτος νικήσῃ κρείσσων τε γένηται,  
πέμψω σ’ ἠπειρόνδε, βαλὼν ἐν νηὶ μελαίνῃ,  
εἰς Ἐχετον βασιλῆα, βροτῶν δηλήμονα πάντων, 85  
ὃς κ’ ἀπὸ ῥίνα τάμησι καὶ οὔατα νηλεί· χαλκῷ,  
μῆδεά τ’ ἐξερύσας δώῃ κυσὶν ὦμά δάσασθαι.”

“Ὡς φάτο, τῷ δ’ ἔτι μᾶλλον ὑπὸ τρόμος ἔλλαβε γυῖα.  
ἐς μέσσον δ’ ἄναγον· τῷ δ’ ἄμφω χεῖρας ἀνέσχον.  
δὴ τότε μερμήριξε πολύτλας δῖος Ὀδυσσεὺς 90  
ἧ ἐλάσει’ ὥς μιν ψυχὴ λίποι αὖθι πεσόντα,  
ἧέ μιν ἦκ’ ἐλάσειε τανύσσειέν τ’ ἐπὶ γαίῃ.  
ὦδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,  
ἦκ’ ἐλάσαι, ἵνα μή μιν ἐπιφρασσαίαιτ’ Ἀχαιοί.  
δὴ τότε’ ἀνασχομένῳ ὁ μὲν ἤλασε δεξιὸν ὦμον 95  
Ἴρος, ὁ δ’ αὐχέν’ ἔλασεν ὑπ’ οὔατος, ὅστέα δ’ εἴσω  
ἔθλασεν· αὐτίκα δ’ ἦλθε κατὰ στόμα φοῖνιον αἶμα,

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"Right soon shall Irus, un-Irused, have a bane of his own bringing, such a thigh does yon old man show from beneath his rags."

So they spoke, and the mind of Irus was miserably shaken; yet even so the serving men girded him, and led him out perforce all filled with dread, and his flesh trembled on his limbs. Then Antinous rated him and spoke, and addressed him:

"Better were it now, thou braggart, that thou wert not living, nor hadst ever been born, if thou quailest and art so terribly afraid of this fellow—a man that is old and overcome by the woe that has come upon him. But I will speak out to thee, and this word shall verily be brought to pass. If this fellow conquers thee and proves the better man, I will fling thee into a black ship and send thee to the mainland to King Echetus, the maimer of all men, who will cut off thy nose and ears with the pitiless bronze, and will draw forth thy vitals and give them raw to dogs to rend."

So he spoke, and thereat yet greater trembling seized the other's limbs, and they led him into the ring and both men put up their hands. Then the much-enduring, goodly Odysseus was divided in mind whether he should strike him so that life should leave him even there as he fell, or whether he should deal him a light blow and stretch him on the earth. And, as he pondered, this seemed to him the better course, to deal him a light blow, that the Achaeans might not take note of him. Then verily, when they had put up their hands, Irus let drive at the right shoulder, but Odysseus smote him on the neck beneath the ear and crushed in the bones, and straightway the red blood ran forth from his mouth, and down he fell in



καὶ δ' ἔπεσ' ἐν κονίησι μακῶν, σὺν δ' ἤλασ' ὀδόντας  
 λακτίζων ποσὶ γαίαν· ἀτὰρ μνηστῆρες ἀγανοὶ  
 χεῖρας ἀνασχόμενοι γέλῳ ἔκθανον. αὐτὰρ Ὀδυσσεὺς 100  
 ἔλκε διέκ προθύροιο λαβὼν ποδός, ὄφρ' ἔκετ' αὐλήν,  
 αἰθούσης τε θύρας· καὶ μιν ποτὶ ἐρκίον αὐλῆς  
 εἶσεν ἀνακλίνας· σκῆπτρον δέ οἱ ἔμβαλε χειρί,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“Ἐνταυθοὶ νῦν ἦσο σύας τε κύνας τ' ἀπερύκων, 105  
 μηδὲ σύ γε ξείνων καὶ πτωχῶν κοίρανος εἶναι  
 λυγρὸς ἐών, μή πού τι κακὸν καὶ μεῖζον ἐπαύρη.”

Ἦ ῥα καὶ ἀμφ' ὥμοισιν ἀεικέα βάλλετο πῆρην,  
 πυκνὰ ῥωγαλέην· ἐν δὲ στρόφος ἦεν ἀορτήρ.  
 ἂψ δ' ὁ γ' ἐπ' οὐδὸν ἰὼν κατ' ἄρ' ἔξετο· τοὶ δ' ἴσαν εἴσω  
 ἡδὺ γελῶντες καὶ δεικανόωντ' ἐπέεσσι.<sup>1</sup> 111

“Ζεὺς τοι δοίη, ξεῖνε, καὶ ἀθάνατοι θεοὶ ἄλλοι,  
 ὅττι μάλιστ' ἐθέλεις καὶ τοι φίλον ἔπλετο θυμῷ,  
 ὃς τοῦτον τὸν ἀναλτον ἀλητεύειν ἀπέπαυσας  
 ἐν δῆμῳ· τάχα γάρ μιν ἀνάξομεν ἡπειρόνδε 115  
 εἰς Ἐχέτον βασιλῆα, βροτῶν δηλήμονα πάντων.”<sup>2</sup>

Ὡς ἄρ' ἔφαν, χαῖρεν δὲ κληιδόνη διὸς Ὀδυσσεύς.  
 Ἀντίνοος δ' ἄρα οἱ ρεγάλην παρὰ γαστέρα θῆκεν,  
 ἐμπλείην κνίσσης τε καὶ αἵματος· Ἀμφίνομος δὲ  
 ἄρτους ἐκ κανέοιο δύω παρέθηκεν αἰείρας 120  
 καὶ δέπαϊ χρυσέῳ δειδίσκετο, φώνησέν τε·

“Χαῖρε, πάτερ ὦ ξεῖνε, γένοιτό τοι ἔς περ ὀπίσσω  
 ὄλβος· ἀτὰρ μὲν νῦν γε κακοῖς ἔχειαι πολέεσσι.”

<sup>1</sup> After line 111 some MSS. insert the line ὧδε δὲ τις εἴπεσκε νεῶν ὑπερηγορούντων (= ii. 324), “And thus would one of the proud youths speak.”

<sup>2</sup> Lines 115–6 were rejected by Aristarchus.

the dust with a moan, and he gnashed his teeth, kicking the ground with his feet. But the lordly wooers raised their hands, and were like to die with laughter. Then Odysseus seized him by the foot, and dragged him forth through the doorway until he came to the court and the gates of the portico. And he set him down and leaned him against the wall of the court, and thrust his staff into his hand and spoke, and addressed him with winged words :

"Sit there now, and scare off swine and dogs, and do not thou be lord of strangers and beggars, miserable that thou art, lest haply thou meet with some worse thing to profit withal."

He spoke, and flung about his shoulders his miserable wallet, full of holes, and slung by a twisted cord. Then back to the threshold he went and sat down; and the wooers went within, laughing merrily, and they greeted him, saying :

"May Zeus grant thee, stranger, and the other immortal gods what thou desirest most, and the dearest wish of thy heart, seeing that thou hast made this insatiate fellow to cease from begging in the land. For soon shall we take him to the mainland to King Echetus, the maimer of all men."

So they spoke, and goodly Odysseus was glad at the word of omen. And Antinous set before him the great paunch, filled with fat and blood, and Amphinomus took up two loaves from the basket and set them before him, and pledged him in a cup of gold, and said :

"Hail, Sir stranger; may happy fortune be thine in time to come, though now thou art the thrall of many sorrows."

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “ Ἀμφίνομ', ἧ μάλα μοι δοκέεις πεπνυμένος εἶναι· 125  
 τοίου γὰρ καὶ πατρός, ἐπεὶ κλέος ἐσθλὸν ἄκουον,  
 Νῆσον Δουλιχιῆα εὖν τ' ἔμεν ἀφνειὸν τε·  
 τοῦ σ' ἔκ φασι γενέσθαι, ἐπητῇ δ' ἀνδρὶ ἔοικας.  
 τοῦνεκά τοι ἔρέω, σὺ δὲ σύνθεο καὶ μεν ἄκουσον·  
 οὐδὲν ἀκιδνότερον γαῖα τρέφει ἀνθρώποιο, 130  
 πάντων ὅσσα τε γαῖαν ἔπι πνείει τε καὶ ἔρπει.  
 οὐ μὲν γάρ ποτέ φησι κακὸν πείσεσθαι ὀπίσσω,  
 ὄφρ' ἀρετὴν παρέχωσι θεοὶ καὶ γούνατ' ὀρώρη·  
 ἀλλ' ὅτε δὴ καὶ λυγρὰ θεοὶ μάκαρες τελέσωσι,  
 καὶ τὰ φέρει ἀεκαζόμενος τετληότι θυμῷ· 135  
 τοῖος γὰρ νόος ἐστὶν ἐπιχθονίων ἀνθρώπων  
 οἶον ἐπ' ἡμαρ ἄγῃσι πατὴρ ἀνδρῶν τε θεῶν τε.  
 καὶ γὰρ ἐγὼ ποτ' ἔμελλον ἐν ἀνδράσιν ὄλβιος εἶναι,  
 πολλὰ δ' ἀτάσθαλ' ἔρεξα βίῃ καὶ κάρτεϊ εἰκων,  
 πατρί τ' ἐμῷ πίσυνος καὶ ἐμοῖσι κασιγνήτοισι. 140  
 τῷ μὴ τίς ποτε πάμπαν ἀνὴρ ἀθεμίστιος εἴη,  
 ἀλλ' ὃ γε σιγῇ δῶρα θεῶν ἔχοι, ὅττι διδοῖεν.  
 οἷ' ὁρώ μνηστῆρας ἀτάσθαλα μηχανόωντας,  
 κτήματα κείροντας καὶ ἀτιμάζοντας ἄκοιτιν  
 ἀνδρός, δν οὐκέτι φημὶ φίλων καὶ πατρίδος αἵης 145  
 δηρὸν ἀπέσσεσθαι· μάλα δὲ σχεδόν. ἀλλὰ σε δαίμων  
 οἴκαδ' ὑπεξαγάγοι, μηδ' ἀντιάσειας ἐκείνῳ,  
 ὅπποτε νοστήσειε φίλην ἐς πατρίδα γαῖαν·  
 οὐ γὰρ ἀναιμωτὶ γε διακρινέεσθαι οἶω  
 μνηστῆρας καὶ κεῖνον, ἐπεὶ κε μέλαθρον ὑπέλθῃ.” 150  
 “Ὡς φάτο, καὶ σπείσας ἔπιεν μελιηδέα οἶνον;  
 ἀψ' δ' ἐν χερσὶν ἔθηκε δέπας κοσμήτορι λαῶν.

Then Odysseus of many wiles answered him, and said : "Amphinomus, verily thou seemest to me to be a man of prudence ; and such a man, too, was thy father, for I have heard of his fair fame, that Nisus of Dulichium was a brave man and a wealthy. From him, they say, thou art sprung, and thou seemest a man soft of speech. Wherefore I will tell thee, and do thou give heed and hearken. Nothing feebler does earth nurture than man, of all things that on earth are breathing and moving. For he thinks that he will never suffer evil in time to come, so long as the gods give him prosperity and his knees are quick ; but when again the blessed gods decree him sorrow, this too he bears in sore despite with steadfast heart ; for the spirit of men upon the earth is even such as the day which the father of gods and men brings upon them. For I, too, was once like to be prosperous among men, but many deeds of wantonness I wrought, yielding to my might and my strength, and trusting in my father and my brethren. Wherefore let no man soever be lawless at any time, but let him keep in silence whatever gifts the gods give. Aye, for I see the wooers devising wantonness, wasting the wealth and dishonouring the wife of a man who, I tell thee, will not long be away from his friends and his native land ; nay, he is very near. But may some god lead thee forth hence to thy home, and mayest thou not meet him when he comes home to his dear native land. For not without bloodshed, methinks, will the wooers and he part one from the other when once he comes beneath his roof."

So he spoke, and pouring a libation, drank of the honey-sweet wine, and then gave back the cup into the hands of the marshaller of the people. But

αὐτὰρ ὁ βῆ διὰ δῶμα φίλον τετιημένος ἦτορ,  
νευστάζων κεφαλῇ· δὴ γὰρ κακὸν ὄσσετο θυμός.  
ἀλλ' οὐδ' ὧς φύγε κῆρα· πέδησε δὲ καὶ τὸν Ἀθήνη 155  
Τηλεμάχου ὑπὸ χερσὶ καὶ ἔγχεϊ ἴφι δαμῆναι.  
ἄψ δ' αὖτις κατ' ἄρ' ἔζετ' ἐπὶ θρόνου ἔνθεν ἀνέστη.

Τῇ δ' ἄρ' ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη,  
κούρη Ἰκαρίοιο, περίφρονι Πηνελοπείῃ,  
μνηστήρεσσι φανῆναι, ὅπως πετάσειε μάλιστα 160  
θυμὸν μνηστήρων ἰδὲ τιμήεσσα γένοιτο  
μᾶλλον πρὸς πόσιός τε καὶ υἱέος ἢ πάρος ἦεν.

ἀχρεῖον δ' ἐγέλασεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·  
“Εὐρυνόμη, θυμός μοι ἐέλδεται, οὐ τι πάρος γε,  
μνηστήρεσσι φανῆναι, ἀπεχθομένοισί περ ἔμψης· 165  
παιδὶ δέ κεν εἴποιμι ἔπος, τό κε κέρδιον εἶη,  
μὴ πάντα μνηστήρσιν ὑπερφιάλοισιν ὀμιλεῖν,  
οἳ τ' εὖ μὲν βάζουσι, κακῶς δ' ὀπιθεν φρονέουσι.”

Τὴν δ' αὖτ' Εὐρυνόμη ταμίη πρὸς μῦθον ἔειπεν·  
“Ναὶ δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες. 170  
ἀλλ' ἴθι καὶ σῶ παιδὶ ἔπος φάο μηδ' ἐπὶ κενυθε,  
χρῶτ' ἀπονιψαμένη καὶ ἐπιχρίσασα παρειάς·  
μηδ' οὕτω δακρύοισι πεφυρμένη ἀμφὶ πρόσωπα  
ἔρχευ, ἐπεὶ κάκιον πενθήμεναι ἄκριτον αἰεὶ.  
ἦδη μὲν γάρ τοι παῖς τηλίκος, δν σὺ μάλιστα 175  
ἦρῶ ἀθανάτοισι γενειήσαντα ἰδέσθαι.”

Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·  
“Εὐρυνόμη, μὴ ταῦτα παραύδα, κηδομένη περ,  
χρῶτ' ἀπονίπτεσθαι καὶ ἐπιχρίεσθαι ἀλοιφῇ·  
ἀγλαίην γὰρ ἐμοί γε θεοί, τοῖ Ὀλυμπον ἔχουσιν, 180  
ᾤλεσαν, ἐξ οὗ κείνος ἔβη κοίλῃς ἐνὶ νηυσίν.”

Amphinomus went through the hall with a heavy heart, bowing his head; for his spirit boded bane. Yet even so he did not escape his fate, but him, too, did Athene set in bonds so that he might be slain outright at the hands of Telemachus and by his spear. So he sat down again on the chair from which he had risen.

Then the goddess, flashing-eyed Athene, put it in the heart of the daughter of Icarius, wise Penelope, to show herself to the wooers, that she might set their hearts a-flutter and win greater honour from her husband and her son than heretofore. Then she laughed a meaningless laugh and spoke, and addressed the nurse:

“Eurynome, my heart longs, though it has never longed before, to show myself to the wooers, hateful though they are. Also I would say a word to my son that will be for his profit, namely, that he should not consort ever with the overweening wooers, who speak him fair but have evil plans thereafter.”

Then the housewife, Eurynome, spoke to her and said: “Aye, verily, child, all this hast thou spoken aright. Go, then, reveal thy word to thy son and hide it not; but first wash thy body and anoint thy face, and go not as thou art with both cheeks stained with tears. Go, for it is ill to grieve ever without ceasing. For now, behold, thy son is of such an age, and it has been thy dearest prayer to the immortals to see him a bearded man.”

Then wise Penelope answered her again: “Eurynome, beguile me not thus in thy love to wash my body and anoint me with oil. All beauty of mine have the gods, that hold Olympus, destroyed since the day when my lord departed in the hollow ships.

ἀλλά μοι Αὐτονόην τε καὶ Ἴπποδάμειαν ἄνωχθι  
ἐλθέμεν, ὅφρα κέ μοι παρστήτεον ἐν μεγάροισιν·  
οἷη δ' οὐκ εἴσειμι μετ' ἀνέρας· αἰδέομαι γάρ.”

“Ὡς ἄρ' ἔφη, γρη῏ς δὲ διέκ μεγάροιο βεβήκει 185  
ἀγγελέουσα γυναιξὶ καὶ ὀτρυνέουσα νέεσθαι.

Ἐνθ' αὖτ' ἄλλ' ἐκούσσε θεὰ γλαυκῶπις Ἀθήνη·  
κούρη Ἰκαρίοιο κατὰ γλυκὺν ὕπνον ἔχευεν,  
εὔδε δ' ἀνακλινθεῖσα, λύθεν δέ οἱ ἄψα πάντα  
αὐτοῦ ἐνὶ κλιντῇρι· τέως δ' ἄρα διὰ θεάων 190  
ἄμβροτα δῶρα δίδον, ἵνα μιν θησαίατ' Ἀχαιοί.  
κάλλει μὲν οἱ πρῶτα προσώπατα καλὰ κάθηρεν  
ἄμβροσίῳ, οἷω περ εὖστέφανος Κυθήρεια  
χρίεται, εὖτ' ἂν ἦ Χαρίτων χορὸν ἱμερόεντα·  
καί μιν μακροτέρην καὶ πάσσονα θῆκεν ιδέσθαι, 195  
λευκοτέρην δ' ἄρα μιν θῆκε πριστοῦ ἐλέφαντος.  
ἡ μὲν ἄρ' ὥς ἔρξασ' ἀπεβήσετο διὰ θεάων,  
ἦλθον δ' ἀμφίπολοι λευκώλενοι ἐκ μεγάροιο  
φθόγγῳ ἐπερχόμεναι· τὴν δὲ γλυκὺς ὕπνος ἀνήκε,  
καὶ ῥ' ἀπομόρξατο χερσὶ παρείας φώνησέν τε 200

“Ἡ με μάλ' αἰνοπαθῇ μαλακὸν περὶ κῶμ' ἐκάλυψεν.  
αἶθε μοι ὥς μαλακὸν θάνατον πόροι Ἄρτεμις ἀγνή  
αὐτίκα νῦν, ἵνα μηκέτ' ὀδυρομένη κατὰ θυμὸν  
αἰῶνα φθινύθω, πόσιος ποθέουσα φίλοιον  
παντοίην ἀρετήν, ἐπεὶ ἔξοχος ἦεν Ἀχαιῶν.” 205

“Ὡς φαμένη κατέβαιν' ὑπερώϊα σιγαλόεντα,  
οὐκ οἷη· ἅμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο.  
ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο διὰ γυναικῶν,

But bid Autonoe and Hippodameia come to me, that they may stand by my side in the hall. Alone I will not go among men, for I am ashamed."

So she spoke, and the old woman went forth through the chamber to bear tidings to the women, and bid them come.

Then again the goddess, flashing-eyed Athene, took other counsel. On the daughter of Icarius she shed sweet sleep, and she leaned back and slept there on her couch, and all her joints were relaxed. And meanwhile the fair goddess was giving her immortal gifts, that the Achaeans might marvel at her. With balm<sup>1</sup> she first made fair her beautiful face, with balm ambrosial, such' as that wherewith Cytherea, of the fair crown, anoints herself when she goes into the lovely dance of the Graces; and she made her taller, too, and statelier to behold, and made her whiter than new-sawn ivory. Now when she had done this the fair goddess departed, and the white-armed handmaids came forth from the chamber and drew near with sound of talking. Then sweet sleep released Penelope, and she rubbed her cheeks with her hands, and said:

"Ah, in my utter wretchedness soft slumber enfolded me. Would that pure Artemis would even now give so soft a death, that I might no more waste my life away with sorrow at heart, longing for the manifold excellence of my dear husband, for that he was pre-eminent among the Achaeans."

So saying, she went down from the bright upper chamber, not alone, for two handmaids attended her. Now when the fair lady reached the wooers she

<sup>1</sup> "*καλλεῖ ἀμβροσίῳ* appears to be used in a concrete sense, for some kind of paint or ointment." (Monro.)



στη ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,  
 ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα· 210  
 ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἐκάτερθε παρέστη.  
 τῶν δ' αὐτοῦ λύτο γούνατ', ἔρω δ' ἄρα θυμὸν ἔθελχθεν,  
 πάντες δ' ἠρήσαντο παρὰ λεχέεσσι κλιθῆναι.  
 ἢ δ' αὖ Τηλέμαχον προσεφώνεεν, ὃν φίλον υἷόν·

“Τηλέμαχ', οὐκέτι τοι φρένες ἔμπεδοι οὐδὲ νόημα· 215  
 παῖς ἔτ' ἐὼν καὶ μᾶλλον ἐνὶ φρεσὶ κέρδε' ἐνώμας·  
 νῦν δ', ὅτε δὴ μέγας ἐσσί καὶ ἥβης μέτρον ἰκάνεις,  
 καὶ κέν τις φαίη γόνον ἔμμεναι ὀλβίου ἀνδρός,  
 ἐς μέγεθος καὶ κάλλος ὀρώμενος, ἀλλότριος φῶς,  
 οὐκέτι τοι φρένες εἰσὶν ἐναίσιμοι οὐδὲ νόημα. 220

οἶον δὴ τόδε ἔργον ἐνὶ μεγάροισιν ἐτύχθη,  
 ὃς τὸν ξεῖνον ἔσας ἀεικισθήμεναι οὕτως.  
 πῶς νῦν, εἴ τι ξείνος ἐν ἡμετέροισι δόμοισιν  
 ἦμενος ὧδε πάθοι ῥυστακτύος ἐξ ἀλεγεινῆς;  
 σοὶ κ' αἰσχος λῶβη τε μετ' ἀνθρώποισι πέλοιτο.” 225

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΰδα·  
 “Μῆτερ ἐμή, τὸ μὲν οὐ σε νεμεσσωμαι κεχολῶσθαι·  
 αὐτὰρ ἐγὼ θυμῷ νοέω καὶ οἶδα ἕκαστα,  
 ἐσθλά τε καὶ τὰ χέρεια· πάρος δ' ἔτι νήπιος ἦα.<sup>1</sup>  
 ἀλλὰ τοι οὐ δύναμαι πεπνυμένα πάντα νοῆσαι· 230  
 ἐκ γάρ με πλήσσουσι παρήμενοι ἄλλοθεν ἄλλος  
 οἷδε κακὰ φρονέοντες, ἐμοὶ δ' οὐκ εἰσὶν ἀρωγοί.  
 οὐ μὲν τοι ξείνου γε καὶ Ἴρου μῶλος ἐτύχθη  
 μνηστήρων ἰότητι, βίῃ δ' ὃ γε φέρτερος ἦεν.  
 αἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων, 235

<sup>1</sup> Line 229 was rejected by Aristophanes and Aristarchus.

stood by the doorpost of the well-built hall, holding before her face her shining veil; and a faithful hand-maid stood on either side of her. Straightway then the knees of the wooers were loosened and their hearts enchanted with love, and they all prayed, each that he might lie by her side. But she spoke to Telemachus, her dear son:

"Telemachus, thy mind and thy thoughts are no longer steadfast as heretofore. When thou wast but a child thou wast wont to revolve in thy mind thoughts more cunning; but now that thou art grown and hast reached the bounds of manhood, and wouldest be called a rich man's son by one who looked only to thy stature and thy comeliness, being himself a stranger from afar, thy mind and thy thoughts are no longer right as before. What a thing is this that has been done in these halls, that thou hast suffered yon stranger to be so maltreated! How now, if the stranger, while sitting thus in our house, should come to some harm through grievous mishandling? On thee, then, would fall shame and disgrace among men."

Then wise Telemachus answered her: "My mother, in this matter I take it not ill that thou art filled with anger. Yet of myself I know in my heart and understand each thing, the good and the evil, whereas heretofore I was but a child. But I am not able to plan all things wisely, for these men here thwart my will, keeping by me, one on this side and one on that, with evil purpose, and I have none to help me. Howbeit, I can tell thee, this battle between the stranger and Irus fell not out according to the mind of the wooers, but the stranger proved the better man. I would, O father Zeus, and Athene, and

οὕτω νῦν μνηστήρες ἐν ἡμετέροισι δόμοισι  
νεύοιεν κεφαλὰς δεδμημένοι, οἳ μὲν ἐν αὐλῇ,  
οἳ δ' ἔντοσθε δόμοιο, λελύτο δὲ γυῖα ἐκάστου,  
ὥς νῦν Ἴρος κείνος ἐπ' αὐλείησι θύρῃσιν  
ἦσται νευστάζων κεφαλῇ, μεθύοντι ἑοικώς, 240  
οὐδ' ὀρθὸς στήναι δύναται ποσὶν οὐδὲ νέεσθαι  
οἴκαδ', ὅπῃ οἱ νόστος, ἐπεὶ φίλα γυῖα λέλυνται."

“Ὡς οἳ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·  
Εὐρύμαχος δ' ἐπέεσσι προσηύδα Πηνελόπειαν·

“Κούρη Ἰκαρίοιο, περίφρον Πηνελόπεια, 245  
εἰ πάντες σε ἴδοιεν ἂν Ἴασον Ἄργος Ἀχαιοί,  
πλέονες κέ μνηστήρες ἐν ὑμετέροισι δόμοισιν  
ἠῶθεν δαινύατ', ἐπεὶ περίεσσι γυναικῶν  
εἰδὸς τε μέγεθός τε ἰδὲ φρένας ἔνδον ἔϊσας."

Τὸν δ' ἡμείβετ' ἔπειτα περίφρων Πηνελόπεια· 250  
“Εὐρύμαχ', ἦ τοι ἐμὴν ἀρετὴν εἰδὸς τε δέμας τε  
ᾤλεσαν ἀθάνατοι, ὅτε Ἴλιον εἰσανέβαινον  
Ἄργεῖοι, μετὰ τοῖσι δ' ἐμὸς πόσις ἦεν Ὀδυσσεύς.  
εἰ κείνός γ' ἐλθὼν τὸν ἐμὸν βίον ἀμφιπολεύει,  
μεῖζόν κε κλέος εἶη ἐμὸν καὶ κάλλιον οὕτως. 255

νῦν δ' ἄχομαι· τόσα γάρ μοι ἐπέσσευεν κακὰ δαίμων.  
ἦ μὲν δὴ ὅτε τ' ἦε λιπὼν κάτα πατρίδα γαίαν,  
δεξιτερὴν ἐπὶ καρπῷ ἐλὼν ἐμὲ χεῖρα προσηύδα·

“ὦ γύναι, οὐ γὰρ ὁτὶ εὐκνήμιδας Ἀχαιοὺς  
ἐκ Τροίης εὖ πάντας ἀπήμονας ἀπονέεσθαι· 260  
καὶ γὰρ Τρῳάας φασι μαχητὰς ἔμμεναι ἄνδρας,  
ἡμὲν ἀκοντιστὰς ἠδὲ ῥυτῆρας οἴστων  
ἵππων τ' ὠκυπόδων ἐπιβήτορας, οἳ κε τάχιστα  
ἔκριναν μέγα νείκος ὁμοῖου πολέμοιο.

τῷ οὐκ οἶδ' ἦ κέν μ' ἀνέσει θεός, ἦ κεν ἀλώω 265  
αὐτοῦ ἐνὶ Τροίῃ· σοὶ δ' ἐνθάδε πάντα μελόντων.

Apollo, that even now the wooers were thus subdued in our halls, and were hanging their heads, some in the court and some within the hall, and that each man's limbs were loosened, even as Irus now sits yonder by the gate of the court, hanging his head like a drunken man, and cannot stand erect upon his feet, or go home to whatsoever place he is wont to go, because his limbs are loosened."

Thus they spoke to one another. But Eurymachus addressed Penelope, and said :

"Daughter of Icarius, wise Penelope, if all the Achaeans throughout Iasian Argos could see thee, even more wooers would be feasting in your halls from to-morrow on, for thou excellest all women in comeliness and stature, and in the wise heart within thee."

Then wise Penelope answered him : "Eurymachus, all excellence of mine, both of beauty and of form, the immortals destroyed on the day when the Argives embarked for Ilios, and with them went my husband Odysseus. If he might but come and watch over this life of mine, greater would be my fame and fairer. But now I am in sorrow, so many woes has some god brought upon me. Verily, when he went forth and left his native land, he clasped my right hand by the wrist, and said :

"Wife, I deem not that the well-greaved Achaeans will all return from Troy safe and unscathed, for the Trojans, men say, are men of war, hurlers of the spear, and drawers of the bow, and drivers of swift horses, such as most quickly decide the great strife of equal war. Therefore I know not whether the god will bring me back, or whether I shall be cut off there in the land of Troy : so have thou charge of

μεμνήσθαι πατρός καὶ μητέρος ἐν μεγάροισιν  
ὥς νῦν, ἣ ἔτι μᾶλλον ἐμεῦ ἀπονόσφιν ἐόντος·  
αὐτὰρ ἐπὴν δὴ παῖδα γενεήσαντα ἴδῃαι,  
γῆμασθ' ὧ κ' ἐθέλῃσθα, τεδὺν κατὰ δῶμα λιποῦσα.' 270

“Κεῖνος τὼς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται.  
νῦξ δ' ἔσται ὅτε δὴ στυγερὸς γάμος ἀντιβολήσῃ  
οὐλομένης ἐμέθεν, τῆς τε Ζεὺς ὄλβον ἀπηύρα.  
ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει·  
μνηστήρων οὐχ ἦδε δίκη τὸ πάροιθε τέτυκτο· 275  
οἷ τ' ἀγαθὴν τε γυναῖκα καὶ ἀφνειοῖο θύγατρα  
μνηστεύειν ἐθέλωσι καὶ ἀλλήλοις ἐρίσωσιν,  
αὐτοὶ τοί γ' ἀπάγουσι βόας καὶ ἴφια μῆλα,  
κούρης δαῖτα φίλοισι, καὶ ἀγλαὰ δῶρα διδοῦσιν·  
ἀλλ' οὐκ ἀλλότριον βίον τινος νήπιον ἐδουσιν.” 280

“Ὡς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς,  
οὐνεκα τῶν μὲν δῶρα παρέλκετο, θέλγε δὲ θυμὸν  
μειλιχίοις ἐπέεσσι, νόος δὲ οἱ ἄλλα μενοίνα.

Τὴν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός,  
“Κούρη Ἰκαρίοιο, περίφρον Πηνελόπεια, 285  
δῶρα μὲν ὅς κ' ἐθέλῃσιν Ἀχαιῶν ἐνθάδ' ἐνεῖκαι,  
δέξασθ'· οὐ γὰρ καλὸν ἀνήνασθαι δόσιν ἐστίν·  
ἡμεῖς δ' οὔτ' ἐπὶ ἔργα πάρος γ' ἴμεν οὔτε πῃ ἄλλη,  
πρίν γέ σε τῷ γῆμασθαι Ἀχαιῶν ὅς τις ἄριστος.”

“Ὡς ἔφατ' Ἀντίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος· 290  
δῶρα δ' ἄρ' οἰσέμεναι πρόεσαν κήρυκα ἕκαστος.  
Ἀντινόῳ μὲν ἔνεικε μέγαν περικαλλέα πέπλον,  
ποικίλον· ἐν δ' ἄρ' ἔσαν περόναι δυοκαίδεκα πᾶσαι  
χρῦσαι, κληῖσιν εὐγνάμπτοις ἀραρυῖαι.  
ὄρμον δ' Εὐρυμάχῳ πολυδαίδαλον αὐτίκ' ἔνεικε, 295

all things here. Be mindful of my father and my mother in the halls even as thou art now, or yet more, while I am far away. But when thou shalt see my son a bearded man, wed whom thou wilt, and leave thy house.'

"So he spoke, and now all this is being brought to pass. The night shall come when a hateful marriage shall fall to the lot of me accursed, whose happiness Zeus has taken away. But herein has bitter grief come upon my heart and soul, for such as yours was never the way of wooers heretofore. They who are fain to woo a lady of worth and the daughter of a rich man and vie with one another, these bring of themselves cattle and goodly flocks, a banquet for the friends of the bride, and give to her glorious gifts; but they do not devour the livelihood of another without atonement."

So she spoke, and the much-enduring, goodly Odysseus was glad, because she drew from them gifts, and beguiled their souls with gentle words, but her mind was set on other things.

Then Antinous, son of Eupeithes, spoke to her again, and said: "Daughter of Icarius, wise Penelope, as for gifts, if any man of the Achaeans is minded to bring them hither, do thou take them; for it is not well to refuse a gift. But for us, we will go neither to our lands nor elsewhere, until thou weddest him whosoever is best of the Achaeans."

So spoke Antinous, and his word was pleasing to them, and each man sent forth a herald to bring his gifts. For Antinous he brought a large and beautiful robe, richly broided, and in it were golden brooches, twelve in all, fitted with curved clasps. And a chain did another straightway bring to

χρύσειον, ἡλέκτροισιν ἐερμένον ἥελιον ὥς.  
 ἔρματα δ' Εὐρυδάμαντι δύω θεράποντες ἔνεικαν,  
 τρίγληνα μορόεντα· χάρις δ' ἀπελάμπετο πολλή.  
 ἐκ δ' ἄρα Πεισάνδροιο Πολυκτορίδαο ἄνακτος  
 ἴσθμιον ἤνεικεν θεράπων, περικαλλές ἄγαλμα. 300  
 ἄλλο δ' ἄρ' ἄλλος δῶρον Ἀχαιῶν καλὸν ἔνεικεν.  
 ἦ μὲν ἔπειτ' ἀνέβαιν' ὑπερώϊα διὰ γυναικῶν,  
 τῇ δ' ἄρ' ἄμ' ἀμφίπολοι ἔφερον περικαλλέα δῶρα.

Οἱ δ' εἰς ὀρχηστὺν τε καὶ ἱμερόεσσαν ἀοιδὴν  
 τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν. 305  
 τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἦλθεν.  
 αὐτίκα λαμπτήρας τρεῖς ἵστασαν ἐν μεγάροισιν,  
 ὄφρα φαείνοιεν· περὶ δὲ ξύλα κάγκανα θῆκαν,  
 αὖα πάλαι, περίκηλα, νέον κεκεασμένα χαλκῷ,  
 καὶ δαΐδας μετέμισγον· ἀμοιβηδὶς δ' ἀνέφαινον 310  
 δμῳαὶ Ὀδυσσῆος ταλασίφρονος. αὐτὰρ ὁ τῆσιν  
 αὐτὸς διογενῆς μετέφη πολύμητις Ὀδυσσεύς·

“Δμῳαὶ Ὀδυσσῆος, δὴν οἰχομένοιο ἄνακτος,  
 ἔρχεσθε πρὸς δώμαθ', ἵν' αἰδοίῃ βασιλεία·  
 τῇ δὲ παρ' ἡλάκατα στροφαλίζετε, τέρπετε δ' αὐτὴν 315  
 ἥμεναι ἐν μεγάρῳ, ἣ εἴρια πείκετε χερσίν·  
 αὐτὰρ ἐγὼ τούτοισι φάος πάντεσσι παρέξω.  
 ἦν περ γάρ κ' ἐθέλωσιν εὐθρονον Ἡῶ μίμνειν,  
 οὐ τί με νικήσουσι· πολυτλήμων δὲ μάλ' εἰμί.”  
 “Ὡς ἔφαθ', αἱ δ' ἐγέλασαν, ἐς ἀλλήλας δὲ ἴδοντο. 320  
 τὸν δ' αἰσχροῦς ἐνένιπε Μελανθὼ καλλιπάρῃος,

<sup>1</sup> The word *μορόεντα* is of wholly unknown significance. Various etymologies are given by Leaf on *Il.* xiv. 183; see also Agar, *Homerica*, pp. 320 f. The rendering given above assumes a connection with *μόρον*, mulberry.

Eurymachus, one cunningly wrought of gold, strung with amber beads, bright as the sun. A pair of earrings his squires brought to Eurydamas, with three clustering<sup>1</sup> drops, and great grace shone therefrom. And out of the house of lord Peisander, son of Polyctor, his squire brought a necklace, a jewel exceeding fair. So of the Achaeans one brought one fair gift and one another. But she thereafter, the fair lady, went up to her upper chamber, and her handmaids bare for her the beautiful gifts.

But the wooers turned to dance and gladsome song, and made them merry, and waited for evening to come on. And as they made merry dark evening came upon them. Presently they set up three braziers in the hall to give them light, and round about them placed dry faggots, long since seasoned and hard, and newly split with the axe; and in the spaces between they set torches<sup>2</sup>; and in turn the handmaids of Odysseus, of the steadfast heart, kindled the flame. Then Zeus-born Odysseus, of many wiles, himself spoke among the maids, and said:

“Maidens of Odysseus, that has long been gone, go to the chambers where your honoured queen abides, and twist the yarn by her side, and make glad her heart, as you sit in the chamber, or card the wool with your hands; but I will give light to all these men. For if they wish to wait for fair-throned Dawn, they shall in no wise outdo me. I am one that can endure much.”

So he spoke, and the maids broke into a laugh, and glanced at one another. And fair-cheeked Melantho rated him shamefully, Melantho, whom Dolius

<sup>2</sup> Or possibly, “set among them (the faggots) burning pine-knots.”



τὴν Δολίος μὲν ἔτικτε, κόμισσε δὲ Πηνελόπεια,  
 παῖδα δὲ ὥς ἀτίταλλε, δίδου δ' ἄρ' ἀθύρματα θυμῷ.  
 ἄλλ' οὐδ' ὥς ἔχε πένθος ἐνὶ φρεσὶ Πηνελοπείης,  
 ἄλλ' ἢ γ' Εὐρυμάχῳ μισγέσκετο καὶ φιλέεσκεν. 325  
 ἦ ῥ' Ὀδυσῆ' ἐνένιπεν ὀνειδείοις ἐπέεσσιν·

“Ξεῖνε τάλαν, σύ γέ τις φρένας ἐκπεπαταγμένος ἐσσί,  
 οὐδ' ἐθέλεις εὖδειν χαλκῆϊον ἐς δόμον ἐλθών,  
 ἥε που ἐς λέσχην, ἀλλ' ἐνθάδε πόλλ' ἀγορεύεις,  
 θαρσαλέως πολλοῖσι μετ' ἀνδράσιν, οὐδέ τι θυμῷ 330  
 ταρβεῖς· ἦ ῥά σε οἶνος ἔχει φρένας, ἦ νύ τοι αἰεὶ  
 τοιοῦτος νόος ἐστίν· ὃ καὶ μεταμῶνια βάζεις.<sup>1</sup>  
 ἦ αλύεις, ὅτι Ἴρου ἐνίκησας τὸν ἀλήτην;  
 μή τίς τοι τάχα Ἴρου ἀμείνων ἄλλος ἀναστῇ,  
 ὃς τίς σ' ἀμφὶ κάρη κεκοπῶς χερσὶ στιβαρῇσι 335  
 δώματος ἐκπέμψῃσι, φορύξας αἵματι πολλῷ.”

Τὴν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·  
 “Ἡ τάχα Τηλεμάχῳ ἐρέω, κύον, οἷ' ἀγορεύεις,  
 κεῖσ' ἐλθών, ἵνα σ' αὖθι διὰ μελεῖστί τάμησιν.”

“Ὡς εἰπὼν ἐπέεσσι διεπτοίησε γυναῖκας. 340  
 βὰν δ' ἵμεναι διὰ δῶμα, λύθεν δ' ὑπὸ γυνῖα ἐκάστης  
 ταρβουσύνῃ· φὰν γάρ μιν ἀληθέα μυθήσασθαι.  
 αὐτὰρ ὁ παρ' λαμπτήρσι φαείνων αἰθομένοισιν  
 ἐστήκειν ἐς πάντας ὀρώμενος· ἄλλα δέ οἱ κῆρ  
 ὥρμαινε φρεσὶν ἦσιν, ἃ ῥ' οὐκ ἀτέλεστα γένοντο. 345

Μνηστῆρας δ' οὐ πάμπαν ἀγῆνορας εἶα Ἀθήνη  
 λώβης ἰσχεσθαι θυμαλγέος, ὅφρ' ἔτι μᾶλλον  
 δύνῃ ἄχος κραδίην Λαερτιάδew Ὀδυσῆος.

<sup>1</sup> Lines 330–2 were rejected by Aristarchus.

begot, but whom Penelope had reared and cherished as her own child, and gave her playthings to her heart's desire. Yet even so she had at heart no sorrow for Penelope, but she loved Eurymachus and was wont to lie with him. She then rated Odysseus with reviling words :

"Wretched stranger, thou art but a crack-brained fellow, unwilling to go to a smithy to sleep, or to a common lodge, but pratest here continually, unabashed in the company of many lords, and hast no fear at heart. Surely wine has mastered thy wits, or else thy mind is ever thus, that thou dost babble idly. Art thou beside thyself because thou hast beaten that vagrant Irus? Beware, lest presently another better than Irus shall rise up against thee to beat thee about the head with heavy hands, and befoul thee with streams of blood, and send thee forth from the house."

Then with an angry glance from beneath his brows Odysseus of many wiles answered her: "Presently shall I go yonder, thou shameless thing, and tell Telemachus, since thou speakest thus, that on the spot he may cut thee limb from limb."

So he spoke, and with his words scattered the women, who fled through the hall, and the limbs of each were loosened beneath her in terror, for they thought that he spoke truth. But Odysseus took his stand by the burning braziers to give light, and looked upon all the men. Yet other things was the heart within him pondering—things that were not to be unfulfilled.

But Athene would in no wise suffer the proud wooers to abstain from bitter outrage, that pain might sink yet deeper into the heart of Odysseus,

τοῖσιν δ' Εὐρύμαχος, Πολύβου πάϊς, ἦρχ' ἀγορεύειν,  
κερτομέων Ὀδυσῆα· γέλω δ' ἐτάροισιν ἔτευχε. 350

“Κέκλυτέ μεν, μνηστῆρες ἀγακλειτῆς βασιλείης,  
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
οὐκ ἀθεεὶ ὃδ' ἀνὴρ Ὀδυσῆϊον ἐς δόμον ἵκει·  
ἔμπησ μοι δοκέει δαΐδων σέλας ἔμμεναι αὐτοῦ  
κάκ κεφαλῆς, ἐπεὶ οὐ οἱ ἐνὶ τρίχες οὐδ' ἠβαιαί.” 355

Ἦ ῥ', ἅμα τε προσέειπεν Ὀδυσσῆα πτολίπορθον·  
“Ξεῖν', ἦ ἄρ κ' ἐθέλοισ θητευέμεν, εἴ σ' ἀνελοίμην,  
ἀγροῦ ἐπ' ἐσχατιῆς—μισθὸς δέ τοι ἄρκιος ἔσται—  
αἵμασιιάς τε λέγων καὶ δένδρεα μακρὰ φυτεύων;  
ἔνθα κ' ἐγὼ σῖτον μὲν ἐπηετανὸν παρέχοιμι, 360  
εἷματα δ' ἀμφιέσαιμι ποσὶν θ' ὑποδήματα δοίην.  
ἀλλ' ἐπεὶ οὖν δὴ ἔργα κάκ' ἔμμαθες, οὐκ ἐθελήσεις  
ἔργον ἐποίχεσθαι, ἀλλὰ πτώσσειν κατὰ δῆμον  
βούλειαι, ὄφρ' ἂν ἔχῃς βόσκειν σὴν γαστέρ' ἀναλτον.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
“Εὐρύμαχ', εἰ γὰρ νῶϊν ἔρις ἔργοιο γένοιτο 366  
ῶρη ἐν εἰαρινῇ, ὅτε τ' ἤματα μακρὰ πέλονται,  
ἐν ποίῃ, δρέπανον μὲν ἐγὼν εὐκαμπὲς ἔχοιμι,  
καὶ δὲ σὺ τοῖον ἔχοις, ἵνα πειρησαίμεθα ἔργου  
νήστιες ἄχρι μάλα κνέφαος, ποίῃ δὲ παρείη. 370  
εἰ δ' αὖ καὶ βόες εἰεν ἐλαυνέμεν, οἳ περ ἄριστοι,  
αἰθωνες, μεγάλοι, ἄμφω κεκορηότε ποίης,  
ἥλικες, ἰσοφόροι, τῶν τε σθένος οὐκ ἀλαπαδνόν,

<sup>1</sup> I interpret this difficult passage as meaning, “There is something divine about this stranger, a radiance shines from him.” This thought is, however, straightway turned into

son of Laertes. So among them Eurymachus, son of Polybus, began to speak, jeering at Odysseus, and making mirth for his companions:

"Hear me, wooers of the glorious queen, that I may say what the heart in my breast bids me. Not without the will of the gods has this man come to the palace of Odysseus; in any case there is a glare of torches from him—from his head, for there is no hair on it, no, not a trace."<sup>1</sup>

Therewith he called to Odysseus, sacker of cities: "Stranger, wouldest thou have a mind to serve for hire, if I should take thee into service on an outlying farm—thy pay shall be assured thee—gathering stones for walls, and planting tall trees? There would I provide thee with food the year through, and clothe thee with raiment and give thee sandals for thy feet. But since thou hast learned only deeds of evil, thou wilt not care to busy thyself with work, but art minded rather to go skulking through the land, that thou mayest have wherewith to feed thy insatiate belly."

Then Odysseus of many wiles answered him, and said: "Eurymachus, I would that we two might have a match in working in the season of spring, when the long days come, at mowing the grass, I with a curved scythe in my hands and thou with another like it, and that the grass might be in plenty that so we might test our work, fasting till late evening. Or I would again that there were oxen to drive—the best there are, tawny and large, both well fed with grass, of like age and like power to bear the yoke, tireless in strength—and that there

mockery, and the "radiance" becomes but the gleam of the torches from the stranger's bald head.

τετράγνον δ' εἴη, εἵκοι δ' ὑπὸ βῶλος ἀρότρω·  
 τῷ κέ μ' ἴδοις, εἰ ὦλκα διηνεκέα προταμοίμην. 375  
 εἰ δ' αὖ καὶ πόλεμόν ποθεν ὀρμήσειε Κρονίων  
 σήμερον, αὐτὰρ ἐμοὶ σάκος εἴη καὶ δύο δοῦρε  
 καὶ κυνέη πάγχαλκος, ἐπὶ κροτάφοις ἀραρυῖα,  
 τῷ κέ μ' ἴδοις πρῶτοισιν ἐνὶ προμάχοισι μιγέντα,  
 οὐδ' ἄν μοι τὴν γαστέρ' ὄνειδίζων ἀγορεύοις. 380  
 ἀλλὰ μάλ' ὑβρίζεις, καὶ τοι νόος ἐστὶν ἀπηνής·  
 καὶ πού τις δοκέεις μέγας ἔμμεκαι ἡδὲ κραταιός,  
 οὔνεκα πὰρ παύροισι καὶ οὐκ ἀγαθοῖσιν ὁμιλεῖς.  
 εἰ δ' Ὀδυσσεὺς ἔλθοι καὶ ἵκοιτ' ἐς πατρίδα γαίαν,  
 αἰψά κέ τοι τὰ θύρετρα, καὶ εὐρέα περ μάλ' ἐόντα, 385  
 φεύγοντι στείνοιτο διέκ προθύροιο θύραζε."

"Ὡς ἔφατ', Εὐρύμαχος δ' ἐχολώσατο κηρόθι μᾶλλον,  
 καὶ μιν ὑπόδρα ἰδὼν ἔπεα πτερόεντα προσηύδα·

"Ἄ δειλ', ἡ τάχα τοι τελέω κακόν, οἷ' ἀγορεύεις  
 θαρσαλέως πολλοῖσι μετ' ἀνδράσιν, οὐδέ τι θυμῷ 390  
 ταρβεῖς· ἡ ρά σε οἶνος ἔχει φρένας, ἥ νύ τοι αἰεὶ  
 τοιοῦτος νόος ἐστίν· ὃ καὶ μεταμῶνια βάζεις.  
 ἢ ἀλύεις, ὅτι Ἴρον ἐνίκησας τὸν ἀλήτην;" <sup>1</sup>

"Ὡς ἄρα φωνήσας σφέλας ἔλλαβεν· αὐτὰρ Ὀδυσσεὺς  
 Ἀμφινόμου πρὸς γούνα καθέζετο Δουλιχιῆος, 395  
 Εὐρύμαχον δέισας· ὁ δ' ἄρ' οἶνοχόον βάλε χεῖρα  
 δεξιτερὴν· πρόχοος δὲ χαμαὶ βόμβησε πεσοῦσα,  
 αὐτὰρ ὃ γ' οἰμῶξας πέσεν ὑπτιος· ἐν κονίησι.  
 μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα,  
 ὧδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον· 400

<sup>1</sup> Line 393 is omitted in many MSS.

were a field of four acres, and the soil should yield before the plough: then shouldest thou see me, whether or no I could cut a straight furrow to the end. Or I would again that this day the son of Cronos might bring war upon us from whence he would, and I had a shield and two spears and a helmet all of bronze, that fitted well my temples: then shouldest thou see me mingling amid the foremost fighters, and wouldest not prate, taunting me with this belly of mine. But right insolent art thou, and thy heart is cruel, and forsooth thou thinkest thyself to be some great man and mighty, because thou consortest with few men and weak. If but Odysseus might return, and come to his native land, soon would yonder doors, right wide though they are, prove all too narrow for thee in thy flight out through the doorway."

So he spoke, and Eurymachus waxed the more wroth at heart, and with an angry glance from beneath his brows spoke to him winged words:

"Wretch, presently will I work thee evil, that thou pratest thus, unabashed in the presence of many lords, and hast no fear at heart. Surely wine has mastered thy wits, or else thy mind is ever thus, that thou dost babble idly. Art thou beside thyself because thou hast beaten that vagrant Irus?"

So saying, he seized a footstool, but Odysseus sat down at the knees of Amphinomus of Dulichium, in fear of Eurymachus. And so Eurymachus struck a cup-bearer on the right hand, and the wine-jug fell to the ground with a clang, and the bearer groaned, and fell backwards in the dust. Then the wooers broke into uproar throughout the shadowy halls, and thus would one man speak with a glance at his neighbour:

“Αἶθ’ ὥφελλ’ ὁ ξεῖνος ἀλώμενος ἄλλοθ’ ὀλέσθαι  
πρὶν ἔλθειν· τῷ κ’ οὐ τι τόσον κέλαδον μετέθηκε.<sup>1</sup>  
νῦν δὲ περὶ πτωχῶν ἐριδαίνομεν, οὐδὲ τι δαιτὸς  
ἐσθλῆς ἔσσεται ἡδός, ἐπεὶ τὰ χερεῖονα νικᾷ.”

Τοῖσι δὲ καὶ μετέειψ’ ἱερὴ ἰς Τηλεμάχοιο 405  
“Δαιμόνιοι, μαίνεσθε καὶ οὐκέτι κεύθετε θυμῷ  
βρωτὺν οὐδὲ ποτῆτα· θεῶν νύ τις ὑμῶν ὀροθύνει.  
ἀλλ’ εὖ δαισάμενοι κατακείετε οἶκαδ’ ἰόντες;  
ὅπποτε θυμὸς ἄνωγε· διώκω δ’ οὐ τιν’ ἐγὼ γε.”

“Ὡς ἔφαθ’, οἱ δ’ ἄρα πάντες ὁδὰξ ἐν χεῖλεσι φύντες  
Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευε.” 411  
τοῖσιν δ’ Ἀμφίνομος ἀγορήσατο καὶ μετέειπε  
Νίσου φαίδιμος υἱός, Ἀρητιάδαο ἀνακτος·<sup>2</sup>

“ὦ φίλοι, οὐκ ἂν δῆ τις ἐπὶ ῥηθέντι δικαίῳ  
ἀντιβίοις ἐπέεσσι καθαπτόμενος χαλεπαῖνοι· 415  
μήτε τι τὸν ξεῖνον στυφελίζετε μήτε τιν’ ἄλλον  
δμῶων, οἱ κατὰ δῶματ’ Ὀδυσσῆος θεῖοιο.  
ἀλλ’ ἄγετ’, οἶνοχόος μὲν ἐπαρξάσθω δεπάεσσιν,  
ὄφρα σπείσαντες κατακείομεν οἶκαδ’ ἰόντες·  
τὸν ξεῖνον δὲ ἐῷμεν ἐνὶ μεγάροις Ὀδυσῆος 420  
Τηλεμάχῳ μελέμεν· τοῦ γὰρ φίλον ἵκετο δῶμα.”

“Ὡς φάτο, τοῖσι δὲ πᾶσιν ἐαδόντα μῦθον ἔειπε.  
τοῖσιν δὲ κρητῆρα κεράσσατο Μούλιος ἦρως,  
κῆρυξ Δουλιχιεὺς· θεράπων δ’ ἦν Ἀμφινόμοιο·  
νώμησεν δ’ ἄρα πᾶσιν ἐπισταδόν· οἱ δὲ θεοῖσι 425  
σπείσαντες μακάρεσσι πῖον μελιηδέα οἶπον.  
αὐτὰρ ἐπεὶ σπείσαν τ’ ἐπὶ ὄνθ’ ὅσον ἤθελε θυμός,  
βάν ῥ’ ἵμεναι κείμενοι ἐὰ πρὸς δῶμαθ’ ἕκαστος.

<sup>1</sup> μετέθηκε Aristarchus: μεθέηκε.

<sup>2</sup> Line 413 (= xvi. 395) is omitted in most MSS.

“Would that yon stranger had perished elsewhere on his wanderings or ever he came hither; then should he never have brought among us all this tumult. But now we are brawling about beggars, nor shall there be any joy in our rich feast, since worse things prevail.”

Then among them spoke the strong and mighty Telemachus: “Strange sirs, ye are mad, and no longer hide that ye have eaten and drunk; some god surely is moving you. Nay, now that you have well feasted, go to your homes and take your rest, when your spirits bid you. Yet do I drive no man forth.”

So he spoke, and they all bit their lips, and marvelled at Telemachus, that he spoke boldly. But Amphinomus spoke, and addressed them—he was son of the noble prince Nisus, son of Aretias:

“Friends, no man in answer to what has been fairly spoken would wax wroth and make reply with wrangling words. Abuse not any more this stranger nor any one of the slaves that are in the house of divine Odysseus. Nay, come, let the bearer pour drops for libation in the cups, that we may pour libations, and go home to take our rest. As for this stranger, let us leave him in the halls of Odysseus to be cared for by Telemachus; for to his house has he come.”

So said he, and the words that he spoke were pleasing to all. Then a bowl was mixed for them by the lord Mulus, a herald from Dulichium, who was squire to Amphinomus. And he served out to all, coming up to each in turn; and they made libations to the blessed gods, and drank the honey-sweet wine. Then when they had made libations and had drunk to their heart's content, they went their way, each man to his own house, to take their rest.



# Τ

Αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεύς,  
μνηστήρεσσι φόνον σὺν Ἀθήνῃ μερμηρίζων·  
αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα·

“Τηλέμαχε, χρὴ τεύχε’ ἀρήϊα κατθέμεν εἴσω  
πάντα μάλ’· αὐτὰρ μνηστήρας μαλακοῖς ἐπέεσσι 5  
παρφάσθαι, ὅτε κέν σε μεταλλῶσιν ποθέοντες·  
‘Ἐκ καπνοῦ κατέθηκ’, ἐπεὶ οὐκέτι τοῖσιν ἐώκει  
οἰά ποτε Τροίηνδε κιὼν κατέλειπεν Ὀδυσσεύς,  
ἀλλὰ κατήκισται, ὅσσον πυρὸς ἵκετ’ αὐτμή.  
πρὸς δ’ ἔτι καὶ τόδε μείζον ἐνὶ φρεσὶν ἔμβαλε δαίμων 10  
μή πως οἰνωθέντες, ἔριν στήσαντες ἐν ὑμῖν,  
ἀλλήλους τρώσῃτε καταισχύνητέ τε δαῖτα  
καὶ μνηστύν· αὐτὸς γὰρ ἐφέλκεται ἄνδρα σίδηρος.”

Ὡς φάτο, Τηλέμαχος δὲ φίλῳ ἐπεπείθετο πατρί,  
ἐκ δὲ καλεσσάμενος προσέφη τροφὸν Εὐρύκλειαν· 15

“Μαῖ’, ἄγε δὴ μοι ἔρυξον ἐνὶ μεγάροισι γυναῖκας,  
ὄφρα κεν ἐς θάλαμον καταθείομαι ἔντεα πατρὸς  
καλά, τά μοι κατὰ οἶκον ἀκηδέα καπνὸς ἀμέρδει  
πατρὸς ἀποικομένοιο· ἐγὼ δ’ ἔτι νήπιος ἦα.  
νῦν δ’ ἐθέλω καταθέσθαι, ἵν’ οὐ πυρὸς ἴξεται αὐτμή.” 20

## BOOK XIX

So goodly Odysseus was left behind in the hall, planning with Athene's aid the slaying of the wooers, and he straightway spoke winged words to Telemachus:

"Telemachus, the weapons of war thou must needs lay away within one and all, and when the wooers miss them and question thee, thou must beguile them with gentle words, saying: 'Out of the smoke have I laid them, since they are no longer like those which of old Odysseus left behind him, when he went forth to Troy, but are all befouled, so far as the breath of fire has reached them. And furthermore this greater fear has a god put in my heart, lest haply, when heated with wine, you may set a quarrel afoot among you, and wound one another, and so bring shame on your feast and on your wooing. For of itself does the iron draw a man to it.'"

So he spoke, and Telemachus hearkened to his dear father, and calling forth the nurse Eurycleia, said to her:

"Nurse, come now, I bid thee, shut up the women in their rooms, while I lay away in the store-room the weapons of my father, the goodly weapons which all uncared-for the smoke bedims in the hall since my father went forth, and I was still a child. But now I am minded to lay them away, where the breath of the fire will not come upon them."

Τὸν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·  
 “ Αἶ γὰρ δὴ ποτε, τέκνον, ἐπιφροσύνας ἀνέλοιο  
 οἶκον κήδεσθαι καὶ κτήματα πάντα φυλάσσειν.  
 ἀλλ' ἄγε, τίς τοι ἔπειτα μετοιχομένη φάος οἴσει;  
 δμῶας δ' οὐκ εἷας προβλωσκέμεν, αἶ κεν ἔφαινον.” 25

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα·  
 “ Ξεῖνος ὄδ'· οὐ γὰρ ἀεργὸν ἀνέξομαι ὅς κεν ἐμῆς γε  
 χοίνικος ἄπτηται, καὶ τηλόθεν εἰληλουθώς.”

“Ὡς ἄρ' ἐφώνησεν, τῇ δ' ἄπτερος ἔπλετο μῦθος.  
 κλήϊσεν δὲ θύρας μεγάρων εὐ ναιεταόντων.” 30

τῷ δ' ἄρ' ἀναίξαντ' Ὀδυσσεὺς καὶ φαίδιμος υἱὸς  
 ἐσφόρεον κόρυθάς τε καὶ ἀσπίδας ὀμφαλοέσσας  
 ἔγχεά τ' ὀξυόεντα· πάροιθε δὲ Παλλὰς Ἀθήνη,  
 χρύσειον λύχνον ἔχουσα, φάος περικαλλὲς ἐποίει.  
 δὴ τότε Τηλέμαχος προσεφώνεεν ὃν πατέρ' αἶψα· 35

“ὦ πάτερ, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὁρῶμαι.  
 ἔμπης μοι τοῖχοι μεγάρων καλαί τε μεσόδμαι,  
 εἰλάτιναί τε δοκοί, καὶ κίονες ὑψόσ' ἔχοντες  
 φαίνοντ' ὀφθαλμοῖς ὥς εἰ πυρὸς αἶθομένοιο.  
 ἦ μάλα τις θεὸς ἔνδον, οἷ οὐρανὸν εὐρὺν ἔχουσι.” 40

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “ Σίγα καὶ κατὰ σὸν νόον ἴσχανε μηδ' ἐρέεινε·  
 αὕτη τοι δίκη ἐστὶ θεῶν, οἷ Ὀλυμπον ἔχουσιν.  
 ἀλλὰ σὺ μὲν κατάλεξαι, ἐγὼ δ' ὑπολείψομαι αὐτοῦ,  
 ὄφρα κ' ἔτι δμῶας καὶ μητέρα σὴν ἐρεθίζω· 45  
 ἡ δέ μ' ὀδυρομένη εἰρήσεται ἀμφὶς ἕκαστα.”

<sup>1</sup> The χοῖνιξ, = about a quart, was the daily ration of corn or meal for a slave.

Then the dear nurse Eurycleia answered him :  
 " Aye, child, I would thou mightest ever take thought  
 to care for the house and guard all its wealth. But  
 come, who then shall fetch a light and bear it for  
 thee, since thou wouldest not suffer the maids, who  
 might have given light, to go before thee?"

Then wise Telemachus answered her ; " This  
 stranger here ; for I will suffer no man to be idle who  
 touches my portion of meal,<sup>1</sup> even though he has  
 come from afar."

So he spoke, but her word remained unwinged,  
 and she locked the doors of the stately hall. Then  
 the two sprang up, Odysseus and his glorious son,  
 and set about bearing within the helmets and the  
 bossy shields and the sharp-pointed spears ; and be-  
 fore them Pallas Athene, bearing a golden lamp,  
 made a most beauteous light. Then Telemachus  
 suddenly spoke to his father, and said :

" Father, verily this is a great marvel that my eyes  
 behold ; certainly the walls of the house and the fair  
 beams<sup>2</sup> and cross-beams of fir and the pillars that  
 reach on high, glow in my eyes as with the light of  
 blazing fire. Surely some god is within, one of those  
 who hold broad heaven."

Then Odysseus of many wiles answered him, and  
 said : " Hush, check thy thought, and ask no question ;  
 this, I tell thee, is the way of the gods that hold  
 Olympus. But do thou go and take thy rest and  
 I will remain behind here, that I may stir yet more  
 the minds of the maids and of thy mother ; and she  
 with weeping shall ask me of each thing separately."

<sup>2</sup> *μεσόδμαι* is an obscure word which in ii. 424 (in the sing.)  
 denotes the socket in which the mast of a ship is set. Aris-  
 tarchus took it to mean here " the spaces between the  
 columns" ; others " the spaces between the beams (panels)."

Ὡς φάτο, Τηλέμαχος δὲ διῆκ μεγάροιο βεβήκει  
 κείων ἐς θάλαμον, δαΐδων ὕπο λαμπομενάων,  
 ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι·  
 ἔνθ' ἄρα καὶ τότε ἔλεκτο καὶ Ἡὼ δῖαν ἔμιμνεν. 50  
 αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεύς,  
 μνηστήρεσσι φόνον σὺν Ἀθήνῃ μερμηρίζων.

Ἡ δ' ἔν ἐκ θαλάμοιο περίφρων Πηνελόπεια,  
 Ἀρτέμιδι ἰκέλη ἢ χρυσῇ Ἀφροδίτῃ.  
 τῇ παρὰ μὲν κλισίῃν πυρὶ κάτθεσαν, ἔνθ' ἄρ' ἐφίξε, 55  
 δινωτὴν ἐλέφαντι καὶ ἀργύρῳ· ἦν ποτε τέκτων  
 ποίησ' Ἰκμάλιος, καὶ ὑπὸ θρήνυν ποσὶν ἦκε  
 προσφύε' ἐξ αὐτῆς, ὅθ' ἐπὶ μέγα βάλλετο κῶας.  
 ἔνθα καθέζετ' ἔπειτα περίφρων Πηνελόπεια.  
 ἦλθον δὲ δμῳαὶ λευκῶλενοι ἐκ μεγάρου. 60  
 αἱ δ' ἀπὸ μὲν σῖτον πολὺν ἥρεον ἠδὲ τραπέζας  
 καὶ δέπα, ἔνθεν ἄρ' ἄνδρες ὑπερμενέοντες ἔπινον·  
 πῦρ δ' ἀπὸ λαμπτήρων χαμάδις βάλλον, ἄλλα δ' ἐπ' αὐτῶν  
 νήησαν ξύλα πολλά, φόως ἔμεν ἠδὲ θέρεσθαι.

Ἡ δ' Ὀδυσῇ ἐνένιπε Μελανθῷ δεύτερον αὖτις· 65  
 “Ξεῖν’, ἔτι καὶ νῦν ἐνθάδ' ἀνιήσεις διὰ νύκτα  
 δινεύων κατὰ οἶκον, ὀπιπεύσεις δὲ γυναῖκας;  
 ἀλλ' ἔξελθε θύραζε, τάλαν, καὶ δαιτὸς ὄνησο·  
 ἦ τάχα καὶ δαλῶ βεβλημένος εἰσθα θύραζε.”

Τὴν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·  
 “Δαιμονίη, τί μοι ᾧδ' ἐπέχεις κεκοτηότι θυμῷ; 71  
 ἦ ὅτι δὴ ῥυπώω,<sup>1</sup> κακὰ δὲ χροῖ εἵματα εἶμαι,

<sup>1</sup> δὴ ῥυπώω : οὐ λιπώω.

So he spoke, and Telemachus went forth through the hall by the light of blazing torches to go to his chamber to lie down, where he had heretofore been wont to rest, when sweet sleep came upon him. There now too he lay down and waited for the bright Dawn. But goodly Odysseus was left behind in the hall, planning with Athene's aid the slaying of the wooers.

Then wise Penelope came forth from her chamber like unto Artemis or golden Aphrodite, and for her they set by the fire, where she was wont to sit, a chair inlaid with spirals of ivory and silver, which of old the craftsman Icmalius had made, and had set beneath it a foot-stool for the feet, that was part of the chair, and upon it a great fleece was wont to be laid. On this then wise Penelope sat down, and the white-armed maids came forth from the women's hall. These began to take away the abundant food, the tables, and the cups from which the lordly men had been drinking, and they cast the embers from the braziers on to the floor, and piled upon the braziers fresh logs in abundance, to give light and warmth.

But Melantho began again a second time to rate Odysseus, saying: "Stranger, wilt thou even now still be a plague to us through the night, roaming through the house, and wilt thou spy upon the women? Nay, get thee forth, thou wretch, and be content with thy supper, or straightway shalt thou even be smitten with a torch, and so go forth."

Then with an angry glance from beneath his brows Odysseus of many wiles answered her: "Good woman, why, pray, dost thou thus assail me with angry heart? Is it because I am foul and

πτωχεύω δ' ἀνὰ δῆμον; ἀναγκαίη γὰρ ἐπείγει.  
 τοιοῦτοι πτωχοὶ καὶ ἀλήμονες ἄνδρες ἔασι.  
 καὶ γὰρ ἐγὼ ποτε οἶκον ἐν ἀνθρώποισιν ἔναιον 75  
 ὀλβιος ἀφνειὸν καὶ πολλάκι δόσκον ἀλήτη,  
 τοίῳ ὁποῖος ἔοι καὶ ὅτευ κεχρημένος ἔλθοι·  
 ἦσαν δὲ δμῶες μάλα μυρίοι, ἄλλα τε πολλὰ  
 οἷσίν τ' εὖ ζώουσι καὶ ἀφνειοὶ καλέονται.  
 ἀλλὰ Ζεὺς ἀλάπαξε Κρονίων· ἤθελε γάρ που· 80  
 τῷ νῦν μήποτε καὶ σύ, γύναι, ἀπὸ πᾶσαν ὀλέσσης  
 ἀγλαίην, τῇ νῦν γε μετὰ δμῳῇσι κέκασσαι·  
 μή πῶς τοι δέσποινα κοτεσσαμένη χαλεπήνη,  
 ἥ Ὀδυσσεὺς ἔλθῃ· ἔτι γὰρ καὶ ἐλπίδος αἶσα.  
 εἰ δ' ὁ μὲν ὥς ἀπόλωλε καὶ οὐκέτι νόστιμός ἐστιν, 85  
 ἀλλ' ἤδη παῖς τοῖος Ἀπόλλωνός γε ἔκῃτι,  
 Τηλέμαχος· τὸν δ' οὐ τις ἐνὶ μεγάροισι γυναικῶν  
 λήθει ἀτασθάλλουσ', ἐπεὶ οὐκέτι τηλίκος ἐστίν."

"Ὡς φάτο, τοῦ δ' ἤκουσε περίφρων Πηνελόπεια,  
 ἀμφίπολον δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 90  
 "Πάντως, θαρσαλή, κύον ἀδεές, οὐ τί με λήθεις  
 ἔρδουσα μέγα ἔργον, ὃ σῇ κεφαλῇ ἀναμάξεις·  
 πάντα γὰρ εὖ ᾔδησθ', ἐπεὶ ἐξ ἐμεῦ ἔκλυες αὐτῆς  
 ὥς τὸν ξείνον ἐμελλον ἐνὶ μεγάροισιν ἐμοῖσιν  
 ἀμφὶ πόσει εἵρεσθαι, ἐπεὶ πυκινῶς ἀκάχημαί." 95

Ἡ ῥα καὶ Εὐρυνόμην ταμῖν πρὸς μῦθον ἔειπεν·  
 "Εὐρυνόμη, φέρε δὴ δίφρον καὶ κῶας ἐπ' αὐτοῦ,  
 ὄφρα καθεζόμενος εὔπῃ ἔπος ἡδ' ἐπακούσῃ  
 ὁ ξείνος ἐμέθεν· ἐθέλω δέ μιν ἐξερέεσθαι."

wear mean raiment on my body, and beg through the land? Aye, for necessity compels me. Of such sort are beggars and vagabond folk. For I too once dwelt in a house of my own among men, a rich man in a wealthy house, and full often I gave gifts to a wanderer, whosoever he was and with whatsoever need he came. Slaves too I had past counting and all other things in abundance whereby men live well and are reputed wealthy. But Zeus, son of Cronos, brought all to naught; so, I ween, was his good pleasure. Wherefore, woman, beware lest thou too some day lose all the glory whereby thou now hast excellence among the handmaids; lest perchance thy mistress wax wroth and be angry with thee, or Odysseus come home; for there is yet room for hope. But if, even as it seems, he is dead, and is no more to return, yet now is his son by the favour of Apollo such as he was—even Telemachus. Him it escapes not if any of the women in the halls work wantonness; for he is no longer the child he was."

So he spoke, and wise Penelope heard him; and she rebuked the handmaid and spoke, and addressed her:

"Be sure, thou bold and shameless thing, that thy outrageous deed is in no wise hid from me, and with thine own head shalt thou wipe out its stain. Full well didst thou know, for thou hast heard it from my own lips, that I was minded to question the stranger in my halls concerning my husband; for I am sore distressed."

With this she spoke also to the housewife Eurynome, and said: "Eurynome, bring hither a chair and a fleece upon it, that the stranger may sit down and tell his tale, and listen to me; for I am fain to ask him of all things."



“Ὡς ἔφαθ’, ἡ δὲ μάλ’ ὀτραλέως κατέθηκε φέρουσα 100  
 δίφρον ἔϋξεστον καὶ ἐπ’ αὐτῷ κῶας ἔβαλλεν·  
 ἔνθα καθέζετ’ ἔπειτα πολύτλας δῖος Ὀδυσσεύς.  
 τοῖσι δὲ μύθων ἤρχε περίφρων Πηνελόπεια·

“Ξεῖνε, τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή·  
 τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς;” 105

Τὴν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

“ὦ γύναι, οὐκ ἄν τίς σε βροτῶν ἐπ’ ἀπείρονα γαῖαν  
 νεικέει· ἡ γάρ σευ κλέος οὐρανὸν εὐρὺν ἰκάνει,  
 ὥς τέ τευ ἡ βασιλῆος ἀμύμονος, ὅς τε θεοῦδης  
 ἀνδράσιν ἐν πολλοῖσι καὶ ἰφθίμοισιν ἀνάσσει 110  
 εὐδικίας ἀνέχῃσι, φέρῃσι δὲ γαῖα μέλαινα  
 πυρούς καὶ κριθάς, βρίθῃσι δὲ δένδρεα καρπῷ,  
 τίκτη δ’ ἔμπεδα μῆλα, θάλασσα δὲ παρέχῃ ἰχθύς  
 ἐξ εὐηγεσίης, ἀρετῶσι δὲ λαοὶ ὑπ’ αὐτοῦ.

τῷ ἐμὲ νῦν τὰ μὲν ἄλλα μετάλλα σῶ ἐνὶ οἴκῳ, 115  
 μῆδ’ ἐμὸν ἐξερέεινε γένος καὶ πατρίδα γαῖαν,  
 μή μοι μᾶλλον θυμὸν ἐνιπλήσῃς ὀδυνάων  
 μνησαμένῳ· μάλα δ’ εἰμὶ πολύστονος· οὐδέ τί με χρὴ  
 οἴκῳ ἐν ἀλλοτρίῳ γοόωντά τε μυρόμενόν τε  
 ἡσθαι, ἐπεὶ κάκιον πενθήμεναι ἄκριτον αἰεῖ· 120  
 μή τίς μοι δμῶν νεμεσήσεται, ἡὲ σύ γ’ αὐτή,  
 φῆ δὲ δακρυπλώειν βεβαρηότα με φρένας οἴνῳ.”

Τὸν δ’ ἡμείβετ’ ἔπειτα περίφρων Πηνελόπεια·  
 “Ξεῖν’, ἡ τοι μὲν ἐμὴν ἀρετὴν εἰδὸς τε δέμας τε  
 ὤλεσαν ἀθάνατοι, ὅτε Ἴλιον εἰσανέβαινον 125  
 Ἀργεῖοι, μετὰ τοῖσι δ’ ἐμὸς πόσις ἦεν Ὀδυσσεύς.  
 εἰ κείνός γ’ ἐλθὼν τὸν ἐμὸν βίον ἀμφιπολεύει,  
 μεῖζον κε κλέος εἴη ἐμὸν καὶ κάλλιον οὕτως.

So she spoke, and Eurynome speedily brought a polished chair and set it in place, and on it cast a fleece. Then the much-enduring, goodly Odysseus sat down upon it, and the wise Penelope spoke first, and said :

“Stranger, this question will I myself ask thee first. Who art thou among men, and from whence? Where is thy city, and where thy parents?”

Then Odysseus of many wiles answered her, and said: “Lady, no one of mortals upon the boundless earth could find fault with thee, for thy fame goes up to the broad heaven, as does the fame of some blameless king, who with the fear of the gods in his heart, is lord over many mighty men, upholding justice; and the black earth bears wheat and barley, and the trees are laden with fruit, the flocks bring forth young unceasingly, and the sea yields fish, all from his good leading; and the people prosper under him. Wherefore question me now in thy house of all things else, but ask not concerning my race and my native land, lest thou fill my heart the more with pains, as I think thereon; for I am a man of many sorrows. Moreover it is not fitting that I should sit weeping and wailing in another’s house, for it is ill to grieve ever without ceasing. I would not that one of thy maidens or thine own self be vexed with me, and say that I swim in tears because my mind is heavy with wine.”

Then wise Penelope answered him: “Stranger, all excellence of mine, both of beauty and of form, the immortals destroyed on the day when the Argives embarked for Ilios, and with them went my husband, Odysseus. If he might but come, and watch over this life of mine, greater would be my fame and fairer.

νῦν δ' ἄχομαι· τόσα γάρ μοι ἐπέσσευεν κακὰ δαίμων.  
 ὅσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι, 130  
 Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,  
 οἳ τ' αὐτὴν Ἰθάκην εὐδείελον ἀμφινέμονται,  
 οἳ μ' ἀεκαζομένην μνῶνται, τρύχουσι δὲ οἶκον.<sup>1</sup>  
 τῷ οὔτε ξείνων ἐμπάζομαι οὔθ' ἱκετάων  
 οὔτε τι κηρύκων, οἳ δημοιοεργοὶ ἔασιν. 135  
 ἀλλ' Ὀδυσῇ ποθέουσα φίλον κατατήκομαι ἦτορ.  
 οἱ δὲ γάμον σπεύδουσιν· ἐγὼ δὲ δόλους τολυπεύω.  
 φᾶρος μὲν μοι πρῶτον ἐνέπνευσε φρεσὶ δαίμων,  
 στησαμένη μέγαν ἰστόν, ἐνὶ μεγάροισιν ὑφαίνειν,  
 λεπτὸν καὶ περίμετρον· ἄφαρ δ' αὐτοῖς μετέειπον. 140  
 “Κοῦροι, ἐμοὶ μνηστήρες, ἐπεὶ θάνε διὸς Ὀδυσ-  
 σεύς,  
 μίμνεντ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὃ κε φᾶρος  
 ἐκτελέσω—μή μοι μεταμῶνια νήματ' ὀληται—  
 Λαέρτη ἥρωϊ ταφῆϊον, εἰς ὅτε κέν μιν  
 μοῖρ' ὅλοη καθέλῃσι τανηλεγέος θανάτοιο. 145  
 μή τίς μοι κατὰ δῆμον Ἀχαιϊάδων νεμεσήσῃ,  
 αἷ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.”  
 “Ὡς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ.  
 ἔνθα καὶ ἡματίη μὲν ὑφαίνεσκον μέγαν ἰστόν,  
 νύκτας δ' ἀλλύεσκον, ἐπεὶ δαΐδας παραθείμην. 150  
 ὥς τρίετες μὲν ἔλθον ἐγὼ καὶ ἔπειθον Ἀχαιοὺς·  
 ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπῆλυθον ὥραι,  
 μηνῶν φθινόντων, περὶ δ' ἡματα πόλλ' ἐτελέσθη,<sup>2</sup>  
 καὶ τότε δὴ με διὰ δμῳάς, κύνας οὐκ ἀλεγοῦσας,  
 εἶλον ἐπελθόντες καὶ ὁμόκλησαν ἐπέεσσιν. 155  
 ὥς τὸ μὲν ἐξετέλεσσα, καὶ οὐκ ἐθέλουσ', ὑπ' ἀνάγκης·

<sup>1</sup> Lines 130–3 (cf. i. 245–6 and xvi. 122–3) were rejected by Aristarchus.

<sup>2</sup> Line 153 (= xxiv. 143; cf. x. 470) is omitted in many MSS.

But now I am in sorrow, so many woes has some god brought upon me. For all the princes who hold sway over the islands—Dulichium and Same and wooded Zacynthus—and those who dwell around in clear-seen Ithaca itself, all these woo me against my will, and lay waste my house. Wherefore I pay no heed to strangers or to suppliants or in any wise to heralds, whose trade is a public one; but in longing for Odysseus I waste my heart away. So these men urge on my marriage, and I wind a skein of wiles. First some god breathed the thought in my heart to set up a great web in my halls and fall to weaving a robe—fine of thread was the web and very wide; and I straightway spoke among them:

“Young men, my wooers, since goodly Odysseus is dead, be patient, though eager for my marriage, until I finish this robe—I would not that my spinning should come to naught—a shroud for the lord Laertes against the time when the fell fate of grievous death shall strike him down; lest any one of the Achæan women in the land should be wroth with me, if he were to lie without a shroud, who had won great possessions.’

“So I spoke, and their proud hearts consented. Then day by day I would weave at the great web, but by night would unravel it, when I had let place torches by me. Thus for three years I kept the Achæans from knowing, and beguiled them; but when the fourth year came, as the seasons rolled on, as the months waned, and the many days were brought in their course, then verily by the help of my maidens, shameless creatures and reckless, they came upon me and caught me, and upbraided me loudly. So I finished the web against my will perforce. And now

νῦν δ' οὐτ' ἐκφυγέειν δύναμαι γάμον οὔτε τιν' ἄλλην  
 μῆτιν ἔθ' εὐρίσκω· μάλα δ' ὀτρύνουσι τοκῆες  
 γήμασθ', ἀσχαλάα δὲ πάϊς βίοτον κατεδόντων,  
 γιγνώσκων· ἦδη γὰρ ἀνὴρ οἶός τε μάλιστα 160  
 οἴκου κήδεσθαι, τῷ τε Ζεὺς κῦδος ὀπάζει.  
 ἀλλὰ καὶ ὥς μοι εἶπέ τεδὸν γένος, ὅππότεν ἔσσι·  
 οὐ γὰρ ἀπὸ δρυὸς ἔσσι παλαιφάτου οὐδ' ἀπὸ πέτρης."  
 Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 "ὦ γύναι αἰδοίη Λαερτιάδεω Ὀδυσῆος, 165  
 οὐκέτ' ἀπολλήξεις τὸν ἐμὸν γόνον ἐξερέουσα;  
 ἀλλ' ἔκ τοι ἐρέω· ἡ μὲν μ' ἀχέεσσί γε δώσεις  
 πλείοσιν ἢ ἔχομαι· ἡ γὰρ δίκη, ὅππότε πάτρης  
 ἧς ἀπέησιν ἀνὴρ τόσσον χρόνον ὅσσον ἐγὼ νῦν,  
 πολλὰ βροτῶν ἐπὶ ἄστε' ἀλώμενος, ἄλγα πάσχων· 170  
 ἀλλὰ καὶ ὥς ἐρέω ὃ μ' ἀνείρειαι ἠδὲ μεταλλᾶς.  
 Κρήτη τις γαῖ' ἔστι, μέσφ' ἐνὶ οἴνοπι πόντῳ,  
 καλὴ καὶ πείρα, περίρρυτος· ἐν δ' ἀνθρωποὶ  
 πολλοί, ἀπειρέσιοι, καὶ ἐννήκοντα πόλεις.  
 ἄλλη δ' ἄλλων γλῶσσα μεμιγμένη· ἐν μὲν Ἀχαιοί, 175  
 ἐν δ' Ἑτεόκριτες μεγάλῃτορες, ἐν δὲ Κύδωνες,  
 Δωριεὲς τε τριχάϊκες δῖοί τε Πελασγοί.  
 τῇσι δ' ἐνὶ Κνωσός, μεγάλη πόλις, ἔνθα τε Μίνως  
 ἐννέωρος βασίλευε Διὸς μεγάλου ὀαριστῆς,  
 πατὴρ ἐμοῖο πατήρ, μεγαθύμου Δευκαλίωνος 180  
 Δευκαλίων δ' ἐμὲ τίκτε καὶ Ἰδομενῆα ἀνακτα·  
 ἀλλ' ὁ μὲν ἐν νῆεσσι κορωνίσιν Ἴλιον εἴσω  
 ᾤχεθ' ἅμ' Ἀτρεΐδῃσιν, ἐμοὶ δ' ὄνομα κλυτὸν Αἴθων,

<sup>1</sup> The phrase appears to be a quotation from older folk-poetry. The meaning here is: "You have not a merely casual origin, as though you were sprung from an oak or a stone; you have human ancestors; tell me of them." The phrase recurs in *Il.* xxii. 126; Hesiod, *Theog.* 35; and in Plato, *Apol.* 34 D, and *Repub.* 544 D.

I can neither escape the marriage nor devise any counsel more, and my parents are pressing me to marry, and my son frets, while these men devour his livelihood, as he takes note of it all; for by now he is a man, and fully able to care for a household to which Zeus grants honour. Yet even so tell me of thy stock from whence thou art; for thou art not sprung from an oak of ancient story, or from a stone."<sup>1</sup>

Then Odysseus of many wiles answered her, and said: "Honoured wife of Odysseus, son of Laertes, wilt thou never cease to ask me of my lineage? Well, I will tell thee; though verily thou wilt give me over to pains yet more than those by which I am now held in thrall; for so it ever is, when a man has been far from his country as long as I have now, wandering through the many cities of men in sore distress. Yet even so will I tell thee what thou dost ask and enquire. There is a land called Crete, in the midst of the wine-dark sea, a fair, rich land, begirt with water, and therein are many men, past counting, and ninety cities. They have not all the same speech, but their tongues are mixed. There dwell Achaeans, there great-hearted native Cretans, there Cydonians, and Dorians of waving plumes, and goodly Pelasgians. Among their cities is the great city Cnosus, where Minos reigned when nine years old,<sup>2</sup> he that held converse with great Zeus, and was father of my father, great-hearted Deucalion. Now Deucalion begat me and prince Idomeneus. Idomeneus had gone forth in his beaked ships to Ilios with the sons of Atreus; but

<sup>2</sup> Some render, less strictly, "for nine years" or "through periods of nine years"; others, taking *ἐννέα* as a round number, "when he was come to full maturity." See the note on x. 19.

# HOMER

ὀπλότερος γενεῇ· ὁ δ' ἄρα πρότερος καὶ ἀρείων.  
 ἐνθ' Ὀδυσῆα ἐγὼν ιδόμην καὶ ξεινία δῶκα. 185  
 καὶ γὰρ τὸν Κρήτηνδε κατήγαγεν ἰς ἀνέμοιο,  
 ἰέμενον Τροίηνδε παραπλάγξασα Μαλειῶν·  
 στήσε δ' ἐν Ἀμνισῶ, ὅθι τε σπέος Εἰλειθυίης,  
 ἐν λιμέσιν χαλεποῖσι, μόγισ δ' ὑπάλυξεν ἀέλλας.  
 αὐτίκα δ' Ἰδομενῆα μετάλλα ἄστυδ' ἀνελθών· 190  
 ξεῖνον γάρ οἱ ἔφασκε φίλον τ' ἔμεν αἰδοῖόν τε.  
 τῷ δ' ἤδη δεκάτῃ ἢ ἐνδεκάτῃ πέλεν ἡὼς  
 οἰχομένῳ σὺν νηυσὶ κορωνίσιν Ἴλιον εἴσω.  
 τὸν μὲν ἐγὼ πρὸς δώματ' ἄγων ἐὺ ἐξείνισσα,  
 ἐνδυκέως φιλέων, πολλῶν κατὰ οἶκον ἐόντων· 195  
 καὶ οἱ τοῖς ἄλλοις ἐτάροις, οἳ ἅμ' αὐτῷ ἔποντο,  
 δημόθεν ἄλφιστα δῶκα καὶ αἶθοπα οἶνον ἀγείρας  
 καὶ βοῦς ἱρεύσασθαι, ἵνα πλησαίατο θυμόν.  
 ἐνθα δυνώδεκα μὲν μένον ἤματα δίδοι Ἀχαιοί·  
 εἴλει γὰρ Βορέης ἄνεμος μέγας οὐδ' ἐπὶ γαίῃ 200  
 εἶα ἴστασθαι, χαλεπὸς δέ τις ὥρορε daίμων.  
 τῇ τρισκαιδεκάτῃ δ' ἄνεμος πέσε, τοὶ δ' ἀνάγοντο.”  
 Ἴσκε ψεύδεα πολλὰ λέγων ἐτύμοισιν ὁμοῖα·  
 τῆς δ' ἄρ' ἀκουούσης ῥέε δάκρυα, τήκετο δὲ χρώς·  
 ὥς δὲ χιὼν κατατήκετ' ἐν ἀκροπόλοισιν ὄρεσιν, 205  
 ἦν τ' Εὐρος κατέτῃξεν, ἐπὴν Ζέφυρος καταχεύῃ·  
 τηκομένης δ' ἄρα τῆς ποταμοὶ πλήθουσι ῥέοντες·  
 ὥς τῆς τήκετο καλὰ παρήϊα δάκρυ χεούσης,  
 κλαιούσης ἐὼν ἄνδρα παρήμενον. αὐτὰρ Ὀδυσσεὺς  
 θυμῷ μὲν γοόωσαν ἐὼν ἐλέαιρε γυναῖκα, 210

my famous name is Aethon; I was the younger by birth, while he was the elder and the better man. There it was that I saw Odysseus and gave him gifts of entertainment; for the force of the wind had brought him too to Crete, as he was making for the land of Troy, and drove him out of his course past Malea. So he anchored his ships at Amnisus, where is the cave of Eilithyia, in a difficult harbour, and hardly did he escape the storm. Then straightway he went up to the city and asked for Idomeneus; for he declared that he was his friend, beloved and honoured. But it was now the tenth or the eleventh dawn since Idomeneus had gone in his beaked ships to Ilios. So I took him to the house, and gave him entertainment with kindly welcome of the rich store that was in the house, and to the rest of his comrades who followed with him I gathered and gave out of the public store barley meal and flaming wine and bulls for sacrifice, that their hearts might be satisfied. There for twelve days the goodly Achaeans tarried, for the strong North Wind penned them there, and would not suffer them to stand upon their feet on the land, for some angry god had roused it. But on the thirteenth day the wind fell and they put to sea."

He spoke, and made the many falsehoods of his tale seem like the truth,<sup>1</sup> and as she listened her tears flowed and her face melted as the snow melts on the lofty mountains, the snow which the East Wind thaws when the West Wind has strewn it, and as it melts the streams of the rivers flow full: so her fair cheeks melted as she wept and mourned for her husband, who even then was sitting by her side. And Odysseus in his heart had pity for his

<sup>1</sup> Many take *ῥοκε* to mean merely "said" or "uttered," not "made like." cf. xxii. 31.



ὀφθαλμοὶ δ' ὥς εἰ κέρα ἔστασαν ἢ σίδηρος  
 ἀτρέμας ἐν βλεφάροισι· δόλω δ' ὃ γε δάκρυα κεῦθεν.  
 ἢ δ' ἐπεὶ οὖν τάρφθη πολυδακρύτοιο γόοιο,  
 ἐξαυτὶς μιν ἔπεσιν ἀμειβομένη προσέειπε·

“Νῦν μὲν δὴ σευ, ξεινέ γ', ὅτω πειρήσεσθαι, 215  
 εἰ ἐτεὸν δὴ κείθι σὺν ἀντιθέοις ἐτάροισι  
 ξείνισας ἐν μεγάροισιν ἐμὸν πόσιν, ὥς ἀγορεύεις.  
 εἰπέ μοι ὀπποῦ' ἄσσα περὶ χροῦ εἴματα ἔστο,  
 αὐτός θ' οἷος ἔην, καὶ ἐταίρους, οἳ οἱ ἔποντο.”

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “ὦ γύναι, ἀργαλέον τόσσον χρόνον ἀμφὶς ἔοντα 221  
 εἰπέμεν· ἤδη γάρ οἱ ἐεικοστὸν ἔτος ἐστὶν  
 ἐξ οὗ κείθεν ἔβη καὶ ἐμῆς ἀπελήλυθε πάτρης·  
 αὐτὰρ τοι ἐρέω ὥς μοι ἰνδάλλεται ἦτορ.  
 χλαῖναν πορφυρέην οὔλην ἔχε δῖος Ὀδυσσεύς, 225  
 διπλῆν· αὐτὰρ οἱ περόνη χρυσοῖο τέτυκτο  
 αὐλοῖσιν διδύμοισι· πάροιθε δὲ δαίδαλον ἦεν·  
 ἐν προτέροισι πόδεσσι κύων ἔχε ποικίλον ἑλλόν,  
 ἀσπαίροντα λάων· τὸ δὲ θαυμάζεσκον ἅπαντες,  
 ὥς οἱ χρύσειοι ἔοντες ὁ μὲν λάε νεβρὸν ἀπάγχων, 230  
 αὐτὰρ ὁ ἐκφυγέειν μεμαῶς ἥσπαιρε πόδεσσι.  
 τὸν δὲ χιτῶν' ἐνόησα περὶ χροῦ σιγαλόεντα,  
 οἷόν τε κρομύοιο λοπὸν κάτα ἰσχαλίοιο·  
 τὼς μὲν ἔην μαλακός, λαμπρὸς δ' ἦν ἡέλιος ὥς·  
 ἦ μὲν πολλαί γ' αὐτὸν ἐθηήσαντο γυναῖκες. 235  
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·

<sup>1</sup> With Ameis and Monro I have given the verb a meaning which seems demanded by the context. An alternative view

weeping wife, but his eyes stood fixed between his lids as though they were horn or iron, and with guile he hid his tears. But she, when she had had her fill of tearful wailing, again answered him and spoke, saying:

"Now verily, stranger, am I minded to put thee to the test, whether or no thou didst in very truth entertain there in thy halls my husband with his godlike comrades, even as thou sayest. Tell me what manner of raiment he wore about his body, and what manner of man he was himself; and tell me of the comrades who followed him."

Then Odysseus of many wiles answered her, and said: "Lady, hard is it for one that has been so long afar to tell thee this, for it is now the twentieth year since he went thence and departed from my country. But I will tell thee as my mind pictures him. A fleecy cloak of purple did goodly Odysseus wear, a cloak of double fold, but the brooch upon it was fashioned of gold with double clasps, and on the front it was curiously wrought: a hound held in his fore paws a dappled fawn, and pinned it<sup>1</sup> in his jaws as it writhed. And at this all men marvelled, how, though they were of gold, the hound was pinning the fawn and strangling it, and the fawn was writhing with its feet and striving to flee. And I noted the tunic about his body, all shining as is the sheen upon the skin of a dried onion, so soft it was; and it glistened like the sun. Verily many women gazed at him in wonder. And another thing will I tell thee, and do thou lay it to heart. I know not whether

is that it means "gazed at." The scholiast gives three meanings, ἀπολαύων, βλέπων, and ἰδών, attributed respectively to Aristarchus, Crates, and "others."

οὐκ οἶδ' ἢ τάδε ἔστο περὶ χροῖ' οἴκοθ' Ὀδυσσεύς,  
 ἢ τις ἐταίρων δῶκε θοῆς ἐπὶ νηὸς ἰόντι,  
 ἢ τίς που καὶ ξεῖνος, ἐπεὶ πολλοῖσιν Ὀδυσσεὺς  
 ἔσκε φίλος· παῦροι γὰρ Ἀχαιῶν ἦσαν ὁμοῖοι. 240  
 καὶ οἱ ἐγὼ χάλκειον ἄορ καὶ δίπλακα δῶκα  
 καλὴν πορφυρέην καὶ τερμύοντα χιτῶνα,  
 αἰδοίως δ' ἀπέπεμπον ἐϋσσέλμου ἐπὶ νηός.  
 καὶ μὲν οἱ κῆρυξ ὀλίγον προγενέστερος αὐτοῦ  
 εἶπετο· καὶ τὸν τοι μυθήσομαι, οἶος ἔην περ. 245  
 γυρὸς ἐν ὤμοισιν, μελανόχροος, οὐλοκάρηνος,  
 Εὐρυβάτης δ' ὄνομ' ἔσκε· τίεν δέ μιν ἔξοχον ἄλλων  
 ὦν ἐτάρων Ὀδυσσεύς, ὅτι οἱ φρεσὶν ἄρτια ᾗδη.”

“Ὡς φάτο, τῇ δ' ἔτι μᾶλλον ὑφ' ἴμερον ὤρσε γόοιο,  
 σήματ' ἀναγνούσῃ τά οἱ ἔμπεδα πέφραδ' Ὀδυσσεύς. 250  
 ἢ δ' ἐπεὶ οὖν τάρφθη πολυδακρύτοιο γόοιο,  
 καὶ τότε μιν μύθοισιν ἀμειβομένη προσέειπε·

“Νῦν μὲν δὴ μοι, ξεῖνε, πάρος περ ἐὼν ἐλεεινός,  
 ἐν μεγάροισιν ἐμοῖσι φίλος τ' ἔσῃ αἰδοῖός τε·  
 αὐτὴ γὰρ τάδε εἶματ' ἐγὼ πόρον, οἷ' ἀγορεύεις, 255  
 πτύξας' ἐκ θαλάμου, περόνην τ' ἐπέθηκα φαεινὴν  
 κείνῳ ἄγαλμ' ἔμεναι· τὸν δ' οὐχ ὑποδέξομαι αὐτὶς  
 οἴκαδε νοστήσαντα φίλην ἐς πατρίδα γαίαν.  
 τῷ ῥα κακῇ αἴσῃ κοίλης ἐπὶ νηὸς Ὀδυσσεὺς  
 ὥχεται ἐποψόμενος Κακοῖλιον οὐκ ὀνομαστήν.” 260

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “ὦ γύναι αἰδοίῃ Λαερτιάδεω Ὀδυσῆος,  
 μηκέτι νῦν χροά καλὸν ἐναίρεο, μηδέ τι θυμὸν  
 τῇκε, πόσιν γοόωσα. νεμεσσωμαί γε μὲν οὐδέν·  
 246

Odysseus was thus clothed at home, or whether one of his comrades gave him the raiment when he went on board the swift ship, or haply even some stranger, since to many men was Odysseus dear, for few of the Achaeans were his peers. I, too, gave him a sword of bronze, and a fair purple cloak of double fold, and a fringed tunic, and with all honour sent him forth on his benched ship. Furthermore, a herald attended him, a little older than he, and I will tell thee of him too, what manner of man he was. He was round-shouldered, dark of skin, and curly-haired, and his name was Eurybates; and Odysseus honoured him above his other comrades, because he was like-minded with himself."

So he spoke, and in her heart aroused yet more the desire of weeping, as she recognized the sure tokens that Odysseus told her. But she, when she had had her fill of tearful wailing, made answer and said to him :

"Now verily, stranger, though before thou wast pitied, shalt thou be dear and honoured in my halls, for it was I that gave him this raiment, since thou describest it thus, and folded it, and brought it forth from the store-room, and added thereto the shining brooch to be a thing of joy to him. But my husband I shall never welcome back, returning home to his dear native land. Wherefore it was with an evil fate that Odysseus went forth in the hollow ship to see evil Ilios, that should never be named."

Then Odysseus of many wiles answered her, and said: "Honoured wife of Odysseus, son of Laertes, mar not now thy fair face any more, nor waste thy heart at all in weeping for thy husband. I count it indeed no blame in thee; for any woman weeps

καὶ γὰρ τίς τ' ἄλλοῖον ὁδύρεται ἄνδρ' ὀλέσασα 265  
 κουρίδιον, τῷ τέκνα τέκῃ φιλότῃτι μιγείσα,  
 ἧ' Ὀδυσῆ', ὃν φασὶ θεοῖς ἐναλίγκιον εἶναι.  
 ἀλλὰ γόου μὲν παῦσαι, ἐμείο δὲ σύνθεο μῦθον·  
 νημερτέως γάρ τοι μυθήσομαι οὐδ' ἐπικεύσω 270  
 ὥς ἤδη Ὀδυσῆος ἐγὼ περὶ νόστου ἄκουσα  
 ἀγχοῦ, Θεσπρωτῶν ἀνδρῶν ἐν πίοιι δῆμῳ,  
 ζωοῦ· αὐτὰρ ἄγει κειμήλια πολλὰ καὶ ἐσθλὰ  
 αἰτίζων ἀνὰ δῆμον. αὐτὰρ ἐρίηρας ἐταίρους  
 ὤλεσε καὶ νῆα γλαφυρὴν ἐνὶ οἴνοπι πόντῳ,  
 Θρινακίης ἅπο νήσου ἰών· ὁδύσαντο γὰρ αὐτῷ 275  
 Ζεὺς τε καὶ Ἥλιος· τοῦ γὰρ βόας ἔκταν ἐταῖροι.  
 οἱ μὲν πάντες ὄλοντο πολυκλύστῳ ἐνὶ πόντῳ.<sup>1</sup>  
 τὸν δ' ἄρ' ἐπὶ τρόπιος νεὸς ἔκβαλε κύμ' ἐπὶ χέρσου,  
 Φαιήκων ἐς γαῖαν, οἱ ἀγχίθεοι γεγάασιν,  
 οἱ δὴ μιν περὶ κῆρι θεὸν ὥς τιμήσαντο 280  
 καὶ οἱ πολλὰ δόσαν πέμπειν τέ μιν ἤθελον αὐτοῖ  
 οἴκαδ' ἀπήμαντον. καὶ κεν πάλοι ἐνθάδ' Ὀδυσσεὺς  
 ἦεν· ἀλλ' ἄρα οἱ τό γε κέρδιον εἶσατο θυμῷ,  
 χρήματ' ἀγυρτάζειν πολλὴν ἐπὶ γαῖαν ἰόντι·  
 ὥς περὶ κέρδεα πολλὰ καταθνητῶν ἀνθρώπων 285  
 οἶδ' Ὀδυσσεὺς, οὐδ' ἂν τις ἐρίσσειε βροτὸς ἄλλος.  
 ὥς μοι Θεσπρωτῶν βασιλεὺς μυθήσατο Φεῖδων·  
 ὦμνυε δὲ πρὸς ἔμ' αὐτόν, ἀποσπένδων ἐνὶ οἴκῳ,  
 νῆα κατειρῦσθαι καὶ ἐπαρτέας ἔμμεν ἐταίρους,  
 οἱ δὴ μιν πέμψουσι φίλῃν ἐς πατρίδα γαῖαν. 290  
 ἀλλ' ἐμὲ πρὶν ἀπέπεμψε· τύχῃσε γὰρ ἐρχομένη νηὺς  
 ἀνδρῶν Θεσπρωτῶν ἐς Δουλίχιον πολὺπυρον.<sup>2</sup>  
 καί μοι κτήματ' ἔδειξεν, ὅσα ξυναγείρατ' Ὀδυσσεὺς·  
 καὶ νῦ κεν ἐς δεκάτην γενεὴν ἕτερόν γ' ἔτι βόσκοι,

<sup>1</sup> Lines 275-7 are omitted in some MSS.

<sup>2</sup> Lines 291-2 (= xiv. 334-5) are omitted in some MSS.

when she has lost her wedded husband, to whom she has borne children in her love, though he were far other than Odysseus, who, they say, is like unto the gods. Yet do thou cease from weeping, and hearken to my words; for I will tell thee with sure truth, and will hide nothing, how but lately I heard of the return of Odysseus, that he is near at hand in the rich land of the Thesprotians, and yet alive, and he is bringing with him many rich treasures, as he begs through the land. But he lost his trusty comrades and his hollow ship on the wine-dark sea, as he journeyed from the isle Thrinacia; for Zeus and Helios waxed wroth against him because his comrades had slain the kine of Helios. So they all perished in the surging sea, but he on the keel of his ship was cast forth by the wave on the shore, on the land of the Phaeacians, who are near of kin to the gods. These heartily showed him all honour, as if he were a god, and gave him many gifts, and were fain themselves to send him home unscathed. Yea, and Odysseus would long since have been here, only it seemed to his mind more profitable to gather wealth by roaming over the wide earth; so truly does Odysseus beyond all mortal men know many gainful ways, nor could any mortal beside vie with him. Thus Pheidon, king of the Thesprotians, told me the tale. Moreover he swore in my own presence, as he poured libations in his halls, that the ship was launched and the men ready who were to convey him to his dear native land. But me he sent forth first, for a ship of the Thesprotians chanced to be setting out for Dulichium, rich in wheat. And he showed me all the treasure that Odysseus had gathered; verily unto the tenth generation would it feed his children

ὅσσα οἱ ἐν μεγάροις κειμήλια κείμενα ἄνακτος. 295  
 τὸν δ' ἐς Δωδώνην φάτο βήμεναι, ὅφρα θεοῖο  
 ἐκ δρυὸς ὑψικόμοιο Διὸς βουλὴν ἐπακούσαι,  
 ὅπως νοστήσειε φίλῃν ἐς πατρίδα γαίαν  
 ἦδη δὴν ἀπεών, ἣ ἀμφοτέρων ἦε κρυφιδόν.

“Ὡς ὁ μὲν οὕτως ἐστὶ σόος καὶ ἐλεύσεται ἦδη 300  
 ἄγχι μάλ', οὐδ' ἔτι τῆλε φίλων καὶ πατρίδος αἴης  
 δηρὸν ἀπεσσεῖται· ἔμψης δέ τοι ὄρκια δώσω.  
 ἴστω νῦν Ζεὺς πρῶτα, θεῶν ὑπάτος καὶ ἄριστος,  
 ἰστίη τ' Ὀδυσῆος ἀμύμονος, ἦν ἀφικάνω·  
 ἦ μὲν τοι τάδε πάντα τελεῖται ὡς ἀγορεύω. 305  
 τοῦδ' αὐτοῦ λυκάβαντος ἐλεύσεται ἐνθάδ' Ὀδυσσεύς,  
 τοῦ μὲν φθινόπτος μηνός, τοῦ δ' ἵσταμένοιο.”

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·  
 “Αἰ γὰρ τοῦτο, ξεῖνε, ἔπος τετελεσμένον εἶη·  
 τῷ κε τάχα γνοίης φιλότῃτά τε πολλά τε δῶρα 310  
 ἐξ ἐμεῦ, ὥς ἂν τίς σε συναντόμενος μακαρίζοι.  
 ἀλλὰ μοι ὦδ' ἀνὰ θυμὸν οἶεται, ὥς ἔσεται περ·  
 οὐτ' Ὀδυσσεὺς ἔτι οἶκον ἐλεύσεται, οὔτε σὺ πομπῆς  
 τεύξῃ, ἐπεὶ οὐ τοιοῖσι σημάντορές εἰς· ἐνὶ οἴκῳ  
 οἶος Ὀδυσσεὺς ἔσκε μετ' ἀνδράσιν, εἴ ποτ' ἔην γε, 315  
 ξείνους αἰδοίους ἀποπεμπέμεν ἠδὲ δέχεσθαι.  
 ἀλλὰ μιν, ἀμφίπολοι, ἀπονίψατε, κάτθετε δ' εὐνὴν,  
 δέμνια καὶ χλαῖνας καὶ ῥήγεα σιγαλόεντα,  
 ὥς κ' εὖ θαλπιῶν χρυσόθρονον Ἥῳ ἵκηται.  
 ἠῶθεν δὲ μάλ' ἦρι λοέσσαι τε χρίσαι τε, 320  
 ὥς κ' ἐνδον παρὰ Τηλεμύχῳ δειπνοιο μέδῃται  
 ἡμενος ἐν μεγάρῳ· τῷ δ' ἄλγιον ὅς κεν ἐκείνων  
 τοῦτον ἀνιάξῃ θυμοφθόρος· οὐδέ τι ἔργον

after him, so great was the wealth that lay stored for him in the halls of the king. But Odysseus, he said, had gone to Dodona to hear the will of Zeus from the high-crested oak of the god, even how he might return to his dear native land after so long an absence, whether openly or in secret.

"Thus, as I tell thee, he is safe, and will presently come; he is very near, and not long will he now be far from his friends and his native land. Yet will I give thee an oath. Be Zeus my witness first, highest and best of gods, and the hearth of noble Odysseus to which I am come, that verily all these things shall be brought to pass even as I tell thee. In the course of this self-same day shall Odysseus come hither, as the old moon wanes and the new appears."

Then wise Penelope answered him: "Ah, stranger, I would that this word of thine might be fulfilled. Then shouldest thou straightway know of kindness and many a gift from me, so that one who met thee would call thee blessed. Yet in my heart I forebode it thus, even as it shall be. Neither shall Odysseus any more come home, nor shalt thou obtain a convoy hence, since there are not now in the house such masters as Odysseus was among men—as sure as ever such a man there was—to send reverend strangers on their way, and to welcome them. But still, my maidens, wash the stranger's feet and prepare his bed—bedstead and cloaks and bright coverlets—that in warmth and comfort he may come to the golden-throned Dawn. And right early in the morning bathe him and anoint him, that in our house at the side of Telemachus he may bethink him of food as he sits in the hall. And worse shall it be for any man among them who vexes this man's soul with



ἐνθάδ' ἔτι πρήξει, μάλα περ κεχολωμένος αἰνῶς.  
 πῶς γὰρ ἐμεῦ σύ, ξεῖνε, δαήσεται εἴ τι γυναικῶν 325  
 ἀλλάων περίειμι νόον καὶ ἐπίφρονα<sup>1</sup> μῆτιν,  
 εἴ κεν ἀϋσταλέος, κακὰ εἰμένος ἐν μεγάροισιν  
 δαινύη; ἄνθρωποι δὲ μινυνθάδιοι τελέθουσιν.  
 ὃς μὲν ἀπηνῆς αὐτὸς ἔη καὶ ἀπηνέα εἰδῆ,  
 τῷ δὲ καταρῶνται πάντες βροτοὶ ἄλγε' ὀπίσσω 330  
 ζῶν, ἀτὰρ τεθνεώτι γ' ἐφεψιόωνται ἅπαντες.  
 ὃς δ' ἂν ἀμύμων αὐτὸς ἔη καὶ ἀμύμονα εἰδῆ,  
 τοῦ μὲν τε κλέος εὐρὺ διὰ ξεῖνοι φορέουσι  
 πάντας ἐπ' ἀνθρώπους, πολλοὶ τέ μιν ἐσθλὸν ἔειπον."

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσ-  
 σεύς· 335

“ὦ γύναι αἰδοίη Λαερτιάδεω Ὀδυσῆος,  
 ἣ τοι ἐμοὶ χλαῖναι καὶ ῥήγεα σιγαλόεντα  
 ἤχθεθ', ὅτε πρῶτον Κρήτης ὄρεα νιφόεντα  
 νοσφισάμην ἐπὶ νηὸς ἰὼν δολιχηρέτμοιο,  
 κείω δ' ὥς τὸ πάρος περ αὐπνους νύκτας ἴαυον· 340  
 πολλὰς γὰρ δὴ νύκτας ἀεικελίῳ ἐνὶ κοίτῃ  
 ἄεσα καὶ τ' ἀνέμεινα ἐϋθρονον Ἥῳ δῖαν.  
 οὐδέ τί μοι ποδάνιπτρα ποδῶν ἐπιήρανα θυμῷ  
 γίγνεται· οὐδὲ γυνὴ ποδὸς ἄψεται ἡμετέροιο  
 τάων αἵ τοι δῶμα κάτα δρήσταιραι ἔασιν, 345  
 εἰ μὴ τις γρηῦς ἔστι παλαιή, κεδνὰ ἰδυῖα,  
 ἣ τις δὴ τέτληκε τόσα φρεσὶν ὅσσα τ' ἐγὼ περ·  
 τῇ δ' οὐκ ἂν φθονέοιμι ποδῶν ἄψασθαι ἐμεῖο.”<sup>2</sup>

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·  
 “Ξεῖνε φίλ', οὐ γάρ πώ τις ἀνὴρ πεπνυμένος ὧδε 350  
 ξείνων τηλεδαπῶν φιλίων ἐμὸν ἵκετο δῶμα,  
 ὥς σὺ μάλ' εὐφραδέως πεπνυμένα πάντ' ἀγορεύεις·

<sup>1</sup> ἐπίφρονα: ἐχέφρονα.

<sup>2</sup> Lines 346–8 were rejected by Aristarchus.

pain ; naught thereafter shall he accomplish here, how fierce soever his wrath. For how shalt thou learn of me, stranger, whether I in any wise excel other women in wit and prudent counsel, if all unkempt and clad in poor raiment thou sittest at meat in my halls? Men are but short-lived. If one be himself hard, and have a hard heart, on him do all mortal men invoke woes for the time to come, while he still lives, and when he is dead all men mock at him. But if one be blameless and have a blameless heart, his fame do strangers bear far and wide among all men, and many call him a true man."

Then Odysseus of many wiles answered her, and said : "Honoured wife of Odysseus, son of Laertes, verily cloaks and bright coverlets became hateful in my eyes on the day when first I left behind me the snowy mountains of Crete, as I fared on my long-oared ship. Nay, I will lie, as in time past I was wont to rest through sleepless nights ; for many a night have I lain upon a foul bed and waited for the bright-throned Dawn. Aye, and baths for the feet give my heart no pleasure, nor shall any woman touch my foot of all those who are serving-women in thy hall, unless there is some old, true-hearted dame who has suffered in her heart as many woes as I ; such an one I would not grudge to touch my feet."

Then wise Penelope answered him again : "Dear stranger, never yet has a man discreet as thou, of those who are strangers from afar, come to my house as a more welcome guest, so wise and prudent are all thy words. I have an old dame with a heart of

ἔστι δέ μοι γρη῏ς πυκινὰ φρεσὶ μῖδε' ἔχουσα,  
 ἧ κείνον δύστηνον ἐν τρέφεν ἡδ' ἀτίταλλε,  
 δεξαμένη χεῖρεσσ', ὅτε μιν πρῶτον τέκε μήτηρ, 355  
 ἧ σε πόδας νίψει, ὀλιγηπελέουσά περ ἔμπης.  
 ἀλλ' ἄγε νῦν ἀνστᾶσα, περίφρων Εὐρύκλεια,  
 νίψον σοῖο ἀνακτος ὀμήλικα· καὶ που Ὀδυσσεὺς  
 ἦδη τοιόσδ' ἐστὶ πόδας τοιόσδε τε χεῖρας·  
 αἶψα γὰρ ἐν κακότητι βροτοὶ καταγηράσκουσιν." 360  
 "Ὡς ἄρ' ἔφη, γρη῏ς δὲ κατέσχετο χερσὶ πρόσωπα,  
 δάκρυα δ' ἔκβαλε θερμά, ἔπος δ' ὀλοφυδνὸν ἔειπεν·  
 "ὦ μοι ἐγὼ σέο, τέκνον, ἀμήχανος· ἧ σε περὶ Ζεὺς  
 ἀνθρώπων ἤχθηρε θεοῦδέα θυμὸν ἔχοντα.  
 οὐ γάρ πώ τις τόσσα βροτῶν Διὶ τερπικεραύνῳ 365  
 πῖονα μηρὶ ἔκῃ οὐδ' ἐξαίτους ἐκατόμβας,  
 ὅσσα σὺ τῷ ἐδίδους, ἀρώμενος ἦος ἵκοιο  
 γῆράς τε λιπαρὸν θρέψαιό τε φαίδιμον νιόν·  
 νῦν δέ τοι οἶω πάμπαν ἀφείλετο νόστιμον ἡμάρ.  
 οὕτω που καὶ κείνῳ ἐφεψιόωντο γυναῖκες 370  
 ξείνων τηλεδαπῶν, ὅτε τευ κλυτὰ δῶμαθ' ἵκοιτο,  
 ὥς σέθεν αἱ κύνες αἶδε καθεψιόωνται ἅπασαι,  
 τάων νῦν λῶβην τε καὶ αἶσχα πόλλ' ἀλεείνων  
 οὐκ ἐάας νίξειν· ἐμὲ δ' οὐκ ἀέκουσαν ἄνωγε  
 κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια. 375  
 τῷ σε πόδας νίψω ἅμα τ' αὐτῆς Πηνελοπείης  
 καὶ σέθεν εἵνεκ', ἐπεὶ μοι ὀρώρεται ἐνδοθι θυμὸς  
 κῆδεσιν. ἀλλ' ἄγε νῦν ξυνίει ἔπος, ὅττι κεν εἴπω·  
 πολλοὶ δὲ ξεῖνοι ταλαπείριοι ἐνθάδ' ἵκοντο,  
 ἀλλ' οὐ πώ τινά φημι εἰκότα ὧδε ἰδέσθαι 380  
 ὥς σὺ δέμας φωνήν τε πόδας τ' Ὀδυσῆϊ ἔοικας."

<sup>1</sup> The old nurse at first addresses the absent Odysseus, but in line 370 turns to the stranger present before her.

understanding in her breast, who lovingly nursed and cherished my hapless husband, and took him in her arms on the day when his mother bore him. She shall wash thy feet, weak with age though she be. Come now, wise Eurycleia, arise and wash the feet of one of like age with thy master. Even such as his are now haply the feet of Odysseus, and such his hands, for quickly do men grow old in evil fortune."

So she spoke, and the old woman hid her face in her hands and let fall hot tears, uttering words of lamentation:

"Ah, woe is me, child, because of thee, for that I can do naught. Surely Zeus hated thee above all men, though thou hadst a god-fearing heart. For never yet did any mortal burn to Zeus, who hurls the thunderbolt, so many fat thigh-pieces or so many choice hecatombs as thou gavest him, with prayers that thou mightest reach a sleek old age and rear thy glorious son. But lo, now, from thee alone has he wholly cut off the day of thy returning. Even thus, I ween, did women mock at him too,<sup>1</sup> in a strange and distant land, when he came to some man's glorious house, as these shameless creatures here all mock at thee. It is to shun insult now from them and their many taunts that thou dost not suffer them to wash thy feet, but me, who am nothing loath, has the daughter of Icarius, wise Penelope, bidden to wash thee. Therefore will I wash thy feet, both for Penelope's own sake and for thine, for the heart within me is stirred with sorrow. But come now, hearken to the word that I shall speak. Many sore-tried strangers have come hither, but I declare that never yet have I seen any man so like another as thou in form, and in voice, and in feet art like Odysseus."

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “ὦ γρηῦ, οὕτω φασὶν ὅσοι ἴδον ὀφθαλμοῖσιν  
 ἡμέας ἀμφοτέρους, μάλα εἰκέλω ἀλλήλοισιν  
 ἔμμεναι, ὥς σύ περ αὐτὴ ἐπιφρονέουσ' ἀγορεύεις.” 385

Ὡς ἄρ' ἔφη, γρηῦς δὲ λέβηθ' ἔλε παμφανόωντα,  
 τοῦ πόδας ἐξαπένιζεν, ὕδωρ δ' ἐνεχεύατο πουλὺν  
 ψυχρόν, ἔπειτα δὲ θερμὸν ἐπήφυσεν. αὐτὰρ Ὀδυσσεὺς  
 ἶξεν ἐπ' ἐσχαρόφιν, ποτὶ δὲ σκότον ἐτράπετ' αἶψα·  
 αὐτίκα γὰρ κατὰ θυμὸν οἴσατο, μὴ ἔλαβουσα 390  
 οὐλήν ἀμφράσσαιτο καὶ ἀμφαδὰ ἔργα γένοιτο.  
 νίξε δ' ἄρ' ἄσσον ἰοῦσα ἀναχθ' ἐόν· αὐτίκα δ' ἔγνων  
 οὐλήν, τὴν ποτέ μιν σὺς ἤλασε λευκῷ ὀδόντι  
 Παρνησόνδ' ἐλθόντα μετ' Αὐτόλυκόν τε καὶ νῆας,  
 μητρὸς ἐῆς πάτερ' ἐσθλόν, ὃς ἀνθρώπους ἐκέκαστο 395  
 κλεπτοσύνη θ' ὄρκῳ τε· θεὸς δέ οἱ αὐτὸς ἔδωκεν  
 Ἑρμείας· τῷ γὰρ κεχαρισμένα μηρία καίεν  
 ἀρνῶν ἠδ' ἐρίφων· ὁ δέ οἱ πρόφρων ἅμ' ὀπήδει.  
 Αὐτόλυκος δ' ἐλθὼν Ἰθάκης ἐς πῖονα δῆμον  
 παῖδα νέον γεγαῶτα κιχήσατο θυγατέρος ἧς· 400  
 τὸν ῥά οἱ Εὐρύκλεια φίλοις ἐπὶ γούνασι θῆκε  
 παυομένῳ δόρποιο, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

“Αὐτόλυκ', αὐτὸς νῦν ὄνομ' εὖρεο ὅττι κε θῆαι  
 παιδὸς παιδὶ φίλῳ· πολυάρητος δέ τοι ἐστίν.”

Τὴν δ' αὖτ' Αὐτόλυκος ἀπαμείβετο φώνησέν τε· 405  
 “Γαμβρὸς ἐμὸς θυγάτηρ τε, τίθεσθ' ὄνομ' ὅττι κεν εἴπω·  
 πολλοῖσιν γὰρ ἐγὼ γε ὀδυσσάμενος τόδ' ἰκάνω,  
 ἀνδράσιν ἠδὲ γυναιξὶν ἀνὰ χθόνα πουλυβότειραν.<sup>1</sup>

<sup>1</sup> πουλυβότειραν : βωτιάνειραν.

Then Odysseus of many wiles answered her, and said: "Old dame, so say all men whose eyes have beheld us two, that we are very like each other, even as thou thyself dost note and say."

So he spoke, and the old dame took the shining cauldron with water wherefrom she was about to wash his feet, and poured in cold water in plenty, and then added thereto the warm. But Odysseus sat him down away from the hearth and straightway turned himself toward the darkness, for he at once had a foreboding at heart that, as she touched him, she might note a scar, and the truth be made manifest. So she drew near and began to wash her lord, and straightway knew the scar of the wound which long ago a boar had dealt him with his white tusk, when Odysseus had gone to Parnassus to visit Autolycus and the sons of Autolycus, his mother's noble father, who excelled all men in thievery and in oaths. It was a god himself that had given him this skill, even Hermes, for to him he was wont to burn acceptable sacrifices of the thighs of lambs and kids; so Hermes befriended him with a ready heart. Now Autolycus, on coming once to the rich land of Ithaca, had found his daughter's son a babe new-born, and when he was finishing his supper, Eurycleia laid the child upon his knees and spoke, and addressed him:

"Autolycus, find now thyself a name to give to thy child's own child; be sure he has long been prayed for."

Then Autolycus answered her, and said: "My daughter's husband and my daughter, give him whatsoever name I say. Lo, inasmuch as I am come hither as one that has been angered with many, both men and women, over the fruitful earth,

τῷ δ' Ὀδυσσεὺς ὄνομ' ἔστω ἐπώνυμον· αὐτὰρ ἐγὼ γε,  
 ὅππότε' ἂν ἡβήσας μητρῷον ἐς μέγα δῶμα 410  
 ἔλθῃ Παρνησόνδ', ὅθι πού μοι κτήματ' ἔασι,  
 τῶν οἱ ἐγὼ δώσω καὶ μιν χαίρουτ' ἀποπέμψω."

Τῶν ἔνεκ' ἦλθ' Ὀδυσσεύς, ἵνα οἱ πόροι ἀγλαὰ δῶρα.  
 τὸν μὲν ἄρ' Αὐτόλुकός τε καὶ υἱέες Αὐτολúκοιο  
 χερσίν τ' ἡσπάζοντο ἔπεσσί τε μελιχίοισι· 415  
 μήτηρ δ' Ἀμφιθέη μητρὸς περιφῦς' Ὀδυσῆϊ  
 κύσσει ἄρα μιν κεφαλὴν τε καὶ ἄμφω φάεα καλά.  
 Αὐτόλυκος δ' υἱοῖσιν ἐκέκλετο κυδαλίμοισι  
 δεῖπνον ἐφοπλίσσαι· τοὶ δ' ὀτρύνοντος ἄκουσαν,  
 αὐτίκα δ' εἰσάγαγον βοῦν ἄρσενά πενταέτηρον· 420  
 τὸν δέρον ἀμφί θ' ἔπον, καὶ μιν διέχευαν ἅπαντα,  
 μίστυλλον τ' ἄρ' ἐπισταμένως πείραν τ' ὀβελοῖσιν,  
 ὥπτησάν τε περιφραδέως, δάσσαντό τε μοίρας.  
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα  
 δαίνυντ', οὐδέ τι θυμὸς ἐδέυετο δαιτὸς εἵσης· 425  
 ἦμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,  
 δὴ τότε κοιμήσαντο καὶ ὕπνου δῶρον ἔλοντο.

Ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 βάν ῥ' ἔμεν ἐς θήρην, ἡμὲν κύνες ἦδ' αὐτοὶ  
 υἱέες Αὐτολúκου· μετὰ τοῖσι δὲ δῖος Ὀδυσσεὺς 430  
 ἦεν· αἰπὺν δ' ὄρος προσέβαν καταειμένον ὕλῃ  
 Παρνησοῦ, τάχα δ' ἴκανον πτύχας ἡνεμοέσσας.  
 Ἥελιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας  
 ἐξ ἀκαλαρρείταο βαθυρρόου Ὠκεανοῖο,  
 οἱ δ' ἐς βῆσσαν ἴκανον ἐπακτῆρες· πρὸ δ' ἄρ' αὐτῶν 435  
 ἔχρη' ἐρευνῶντες κύνες ἦσαν, αὐτὰρ ὀπισθεν  
 υἱέες Αὐτολúκου· μετὰ τοῖσι δὲ δῖος Ὀδυσσεὺς

therefore let the name by which the child is named be Odysseus.<sup>1</sup> And for my part, when he is a man grown and comes to the great house of his mother's kin at Parnassus, where are my possessions, I will give him thereof and send him back rejoicing."

It was for this reason that Odysseus had come, that Autolycus might give him the glorious gifts. And Autolycus and the sons of Autolycus clasped his hands in welcome and greeted him with gentle words, and Amphithea, his mother's mother, took Odysseus in her arms and kissed his head and both his beautiful eyes. But Autolycus called to his glorious sons to make ready the meal, and they hearkened to his call. At once they led in a bull, five years old, which they flayed and dressed, and cut up all the limbs. Then they sliced these cunningly and pierced them with spits, and roasted them skilfully and distributed the portions. So, then, all day long till set of sun they feasted, nor did their hearts lack aught of the equal feast. But when the sun set and darkness came on they lay down to rest and took the gift of sleep.

But as soon as early Dawn appeared, the rosy-fingered, they went forth to the hunt, the hounds and the sons of Autolycus too, and with them went goodly Odysseus. Up the steep mountain Parnassus, clothed with forests, they climbed, and presently reached its windy hollows. The sun was now just striking on the fields, as he rose from softly-gliding, deep-flowing Oceanus, when the beaters came to a glade. Before them went the hounds, tracking the scent, and behind them the sons of Autolycus, and among these the goodly Odysseus followed, close

<sup>1</sup> Or "Child of Wrath"; see the note on i. 62.



ἦϊεν ἄγχι κυνῶν, κραδιάων δολιχόσκιον ἔγχος.  
 ἔνθα δ' ἄρ' ἐν λόχμῃ πυκινῇ κατέκειτο μέγας σὺς·  
 τὴν μὲν ἄρ' οὐτ' ἀνέμων διάει μένος ὕγρον ἀέντων, 440  
 οὔτε μιν Ἥλιος φαέθων ἀκτῖσιν ἔβαλλεν,  
 οὐτ' ὄμβρος περάσσκε διαμπερές· ὥς ἄρα πυκνὴ  
 ἦεν, ἀτὰρ φύλλων ἐνέην χύσις ἤλιθα πολλή.  
 τὸν δ' ἀνδρῶν τε κυνῶν τε περὶ κτύπος ἦλθε ποδοῖν,  
 ὡς ἐπάγοντες ἐπῆσαν· ὁ δ' ἀντίος ἐκ ξυλόχοιο 445  
 φρίξας εὖ λοφιήν, πῦρ δ' ὀφθαλμοῖσι δεδορκώς,  
 στῆ ῥ' αὐτῶν σχεδόθεν· ὁ δ' ἄρα πρῶτιστος Ὀδυσσεὺς  
 ἔσσυτ' ἀνασχόμενος δολιχὸν δόρυ χεὶρὶ παχείῃ,  
 οὐτάμεναι μεμαῶς· ὁ δέ μιν φθάμενος ἔλασεν σὺς  
 γουνὸς ὕπερ, πολλὸν δὲ διήφυσε σαρκὸς ὀδόντι 450  
 λικριφὶς αἶξας, οὐδ' ὀστέον ἴκετο φωτός.  
 τὸν δ' Ὀδυσσεὺς οὔτησε τυχὼν κατὰ δεξιὸν ὦμον,  
 ἀντικρὺ δὲ διήλθε φαεινοῦ δουρὸς ἀκωκῇ·  
 καδ' δ' ἔπεσ' ἐν κονίησι μακῶν, ἀπὸ δ' ἔπτατο θυμός.  
 τὸν μὲν ἄρ' Αὐτολύκου παῖδες φίλοι ἀμφεπένοντο, 455  
 ὠτειλὴν δ' Ὀδυσῆος ἀμύμονος ἀντιθέοιο  
 δῆσαν ἐπισταμένως, ἐπαοιδῇ δ' αἶμα κελαινὸν  
 ἔσχεθον, αἶψα δ' ἴκοντο φίλου πρὸς δώματα πατρός.  
 τὸν μὲν ἄρ' Αὐτόλυκός τε καὶ νιέες Αὐτολύκοιο,  
 εὖ ἰησάμενοι ἦδ' ἀγλαὰ δῶρα πορόντες 460  
 καρπαλίμως χαίροντα φίλην ἐς πατρίδ' <sup>1</sup> ἔπεμπον  
 εἰς Ἰθάκην. τῷ μὲν ῥα πατὴρ καὶ πότνια μήτηρ  
 χαῖρον νοστήσαντι καὶ ἐξερέεινον ἕκαστα,  
 οὐλὴν ὅττι πάθοι· ὁ δ' ἄρα σφίσιςιν εὖ κατέλεξεν  
 ὥς μιν θηρεύοντ' ἔλασεν σὺς λευκῷ ὀδόντι, 465  
 Παρνησόνδ' ἐλθόντα σὺν νιάσιν Αὐτολύκοιο.  
 Τὴν γρη῏ς χεῖρεςσι καταπρηνέσσι λαβοῦσα

<sup>1</sup> φίλην ἐς πατρίδ' : φίλως χαίροντες.

upon the hounds, brandishing his long spear. Now thereby a great wild boar was lying in a thick lair, through which the strength of the wet winds could never blow nor the rays of the bright sun beat, nor could the rain pierce through it, so thick it was; and fallen leaves were there in plenty. Then about the boar there came the noise of the feet of men and dogs as they pressed on in the chase, and forth from his lair he came against them with bristling back and eyes flashing fire, and stood there at bay close before them. Then first of all Odysseus rushed on, holding his long spear on high in his stout hand, eager to smite him; but the boar was too quick for him and struck him above the knee, charging upon him sideways, and with his tusk tore a long gash in the flesh, but did not reach the bone of the man. But Odysseus with sure aim smote him on the right shoulder, and clear through went the point of the bright spear, and the boar fell in the dust with a cry, and his life flew from him. Then the dear sons of Autolycus busied themselves with the carcase, and the wound of noble, god-like Odysseus they bound up skilfully, and checked the black blood with a charm, and straightway returned to the house of their dear father. And when Autolycus and the sons of Autolycus had fully healed him, and had given him glorious gifts, they quickly sent him back with joy to his native land, to Ithaca. Then his father and his honoured mother rejoiced at his return, and asked him all the story, how he got his wound; and he told them all the truth, how, while he was hunting, a boar had struck him with his white tusk when he had gone to Parnassus with the sons of Autolycus.

This scar the old dame, when she had taken the

γνῶ ρ' ἐπιμασσαμένη, πόδα δὲ προέηκε φέρεσθαι·  
 ἐν δὲ λέβητι πέσε κνήμη, κανάχησε δὲ χαλκός,  
 ἄψ δ' ἐτέρωσ' ἐκλίθη· τὸ δ' ἐπὶ χθονὸς ἐξέχυθ' ὕδωρ. 470  
 τὴν δ' ἅμα χάρμα καὶ ἄλγος ἔλε φρένα, τὼ δέ οἱ ὅσσε  
 δακρυόφι πλησθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.  
 ἡψαμένη δὲ γενείου Ὀδυσσῆα προσέειπεν·

“Ἡ μᾶλ' Ὀδυσσεὺς ἐσσι, φίλον τέκος· οὐδέ σ' ἐγὼ γε  
 πρὶν ἔγνω, πρὶν πάντα ἄνακτ' ἐμὸν ἀμφαφάασθαι.” 475

Ἡ καὶ Πηνελόπειαν ἐσέδρακεν ὀφθαλμοῖσι,  
 πεφραδέειν ἐθέλουσα φίλον πόσιν ἐνδον ἑόντα.  
 ἢ δ' οὐτ' ἀθρήσαι δύνατ' ἀντίη οὔτε νοῆσαι·  
 τῇ γὰρ Ἀθηναίη νόον ἔτραπεν· αὐτὰρ Ὀδυσσεὺς  
 χεῖρ' ἐπιμασσάμενος φάρυγος λάβε δεξιτερῇφι, 480  
 τῇ δ' ἐτέρῃ ἔθεν ἄσσον ἐρύσσατο φώνησέν τε.

“Μαῖα, τίη μ' ἐθέλεις ὀλέσαι; σὺ δέ μ' ἔτρεφες αὐτὴ  
 τῷ σῷ ἐπὶ μαζῷ· νῦν δ' ἄλγεα πολλὰ μογήσας  
 ἤλυθον εἰκοστῷ ἔτει ἐς πατρίδα γαίαν.  
 ἀλλ' ἐπεὶ ἐφράσθης καὶ τοι θεὸς ἔμβαλε θυμῷ, 485  
 σίγα, μὴ τίς τ' ἄλλος ἐνὶ μεγάροισι πύθηται.  
 ὦδε γὰρ ἐξερέω, καὶ μὴν<sup>1</sup> τετελεσμένον ἔσται·  
 εἴ χ' ὑπ' ἐμοί γε θεὸς δαμάσῃ μνηστῆρας ἀγανούς,  
 οὐδὲ τροφοῦ οὔσης σεῦ ἀφέξομαι, ὅππότε ἂν ἄλλας  
 δμῶας ἐν μεγάροισιν ἐμοῖς κτείνωμι γυναῖκας.” 490

Τὸν δ' αὖτε προσέειπε περίφρων Εὐρύκλεια·  
 “Τέκνον ἐμόν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.  
 οἶσθα μὲν οἶον ἐμὸν μένος ἔμπεδον οὐδ' ἐπιεικτόν,  
 ἔξω δ' ὥς ὅτε τις στερεὴ λίθος ἢ σίδηρος.  
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν· 495

<sup>1</sup> καὶ μὴν : τὸ δὲ καὶ.

limb in the flat of her hands, knew by the touch, and she let fall the foot. Into the basin the leg fell, and the brazen vessel rang. Over it tilted, and the water was spilled upon the ground. Then upon her soul came joy and grief in one moment, and both her eyes were filled with tears and the flow of her voice was checked. But she touched the chin of Odysseus, and said :

“Verily thou art Odysseus, dear child, and I knew thee not, till I had handled all the body of my lord.”

She spoke, and with her eyes looked toward Penelope, fain to show her that her dear husband was at home. But Penelope could not meet her glance nor understand, for Athene had turned her thoughts aside. But Odysseus, feeling for the woman’s throat, seized it with his right hand, and with the other drew her closer to him, and said :

“Mother, why wilt thou destroy me? Thou didst thyself nurse me at this thy breast, and now after many grievous toils I am come in the twentieth year to my native land. But since thou hast found me out, and a god has put this in thy heart, be silent lest any other in the halls learn hereof. For thus will I speak out to thee, and verily it shall be brought to pass: if a god shall subdue the lordly wooers unto me, I will not spare thee, my nurse though thou art, when I slay the other serving-women in my halls.”

Then wise Eurycleia answered him: “My child, what a word has escaped the barrier of thy teeth! Thou knowest how firm my spirit is and unyielding: I shall be as close as hard stone or iron. And another thing will I tell thee, and do thou lay it to

εἴ χ' ὑπὸ σοί γε θεὸς δαμάσῃ μνηστήρας ἀγαπούς,  
 δὴ τότε τοι καταλέξω ἐνὶ μεγάροισι γυναικάς,  
 αἳ τέ σ' ἀτιμάζουσι καὶ αἱ νηλείτιδές εἰσι."

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 "Μαῖα, τίη δὲ σὺ τὰς μυθήσσαι; οὐδέ τί σε χρή. 500  
 εὖ νυ καὶ αὐτὸς ἐγὼ φράσομαι καὶ εἴσομ' ἐκάστην·  
 ἀλλ' ἔχε σιγῇ μῦθον, ἐπίτρεψον δὲ θεοῖσιν."

"Ὡς ἄρ' ἔφη, γρη῏ς δὲ διέκ μεγάροιο βεβήκει  
 οἰσομένη ποδάνιπτρα· τὰ γὰρ πρότερ' ἔκχυτο πάντα.  
 αὐτὰρ ἐπεὶ νίψεν τε καὶ ἤλειψεν λίπ' ἐλαίφ, 505  
 αὐτίς ἄρ' ἀσσοτέρω πυρὸς ἔλκετο δίφρον Ὀδυσσεύς  
 θερσόμενος, οὐλὴν δὲ κατὰ ῥακέεσσι κάλυψε.

Τοῖσι δὲ μύθων ἤρχε περίφρων Πηνελόπεια·  
 "Ξεῖνε, τὸ μὲν σ' ἔτι τυτθὸν ἐγὼν εἰρήσομαι αὐτή·  
 καὶ γὰρ δὴ κοίτοιο τάχ' ἔσσεται ἡδέος ὥρη, 510  
 ὃν τινά γ' ὕπνος ἔλοι γλυκερός, καὶ κηδόμενόν περ.  
 αὐτὰρ ἐμοὶ καὶ πένθος ἀμέτρητον πόρε δαίμων·  
 ἤματα μὲν γὰρ τέρπομ' ὀδυρομένη, γοόωσα,  
 ἔς τ' ἐμὰ ἔργ' ὀρόωσα καὶ ἀμφιπόλων ἐνὶ οἴκῳ·  
 αὐτὰρ ἐπὴν νύξ ἔλθῃ, ἔλῃσί τε κοῖτος ἅπαντας, 515  
 κείμεαι ἐνὶ λέκτρῳ, πυκιναὶ δέ μοι ἀμφ' ἀδινὸν κῆρ  
 ὀξεῖαι μελεδῶνες ὀδυρομένην ἐρέθουσιν.

ὥς δ' ὅτε Πανδαρέου κούρη, χλωρῆς ἀηδών,  
 καλὸν ἀεῖδῃσιν ἕαρος νέον ἱσταμένοιο,  
 δεινῶν ἐν πετάλοισι καθεζομένη πυκνοῖσιν, 520  
 ἥ τε θαμὰ τρωπῶσα χέει πολυηχέα φωνήν,  
 παῖδ' ὀλοφυρομένη Ἴτυλον φίλον, ὃν ποτε χαλκῷ

heart. If a god shall subdue the lordly wooers unto thee, then will I name over to thee the women in thy halls, which ones dishonour thee, and which are guiltless."

Then Odysseus of many wiles answered her, and said: "Mother, why, pray, wilt thou speak of them? Thou needest not at all. Of myself will I mark them well, and come to know each one. Nay, keep the matter to thyself, and leave the issue to the gods."

So he spoke, and the old woman went forth through the hall to bring water for his feet, for all the first was spilled. And when she had washed him, and anointed him richly with oil, Odysseus again drew his chair nearer to the fire to warm himself, and hid the scar with his rags.

Then wise Penelope was the first to speak, saying: "Stranger, this little thing further will I ask thee myself, for it will soon be the hour for pleasant rest, for him at least on whom sweet sleep may come despite his care. But to me has a god given sorrow that is beyond all measure, for day by day I find my joy in mourning and lamenting, while looking to my household tasks and those of my women in the house, but when night comes and sleep lays hold of all, I lie upon my bed, and sharp cares, crowding close about my throbbing heart, disquiet me, as I mourn. Even as when the daughter of Pandareus, the nightingale of the greenwood,<sup>1</sup> sings sweetly, when spring is newly come, as she sits perched amid the thick leafage of the trees, and with many trilling notes pours forth her rich voice in wailing for her child, dear Itylus, whom she had one day slain with

<sup>1</sup> So the scholiast, ἡ ἐν χλωροῖς διατρίβουσα. Others understand the word of the colour of the bird itself.

κτεῖνε δι' ἀφραδίας, κοῦρον Ζήθοιο ἀνακτος,  
 ὥς καὶ ἐμοὶ δίχα θυμὸς ὀρώρεται ἔνθα καὶ ἔνθα,  
 ἢ ἐμένω παρὰ παιδὶ καὶ ἔμπεδα πάντα φυλάσσω, 525  
 κτήσιν ἐμήν, δμῶάς τε καὶ ὑψερεφές μέγα δῶμα,  
 εὐνὴν τ' αἰδομένη πόσιος δῆμοιό τε φῆμιν,  
 ἦ ἤδη ἄμ' ἔπωμαι Ἀχαιῶν ὅς τις ἄριστος  
 μνᾶται ἐνὶ μεγάροισι, πορῶν ἀπερείσια ἔδνα.  
 παῖς δ' ἐμὸς ἦος ἔην ἔτι νήπιος ἡδὲ χαλὶφρων, 530  
 γήμασθ' οὐ μ' εἶα πόσιος κατὰ δῶμα λιποῦσαν·  
 νῦν δ' ὅτε δὴ μέγας ἐστὶ καὶ ἥβης μέτρον ἰκάνει,  
 καὶ δὴ μ' ἀρᾶται πάλιν ἐλθέμεν ἐκ μεγάροιο,  
 κτήσιος ἀσχαλῶν, τήν οἱ κατέδουσιν Ἀχαιοί.  
 ἀλλ' ἄγε μοι τὸν ὄνειρον ὑπόκριναι καὶ ἄκουσον. 535  
 χῆνές μοι κατὰ οἶκον εἵκοσι πυρὸν ἔδουσιν  
 ἐξ ὕδατος, καὶ τέ σφιν ἰαίνομαι εἰσορόωσα·  
 ἐλθὼν δ' ἐξ ὄρεος μέγας αἰετὸς ἀγκυλοχείλης  
 πᾶσι κατ' αὐχένας ἦξε καὶ ἔκτανεν· οἱ δ' ἐκέχυντο  
 ἀθρόοι ἐν μεγάροις, ὁ δ' ἐς αἰθέρα διὰν ἀέρθη. 540  
 αὐτὰρ ἐγὼ κλαῖον καὶ ἐκώκουν ἐν περ ὀνείρῳ,  
 ἀμφὶ δ' ἔμ' ἠγερέθοντο εὐπλοκαμίδες Ἀχαιοί,  
 οἴκτρ' ὀλοφυρομένην ὃ μοι αἰετὸς ἔκτανε χῆνας.  
 ἀψ' δ' ἐλθὼν κατ' ἄρ' ἔζετ' ἐπὶ προὔχοντι μελᾶθρῳ,  
 φωνῇ δὲ βροτῇ κατερήτυε φώνησέν τε· 545

“ ‘Θάρσει, Ἰκαρίου κούρη τηλεκλειτοῖο·  
 οὐκ ὄναρ, ἀλλ' ὕπαρ ἐσθλόν, ὃ τοι τετελεσμένον ἔσται.  
 χῆνες μὲν μνηστῆρες, ἐγὼ δέ τοι αἰετὸς ὄρνις

the sword unwittingly, Itylus, the son of king Zethus; even so my heart sways to and fro in doubt, whether to abide with my son and keep all things safe, my possessions, my slaves, and my great, high-roofed house, respecting the bed of my husband and the voice of the people, or to go now with him whosoever is best of the Achaeans, who woos me in the halls and offers bride-gifts past counting. Furthermore my son, so long as he was a child and slack of wit, would not suffer me to marry and leave the house of my husband; but now that he is grown and has reached the bounds of manhood, lo, he even prays me to go back again from these halls, being vexed for his substance that the Achaeans devour to his cost. But come now, hear this dream of mine, and interpret it for me. Twenty geese I have in the house that come forth from the water<sup>1</sup> and eat wheat, and my heart warms with joy as I watch them. But forth from the mountain there came a great eagle with crooked beak and broke all their necks and killed them; and they lay strewn in a heap in the halls, while he was borne aloft to the bright sky. Now for my part I wept and wailed, in a dream though it was, and round me thronged the fair-tressed Achaean women, as I grieved piteously because the eagle had slain my geese. Then back he came and perched upon a projecting roof-beam, and with the voice of a mortal man checked my weeping, and said:

“Be of good cheer, daughter of far-famed Icarius; this is no dream, but a true vision of good which shall verily find fulfilment. The geese are the wooers, and I, that before was the eagle, am now

<sup>1</sup> Others take ἐξ ὕδατος closely with πυρόν, “eat wheat out of the water-trough.”



ἦα πάρος, νῦν αὖτε τεὸς πόσις εἰλήλουθα,  
 δς πᾶσι μνηστῆρσιν ἀεικέα πότμον ἐφήσω· 550

“ὦς ἔφατ’, αὐτὰρ ἐμὲ μελιδῆς ὕπνος ἀνήκε·  
 παπτήνασα δὲ χήνας ἐνὶ μεγάροισι νόησα  
 πυρὸν ἐρεπτομένους παρὰ πύελον, ἦχι πάρος περ.”

Τὴν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “ὦ γύναι, οὗ πως ἔστιν ὑποκρίνασθαι ὄνειρον 555  
 ἄλλη ἀποκλίναντ’, ἐπεὶ ἦ ρά τοι αὐτὸς Ὀδυσσεὺς  
 πέφραδ’ ὅπως τελέει· μνηστῆρσι δὲ φαίνεται ὄλεθρος  
 πᾶσι μάλ’, οὐδέ κέ τις θάνατον καὶ κῆρας ἀλύξει.”

Τὸν δ’ αὖτε προσέειπε περίφρων Πηνελόπεια·  
 “Ξεῖν’, ἦ τοι μὲν ὄνειροι ἀμῆχανοι ἀκριτόμυθοι 560  
 γίγνουντ’, οὐδέ τι πάντα τελείεται ἀνθρώποισι.  
 δοιαί γάρ τε πύλαι ἀμενηνῶν εἰσὶν ὀνείρων·  
 αἱ μὲν γὰρ κερύεσσι τετεύχεται, αἱ δ’ ἐλέφαντι·  
 τῶν οἱ μὲν κ’ ἔλθωσι διὰ πριστοῦ ἐλέφαντος,  
 οἳ ῥ’ ἐλεφαίρονται, ἔπε’ ἀκράαντα φέροντες· 565  
 οἱ δὲ διὰ ξεστῶν κερύων ἔλθωσι θύραζε,  
 οἳ ῥ’ ἔτυμα κραίνουσι, βροτῶν ὅτε κέν τις ἴδῃται.  
 ἀλλ’ ἐμοὶ οὐκ ἐντεῦθεν ὅτομαι αἶνόν ὄνειρον  
 ἐλθέμεν· ἦ κ’ ἄσπαστόν ἐμοὶ καὶ παιδὶ γένοιτο.  
 ἄλλο δέ τοι ἐρέω, σὺ δ’ ἐνὶ φρεσὶ βάλλεο σῆσιν· 570  
 ἦδε δὴ ἧὼς εἰσι δυσώνυμος, ἦ μ’ Ὀδυσῆος  
 οἴκου ἀποσχίσει· νῦν γὰρ καταθήσω ἄεθλον,  
 τοὺς πελέκεας, τοὺς κείνος ἐνὶ μεγάροισιν ἐοῖσιν  
 ἵστασχ’ ἐξείης, δρυόχους ὥς, δώδεκα πάντας·

again come back as thy husband, who will let loose a cruel doom upon all the wooers.'

"So he spoke, and sweet sleep released me, and looking about I saw the geese in the halls, feeding on wheat beside the trough, where they had before been wont to feed."

Then Odysseus of many wiles answered her and said: "Lady, in no wise is it possible to wrest this dream aside and give it another meaning, since verily Odysseus himself has shewn thee how he will bring it to pass. For the wooers' destruction is plain to see, for one and all; not one of them shall escape death and the fates."

Then wise Penelope answered him again: "Stranger, dreams verily are baffling and unclear of meaning, and in no wise do they find fulfilment in all things for men. For two are the gates of shadowy dreams, and one is fashioned of horn and one of ivory. Those dreams that pass through the gate of sawn ivory deceive men, bringing words that find no fulfilment.<sup>1</sup> But those that come forth through the gate of polished horn bring true issues to pass, when any mortal sees them. But in my case it was not from thence, methinks, that my strange dream came. Ah, truly it would then have been welcome to me and to my son. But another thing will I tell thee, and do thou lay it to heart. Even now is coming on this morn of evil name which is to cut me off from the house of Odysseus; for now I shall appoint for a contest those axes which he was wont to set up in line in his halls, like props of a ship that is building,

<sup>1</sup> The play upon the words *κέρας*, "horn," and *κράνω*, "fulfil," and upon *ελέφας*, "ivory," and *ελεφαίρομαι*, "deceive," cannot be preserved in English.

στὰς δ' ὃ γε πολλὸν ἄνευθε διαρρίπτασκεν οἷστόν. 575  
 νῦν δὲ μνηστήρεσσιν ἄεθλον τοῦτον ἐφήσω·  
 ὃς δέ κε ῥήϊτατ' ἐντανύσῃ βιὸν ἐν παλάμῃσι  
 καὶ διοίστευσῃ πελέκεων δυοκαίδεκα πάντων,  
 τῷ κεν ἄμ' ἔσποιμήν, νοσφισσαμένη τόδε δῶμα  
 κουρίδιον, μάλα καλόν, ἐνίπλειον βιότοιο. 580  
 τοῦ ποτὲ μεμνήσεσθαι οἶομαι ἐν περ ὀνείρῳ."

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 "ὦ γύναι αἰδοίῃ Λαερτιάδεω Ὀδυσῆος,  
 μηκέτι νῦν ἀνάβαλλε δόμοις ἐνι τοῦτον ἄεθλον·  
 πρὶν γάρ τοι πολύμητις ἐλεύσεται ἐνθάδ' Ὀδυσσεύς, 585  
 πρὶν τούτους τόδε τόξον εὖξοον ἀμφαφώνοντας  
 νευρὴν τ' ἐντανύσαι διοίστευσάι τε σιδήρου."

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·  
 "Εἴ κ' ἐθέλοις μοι, ξεῖνε, παρήμενος ἐν μεγάροισι  
 τέρπειν, οὐδέ μοι ὕπνος ἐπὶ βλεφάροισι χυθείη. 590  
 ἀλλ' οὐ γάρ πως ἔστιν αὐπνους ἔμμεναι αἰεὶ  
 ἀνθρώπους· ἐπὶ γάρ τοι ἐκάστω μοῖραν ἔθηκαν  
 ἀθάνατοι θνητοῖσιν ἐπὶ ζείδωρον ἄρουραν.  
 ἀλλ' ἦ τοι μὲν ἐγὼν ὑπερώϊον εἰσαναβᾶσα  
 λέξομαι εἰς εὐνὴν, ἣ μοι στονόεσσα τέτυκται, 595  
 αἰεὶ δάκρυς ἐμοῖσι πεφυρμένη, ἐξ οὗ Ὀδυσσεύς  
 ὥχεται ἐποψόμενος Κακοῖλιον οὐκ ὀνομαστήν.  
 ἐνθα κε λεξαίμην· σὺ δὲ λέξεο τῷδ' ἐνὶ οἴκῳ,  
 ἣ χαμάδις στορέσας ἦ τοι κατὰ δέμνια θέντων."

<sup>1</sup> We are to understand, first, that in a trench dug in the earthen floor of the μέγαρον twelve axes were set up in a row, their appearance suggesting the blocks or props on

## THE ODYSSEY, XIX. 575-599

twelve in all, and he would stand afar off and shoot an arrow through them.<sup>1</sup> Now then I shall set this contest before the wooers: whosoever shall most easily string the bow in his hands, and shoot an arrow through all twelve axes, with him will I go and forsake this house of my wedded life, a house most fair and filled with livelihood, which, methinks, I shall ever remember even in my dreams."

Then Odysseus of many wiles answered her, and said:—"Honoured wife of Odysseus, son of Laertes, no longer now do thou put off this contest in thy halls; for, I tell thee, Odysseus of many wiles will be here, ere these men, handling this polished bow, shall have strung it, and shot an arrow through the iron."

Then wise Penelope answered him: "If thou couldest but wish, stranger, to sit here in my halls and give me joy, sleep should never be shed over my eyelids. But it is in no wise possible that men should forever be sleepless, for the immortals have appointed a proper time for each thing upon the earth, the giver of grain. But I verily will go to my upper chamber and lay me on my bed, which has become for me a bed of wailings, ever bedewed with my tears, since the day when Odysseus went to see evil Ilios, that should never be named. There will I lay me down, but do thou lie down here in the hall, when thou hast strewn bedding on the floor; or let the maids set a bedstead for thee."

which the keel of a ship was laid in shipbuilding; further, that the metal heads of the axes were so shaped as to leave a hole of some sort (such axes have actually survived from Mycenaean days); and lastly, that an expert archer could shoot an arrow through all twelve holes, the axes being carefully placed in line, as through a sort of tube.

Ὡς εἰποῦς' ἀνέβαιν' ὑπερώϊα σιγαλόεντα,  
 οὐκ οἶη, ἅμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι.  
 ἐς δ' ὑπερῶ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶ  
 κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὄφρα οἱ ὕπνον  
 ἥδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

## THE ODYSSEY, XIX. 600-604

So saying, she went up to her bright upper chamber,  
not alone, for with her went her handmaids as well.  
And when she had gone up to her upper chamber  
with her handmaids, she then bewailed Odysseus,  
her dear husband, until flashing-eyed Athene cast  
sweet sleep upon her eyelids.

Τ

Αὐτὰρ ὁ ἐν προδόμῳ εὐνάζετο δῖος Ὀδυσσεύς·  
 καὶ μὲν ἀδέψητον βοέην στόρεσ', αὐτὰρ ὕπερθε  
 κώεα πόλλ' ὄϊων, τοὺς ἱρεύεσκον Ἀχαιοί·  
 Εὐρυνόμη δ' ἄρ' ἐπὶ χλαῖναν βάλε κοιμηθέντι.  
 ἔνθ' Ὀδυσσεὺς μνηστήρσι κακὰ φρονέων ἐνὶ θυμῷ 5  
 κεῖτ' ἐγρηγορόων· ταί δ' ἐκ μεγάρῳ γυναιῖκες  
 ἦϊσαν, αἱ μνηστήρσιν ἐμισγέσκοντο πάρος περ,  
 ἀλλήλησι γέλῳ τε καὶ εὐφροσύνῃν παρέχουσai.  
 τοῦ δ' ὠρίνετο θυμὸς ἐνὶ στήθεσσι φίλοισι·  
 πολλὰ δὲ μερμήριζε κατὰ φρένα καὶ κατὰ θυμόν, 10  
 ἥε μεταίξας θάνατον τεύξειεν ἐκάστη,  
 ἥ ἔτ' ἐφ' μνηστήρσιν ὑπερφιάλοισι μιγῆναι  
 ὕστατα καὶ πύματα, κραδίη δέ οἱ ἔνδον ὑλάκτει.  
 ὥς δὲ κύων ἀμαλῇσι περὶ σκυλάκεσσι βεβῶσα  
 ἄνδρ' ἀγνοιήσας ὑλάει μέμονέν τε μάχεσθαι, 15  
 ὥς ῥα τοῦ ἔνδον ὑλάκτει ἀγαιομένου κακὰ ἔργα·  
 στήθος δὲ πλήξας κραδίην ἠνίπαπε μύθῳ·  
 “Τέτλαθι δῆ, κραδίη· καὶ κύντερον ἄλλο ποτ' ἔτλης.  
 ἥματι τῷ ὅτε μοι μένος ἄσχετος ἦσθιε Κύκλωψ  
 ἰφθίμους ἐτάρους· σὺ δ' ἐτόλμας, ὄφρα σε μῆτις 20  
 ἐξάγαγ' ἐξ ἀντροῖο διόμενον θανέεσθαι.”  
 “Ὡς ἔφατ', ἐν στήθεσσι καθαπτόμενος φίλον ἦτορ·  
 τῷ δὲ μάλ' ἐν πείσῃ κραδίη μένε τετληυῖα

## BOOK XX

BUT the goodly Odysseus lay down to sleep in the fore-hall of the house. On the ground he spread an undressed ox-hide and above it many fleeces of sheep, which the Achaeans were wont to slay, and Eurynome threw over him a cloak, when he had laid him down. There Odysseus, pondering in his heart evil for the wooers, lay sleepless. And the women came forth from the hall, those that had before been wont to lie with the wooers, making laughter and merriment among themselves. But the heart was stirred in his breast, and much he debated in mind and heart, whether he should rush after them and deal death to each, or suffer them to lie with the insolent wooers for the last and latest time; and his heart growled within him. And as a bitch stands over her tender whelps growling, when she sees a man she does not know, and is eager to fight, so his heart growled within him in his wrath at their evil deeds; but he smote his breast, and rebuked his heart, saying:

“Endure, my heart; a worse thing even than this didst thou once endure on that day when the Cyclops, unrestrained in daring, devoured my mighty comrades; but thou didst endure until craft got thee forth from the cave where thou thoughtest to die.”

So he spoke, chiding the heart in his breast, and his heart remained bound<sup>1</sup> within him to endure

<sup>1</sup> So the scholiast, who renders by ἐν δεσμοῖς. Others connect *περὶ* with *περὶ*θουμαι, and render “in obedience.”



νωλεμέως· ἀτὰρ αὐτὸς ἐλίσσεται ἔνθα καὶ ἔνθα.  
 ὥς δ' ὅτε γαστέρ' ἀνὴρ πολέος πυρὸς αἰθομένοιο, 25  
 ἐμπλείην κνίσης τε καὶ αἵματος, ἔνθα καὶ ἔνθα  
 αἰόλλη, μάλα δ' ὦκα λιλαίεται ὀπτηθῆναι,  
 ὥς ἄρ' ὁ γ' ἔνθα καὶ ἔνθα ἐλίσσεται, μερμηρίζων  
 ὅππως δὴ μνηστῆρσιν ἀναιδέσι χεῖρας ἐφήσει  
 μῦνος ἐὼν πολέσι. σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη 30  
 οὐρανόθεν καταβᾶσα· δέμας δ' ἦϊκτο γυναικί·  
 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ἔειπε·  
 “Τίπτ' αὐτ' ἐγρήσσεις, πάντων περὶ κάμμορε φωτῶν;  
 οἶκος μὲν τοι ὄδ' ἐστί, γυνὴ δέ τοι ἦδ' ἐνὶ οἴκῳ  
 καὶ πάϊς, οἷόν πού τις ἐέλδεται ἔμμεναι νῖα.” 35  
 Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “Ναὶ δὴ ταῦτά γε πάντα, θεά, κατὰ μοῖραν ἔειπες·  
 ἀλλὰ τί μοι τόδε θυμὸς ἐνὶ φρεσὶ μερμηρίζει,  
 ὅππως δὴ μνηστῆρσιν ἀναιδέσι χεῖρας ἐφήσω,  
 μῦνος ἐὼν· οἱ δ' αἰὲν ἀολλέες ἔνδον ἔασι. 40  
 πρὸς δ' ἔτι καὶ τόδε μείζων ἐνὶ φρεσὶ μερμηρίζω·  
 εἴ περ γὰρ κτείναιμι Διὸς τε σέθεν τε ἔκητι,  
 πῇ κεν ὑπεκπροφύγοιμι; τά σε φράζεσθαι ἄνωγα.”  
 Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 “Σχέτλιε, καὶ μὲν τίς τε χερεῖονι πείθεθ' ἐταίρω, 45  
 ὅς περ θνητὸς τ' ἐστὶ καὶ οὐ τόσα μῆδεα οἶδεν·  
 αὐτὰρ ἐγὼ θεὸς εἰμι, διαμπερὲς ἦ σε φυλάσσω  
 ἐν πάντεσσι πόνοις. ἐρέω δέ τοι ἔξαναφανδόν·  
 εἴ περ πεντήκοντα λόχοι μερόπων ἀνθρώπων  
 νῶϊ περισταῖεν, κτεῖναι μεμαῶτες Ἀρηϊ, 50  
 καὶ κεν τῶν ἐλάσαιο βόας καὶ ἴφια μῆλα.

steadfastly ; but he himself lay tossing this way and that. And as when a man before a great blazing fire turns swiftly this way and that a paunch full of fat and blood, and is very eager to have it roasted quickly, so Odysseus tossed from side to side, pondering how he might put forth his hands upon the shameless wooers, one man as he was against so many. Then Athene came down from heaven and drew near to him in the likeness of a woman, and she stood above his head, and spoke to him, and said :

“Why now again art thou wakeful, ill-fated above all men? Lo, this is thy house, and here within is thy wife and thy child, such a man, methinks, as any-one might pray to have for his son.”

And Odysseus of many wiles answered her, and said : “Yea, goddess, all this hast thou spoken aright. But the heart in my breast is pondering somewhat upon this, how I may put forth my hands upon the shameless wooers, all alone as I am, while they remain always in a body in the house. And furthermore this other and harder thing I ponder in my mind : even if I were to slay them by the will of Zeus and of thyself, where then should I find escape from bane? Of this I bid thee take thought.”

Then the goddess, flashing-eyed Athene, answered him : “Obstinate one, many a man puts his trust even in a weaker friend than I am, one that is mortal, and knows not such wisdom as mine ; but I am a god, that guard thee to the end in all thy toils. And I will tell thee openly ; if fifty troops of mortal men should stand about us, eager to slay us in battle, even their cattle and goodly sheep shouldest thou drive off. Nay, let sleep now come over thee.

ἀλλ' ἐλέτω σε καὶ ὕπνος· ἀνίη καὶ τὸ φυλάσσειν  
πάννυχον ἐγρήσσοντα, κακῶν δ' ὑποδύσεαι ἤδη.”

“Ὡς φάτο, καὶ ῥά οἱ ὕπνον ἐπὶ βλεφάροισιν ἔχευεν,  
αὐτὴ δ' ἄψ ἔς Ὀλυμπον ἀφίκετο διὰ θεάων. - 55

Εὖτε τὸν ὕπνος ἔμαρπτε, λύων μελεδήματα θυμοῦ,  
λυσιμελῆς, ἄλοχος δ' ἄρ' ἐπέγρετο κεδνὰ ἰδυῖα·  
κλαῖε δ' ἄρ' ἐν λέκτροισι καθεζομένη μαλακοῖσιν.  
αὐτὰρ ἐπεὶ κλαίουσα κορέσσατο ὃν κατὰ θυμόν,  
Ἄρτεμιδι πρῶτιστον ἐπεύξατο διὰ γυναικῶν 60

“Ἄρτεμι, πότνα θεά, θύγατερ Διός, αἶθε μοι ἦδη  
ἶον ἐνὶ στήθεσσι βαλοῦς' ἐκ θυμόν ἔλοιο  
αὐτίκα νῦν, ἣ ἔπειτα μ' ἀναρπάξασα θύελλα  
οἶχοιτο προφέρονσα κατ' ἡρόεντα κέλευθα,  
ἐν προχοῇς δὲ βάλοι ἀψορρόου Ὀκεανοῖο. 65

ὥς δ' ὅτε Πανδαρέου κούρας ἀνέλοντο θύελλαι·  
τῇσι τοκῆας μὲν φθίσαν θεοί, αἱ δ' ἐλίποντο  
ὀρφαναὶ ἐν μεγάροισι, κόμισσε δὲ δῖ' Ἀφροδίτη  
τυρῶ καὶ μέλιτι γλυκερῶ καὶ ἠδέϊ οἴνῳ·

“Ἦρῃ δ' αὐτῇσιν περὶ πασέων δῶκε γυναικῶν 70  
εἶδος καὶ πινυτήν, μῆκος δ' ἔπορ' Ἄρτεμις ἀγνή,  
ἔργα δ' Ἀθηναίῃ δέδαε κλυτὰ ἐργάζεσθαι.

εὖτ' Ἀφροδίτῃ διὰ προσέστιχε μακρὸν Ὀλυμπον,  
κούρης αἰτήσουσα τέλος θαλεροῖο γάμοιο—  
ἔς Δία τερπικέραυνον, ὃ γάρ τ' εὖ οἶδεν ἅπαντα, 75  
μοῖράν τ' ἀμμορίην τε καταθυητῶν ἀνθρώπων—  
τόφρα δὲ τὰς κούρας ἄρπυιαι ἀνηρεῖψαντο  
καί ῥ' ἔδοσαν στυγερῇσιν ἐρινύσιν ἀμφιπολεύειν·  
ὥς ἔμ' αἰστώσειαν Ὀλύμπια δώματ' ἔχοντες,

There is weariness also in keeping wakeful watch the whole night through; and even now shalt thou come forth from out thy perils."

So she spoke, and shed sleep upon his eyelids, but herself, the fair goddess, went back to Olympus.

Now while sleep seized him, loosening the cares of his heart, sleep that loosens the limbs of men, his true-hearted wife awoke, and wept, as she sat upon her soft bed. But when her heart had had its fill of weeping, to Artemis first of all the fair lady made her prayer:

"Artemis, mighty goddess, daughter of Zeus, would that now thou wouldest fix thy arrow in my breast and take away my life even in this hour; or that a storm-wind might catch me up and bear me hence over the murky ways, and cast me forth at the mouth of backward-flowing Oceanus, even as on a time storm-winds bore away the daughters of Pandareus. Their parents the gods had slain, and they were left orphans in the halls, and fair Aphrodite tended them with cheese, and sweet honey, and pleasant wine, and Here gave them beauty and wisdom above all women, and chaste Artemis gave them stature, and Athene taught them skill in famous handiwork. But while beautiful Aphrodite was going to high Olympus to ask for the maidens the accomplishment of gladsome marriage—going to Zeus who hurls the thunderbolt, for well he knows all things, both the happiness and the haplessness of mortal men—meanwhile the spirits of the storm snatched away the maidens and gave them to the hateful Erinyes to deal with.<sup>1</sup> Would that even so those who have dwellings on Olympus would blot me from sight, or that fair-tressed

<sup>1</sup> Others render "to be their servants."

ἤέ μ' ἐϋπλόκαμος βάλοι Ἄρτεμις, ὄφρ' Ὀδυσῆα 80  
 ὀσομένη καὶ γαῖαν ὕπο στυγερὴν ἀφικοίμην,  
 μηδέ τι χείρονος ἀνδρὸς ἐϋφραίνοιμι νόημα.  
 ἀλλὰ τὸ μὲν καὶ ἀνεκτὸν ἔχει κακόν, ὅπποτε κέν τις  
 ἥματα μὲν κλαίῃ, πυκινῶς ἀκαχήμενος ἦτορ,  
 νύκτας δ' ὕπνος ἔχῃσιν—ὁ γάρ τ' ἐπέλησεν ἀπάντων, 85  
 ἐσθλῶν ἠδὲ κακῶν, ἐπεὶ ἄρ βλέφαρ' ἀμφικαλύψῃ—  
 αὐτὰρ ἐμοὶ καὶ ὀνείρατ' ἐπέσσευεν κακὰ δαίμων.  
 τῇδε γὰρ αὖ μοι νυκτὶ παρέδραθεν εἵκελος αὐτῷ,  
 τοίος ἐὼν οἷος ἦεν ἅμα στρατῷ· αὐτὰρ ἐμὸν κῆρ  
 χαῖρ', ἐπεὶ οὐκ ἐφάμην ὄναρ ἔμμεναι, ἀλλ' ὕπαρ ἦδη.” 90

“Ὡς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἥως.  
 τῆς δ' ἄρα κλαιούσης ὅπα σύνθετο δῖος Ὀδυσσεύς·  
 μερμήριζε δ' ἔπειτα, δόκησε δέ οἱ κατὰ θυμὸν  
 ἦδη γιγνώσκουσα παρεστάμεναι κεφαλῇφι.  
 χλαῖναν μὲν συνελὼν καὶ κώεα, τοῖσιν ἐνεῦδεν, 95  
 ἐς μέγαρον κατέθηκεν ἐπὶ θρόνου, ἐκ δὲ βοείην  
 θῆκε θύραζε φέρων, Διὶ δ' εἷξατο χεῖρας ἀνασχών·

“Ζεῦ πάτερ, εἴ μ' ἐθέλοντες ἐπὶ τραφερὴν τε καὶ ὕγρην  
 ἦγετ' ἐμὴν ἐς γαῖαν, ἐπεὶ μ' ἐκακώσατε λῆην,  
 φήμην τίς μοι φάσθω ἐγειρομένων ἀνθρώπων 100  
 ἔνδοθεν, ἔκτοσθεν δὲ Διὸς τέρας ἄλλο φανήτω.”

“Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε μητίετα Ζεὺς,  
 αὐτίκα δ' ἐβρόντησεν ἀπ' αἰγλήεντος Ὀλύμπου,  
 ὑψόθεν ἐκ νεφέων· γήθησε δὲ δῖος Ὀδυσσεύς.  
 φήμην δ' ἐξ οἴκοιο γυνὴ προέηκεν ἀλετρίς 105  
 πλησίον, ἔνθ' ἄρα οἱ μύλαι ἦατο ποιμένι λαῶν,  
 280

Artemis would smite me, so that with Odysseus before my mind I might even pass beneath the hateful earth, and never gladden in any wise the heart of a baser man. Yet when a man weeps by day with a heart sore distressed, but at night sleep holds him, this brings with it an evil that may well be borne—for sleep makes one forget all things, the good and the evil, when once it envelops the eyelids—but upon me a god sends evil dreams as well. For this night again there lay by my side one like him, even such as he was when he went forth with the host, and my heart was glad, for I deemed it was no dream, but the truth at last.”

So she spoke, and straightway came golden-throned Dawn. But as she wept goodly Odysseus heard her voice, and thereupon he mused, and it seemed to his heart that she knew him and was standing by his head. Then he gathered up the cloak and the fleeces on which he was lying and laid them on a chair in the hall, and carried the ox-hide out of doors and set it down; and he lifted up his hands and prayed to Zeus:

“Father Zeus, if of your good will ye gods have brought me over land and sea to my own country, when ye had afflicted me sore, let some one of those who are awaking utter a word of omen for me within, and without let a sign from Zeus be shown besides.”

So he spoke in prayer, and Zeus the counsellor heard him. Straightway he thundered from gleaming Olympus, from on high from out the clouds; and goodly Odysseus was glad. And a woman, grinding at the mill, uttered a word of omen from within the house hard by, where the mills of the shepherd of

τῇσιν δώδεκα πᾶσαι ἐπερρώοντο γυναῖκες  
 ἄλφита τεύχουσai καὶ ἀλείατα, μυελὸν ἀνδρῶν.  
 αἱ μὲν ἄρ' ἄλλαι εὖδον, ἐπεὶ κατὰ πυρὸν ἄλεσαν,  
 ἡ δὲ μὶ' οὐπω παύετ', ἀφαιροτάτῃ δ' ἐτέτυκτο· 110  
 ἡ ῥα μύλην στήσασα ἔπος φάτο, σῆμα ἄνακτι·

“Ζεῦ πάτερ, ὅς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσεις,  
 ἡ μεγάλ' ἐβρόντησας ἅπ' οὐρανοῦ ἀστερόεντος,  
 οὐδέ ποθι νέφος ἐστί· τέρας νύ τεω τόδε φαίνεις.  
 κρήνον νῦν καὶ ἐμοὶ δειλῇ ἔπος, ὅττι κεν εἴπω· 115  
 μνηστῆρες πύματόν τε καὶ ὕστατον ἡματι τῷδε  
 ἐν μεγάροις Ὀδυσῆος ἐλοίατο δαῖτ' ἐρατεινὴν,  
 οἳ δὴ μοι καμάτῳ θυμαλγέει γούνατ' ἔλυσαν  
 ἄλφита τευχούσῃ· νῦν ὕστατα δειπνήσειαν.”

“Ὡς ἄρ' ἔφη, χαίρειν δὲ κληιδόνι διός Ὀδυσσεὺς 120  
 Ζηνός τε βροντῇ· φάτο γὰρ τίσασθαι ἀλείτας.

Αἱ δ' ἄλλαι δμῳαὶ κατὰ δώματα κάλ' Ὀδυσῆος  
 ἀγρόμεναι<sup>1</sup> ἀνέκαιον ἐπ' ἐσχάρῃ ἀκάματον πῦρ.  
 Τηλέμαχος δ' εὐνῆθεν ἀνίστατο, ἰσόθεος φῶς,  
 εἴματα ἐσσάμενος· περὶ δὲ ξίφος ὀξὺ θέτ' ὦμφ· 125  
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
 εἴλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξέϊ χαλκῷ·  
 στῇ δ' ἄρ' ἐπ' οὐδὸν ἰών, πρὸς δ' Εὐρύκλειαν ἔειπε·

“Μαῖα φίλη, τὸν ξεῖνον ἐτιμήσασθ' ἐνὶ οἴκῳ  
 εὐνῇ καὶ σίτῳ, ἣ αὐτῶς κείται ἀκηδής; 130  
 τοιαύτῃ γὰρ ἐμὴ μήτηρ, πινυτὴ περ ἐοῦσα·  
 ἐμπλήγηδην ἑτερόν γε τίει μερόπων ἀνθρώπων  
 χεῖρονα, τὸν δέ τ' ἀρείον' ἀτιμήσας ἀποπέμπει.”

<sup>1</sup> ἀγρόμεναι : ἐγρόμεναι.

the people were set. At these mills twelve women in all were wont to ply their tasks, making meal of barley and of wheat, the marrow of men. Now the others were sleeping, for they had ground their wheat, but she alone had not yet ceased, for she was the weakest of all. She now stopped her mill and spoke a word, a sign for her master :

“Father Zeus, who art lord over gods and men, verily loud hast thou thundered from the starry sky, yet nowhere is there any cloud : surely this is a sign that thou art showing to some man. Fulfil now even for wretched me the word that I shall speak. May the wooers this day for the last and latest time hold their glad feast in the halls of Odysseus. They that have loosened my limbs with bitter labour, as I made them barley meal, may they now sup their last.”

So she spoke, and goodly Odysseus was glad at the word of omen and at the thunder of Zeus, for he thought he had gotten vengeance on the guilty.

Now the other maidens in the fair palace of Odysseus had gathered together and were kindling on the hearth unwearied fire, and Telemachus rose from his bed, a godlike man, and put on his clothing. He slung his sharp sword about his shoulder, and beneath his shining feet he bound his fair sandals ; and he took his mighty spear, tipped with sharp bronze, and went and stood upon the threshold, and spoke to Eurycleia :

“Dear nurse, have ye honoured the stranger in our house with bed and food, or does he lie all uncared for ? For such is my mother’s way, wise though she is : in wondrous fashion she honours one of mortal men, though he be the worse, while the better she sends unhonoured away.”



Τὸν δ' αὖτε προσέειπε περίφρων Εὐρύκλεια·  
 “Οὐκ ἄν μιν νῦν, τέκνον, ἀναίτιον αἰτιόω.  
 οἶνον μὲν γὰρ πῖνε καθήμενος, ὅφρ' ἔθελ' αὐτός,  
 σίτου δ' οὐκέτ' ἔφη πεινῆμεναι· εἴρετο γάρ μιν.  
 ἀλλ' ὅτε δὴ κοίτοιο καὶ ὕπνου μμνήσκοιτο,  
 ἢ μὲν δέμνι' ἄνωγεν ὑποστορέσαι δμῳῇσιν,  
 αὐτὰρ ὃ γ', ὥς τις πάμπαν διῆχυρὸς καὶ ἄποτμος,  
 οὐκ ἔθελ' ἐν λέκτροισι καὶ ἐν ῥήγεσσι καθεύδειν,  
 ἀλλ' ἐν ἀδεψήτῳ βοέῃ καὶ κώεσιν οἴων  
 ἔδραθ' ἐνὶ προδομῷ· χλαῖναν δ' ἐπιέσσαμεν ἡμεῖς.”  
 Ὡς φάτο, Τηλέμαχος δὲ διέκ μεγάροιο βεβήκει  
 ἔγχος ἔχων, ἅμα τῷ γε δῶα κύνες<sup>1</sup> ἄργοι ἔποντο.  
 βῆ δ' ἴμεν εἰς ἀγορὴν μετ' ἐϋκνήμιδας Ἀχαιοὺς.  
 ἢ δ' αὖτε δμῳῇσιν ἐκέκλετο διὰ γυναικῶν,  
 Εὐρύκλει', Ὡπὸς θυγάτηρ Πεισηνορίδαο·  
 “Ἀγρεῖθ', αἱ μὲν δῶμα κορήσατε ποιπνύσασαι,  
 ῥάσσατέ τ', ἐν τε θρόνοις εὐποιήτοισι τάπητας  
 βάλλετε πορφυρέους· αἱ δὲ σπόγγοισι τραπέζας  
 πάσας ἀμφιμάσασθε, καθήρατε δὲ κρητῆρας  
 καὶ δέπα ἀμφικύπελλα τετυγμένα· ταὶ δὲ μεθ' ὕδωρ  
 ἔρχεσθε κρήνηνδε, καὶ οἴσετε θᾶσσον ἰοῦσαι.  
 οὐ γὰρ δὴν μνηστῆρες ἀπέσσονται μεγάροιο,  
 ἀλλὰ μάλ' ἦρι νέονται, ἐπεὶ καὶ πᾶσιν ἑορτή.”  
 Ὡς ἔφαθ', αἱ δ' ἄρα τῆς μάλα μὲν κλύουν ἠδ' ἐπίθοντο.  
 αἱ μὲν ἐείκοσι βῆσαν ἐπὶ κρήνην μελάνυδρον,  
 αἱ δ' αὐτοῦ κατὰ δώματ' ἐπισταμένως πονέοντο.  
 Ἔς δ' ἦλθον δρυστῆρες Ἀχαιῶν. οἱ μὲν ἔπειτα  
 εὖ καὶ ἐπισταμένως κέασαν ξύλα, ταὶ δὲ γυναῖκες  
 ἦλθον ἀπὸ κρήνης· ἐπὶ δὲ σφισιν ἦλθε συβώτης  
 τρεῖς σιάλους κατάγων, οἳ ἔσαν μετὰ πᾶσιν ἄριστοι.

<sup>1</sup> δῶα κύνες : κύνες πόδας ; cf. ii. 11 ; xvii. 62.

Then wise Eurycleia answered him: "In this matter, child, thou shouldest not blame her, who is without blame. He sat here and drank wine as long as he would, but for food he said he had no more hunger, for she asked him. But when he be-thought him of rest and sleep, she bade the maidens str w his bed. But he, as one wholly wretched and hapless, would not sleep on a bed and under blankets, but on an undressed ox-hide and fleeces of sheep he slept in the fore-hall, and we flung over him a cloak."

So she spoke, and Telemachus went forth through the hall with his spear in his hand, and with him went two swift hounds. And he went his way to the place of assembly to join the company of the well-greaved Achaeans, but Eurycleia, the goodly lady, daughter of Ops, son of Peisenor, called to her maidens, saying:

"Come, let some of you busily sweep the hall and sprinkle it, and throw on the shapely chairs coverlets of purple, and let others wipe all the tables with sponges and cleanse the mixing-bowls and the well-wrought double cups, and others still go to the spring for water and bring it quickly here. For the wooers will not long be absent from the hall, but will return right early; for it is a feast-day for all men."

So she spoke, and they readily hearkened and obeyed. Twenty of them went to the spring of dark water, and the others busied themselves there in the house in skilful fashion.

Then in came the serving-men of the Achaeans, who thereafter split logs of wood well and skilfully; and the women came back from the spring. After them came the swineherd, driving three boars which were the best in all his herd. These he let be to

καὶ τοὺς μὲν ῥ' εἶασε καθ' ἑρκεα καλὰ νέμεσθαι,  
αὐτὸς δ' αὖτ' Ὀδυσῆα προσηύδα μελιχίοισι· 165

“Ξεῖν', ἡ ἄρ τί σε μᾶλλον Ἀχαιοὶ εἰσορόωσιν,  
ἢέ σ' ἀτιμάζουσι κατὰ μέγαρ', ὥς τὸ πάρος περ;”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

“Αἶ γὰρ δὴ, Εὖμαιε, θεοὶ τισαῖατο λώβην,  
ἦν οἷδ' ὑβρίζοντες ἀτάσθαλα μηχανόωνται 170  
οἴκῳ ἐν ἀλλετρίῳ, οὐδ' αἰδοὺς μοῖραν ἔχουσιν.”

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
ἀγχίμολον δέ σφ' ἦλθε Μελάνθιος, αἰπόλος αἰγῶν.  
αἰγας ἄγων αἰ πᾶσι μετέπρεπον αἰπολίοισι,  
δεῖπνον μνηστήρεσσι. δῶν δ' ἄμ' ἔποντο νομῆες. 175  
καὶ τὰς μὲν κατέδησεν ὑπ' αἰθούσῃ ἐριδούπῳ,  
αὐτὸς δ' αὖτ' Ὀδυσῆα προσηύδα κερτομίοισι·

“Ξεῖν', ἔτι καὶ νῦν ἐνθάδ' ἀνιήσεις κατὰ δῶμα  
ἀνέρας αἰτίζων, ἀτὰρ οὐκ ἔξειςθα θύραζε;  
πάντως οὐκέτι νῶϊ διακρινέεσθαι οἶω 180  
πρὶν χειρῶν γεύσασθαι, ἐπεὶ σύ περ οὐ κατὰ κόσμον  
αἰτίζεις· εἰσὶν δὲ καὶ ἄλλαι δαῖτες Ἀχαιῶν.”

Ὡς φάτο, τὸν δ' οὐ τι προσέφη πολύμητις Ὀδυσσεύς,  
ἀλλ' ἀκέων κίνησε κάρη, κακὰ βυσσοδομῶν. 184

Τοῖσι δ' ἐπὶ τρίτος ἦλθε Φιλοίτιος, ὄρχαμος ἀνδρῶν,  
βοῦν στείραν μνηστήρσιν ἄγων καὶ πίονας αἰγας.  
πορθμῆες δ' ἄρα τοὺς γε διήγαγον, οἳ τε καὶ ἄλλους  
ἀνθρώπους πέμπουσιν, ὅτις σφέας εἰσαφίκηται.  
καὶ τὰ μὲν εὖ κατέδησεν ὑπ' αἰθούσῃ ἐριδούπῳ,  
αὐτὸς δ' αὖτ' ἐρέεινε συβώτην ἄγχι παραστάς· 190

feed in the fair courts, but himself spoke to Odysseus with gentle words :

"Stranger, do the Achaeans look on thee with any more regard, or do they dishonour thee in the halls as before?"

Then Odysseus of many wiles answered him, and said : "Ah, Eumaeus, I would that the gods might take vengeance on the outrage wherewith these men in wantonness devise wicked folly in another's house, and have no place for shame."

Thus they spoke to one another. And near to them came Melanthius the goatherd, leading she-goats that were the best in all the herds, to make a feast for the wooers, and two herdsmen followed with him. The goats he tethered beneath the echoing portico, and himself spoke to Odysseus with taunting words :

"Stranger, wilt thou even now still be a plague to us here in the hall, asking alms of men, and wilt thou not begone? 'Tis plain, methinks, that we two shall not part company till we taste one another's fists, for thy begging is in no wise decent. Also it is not here alone that there are feasts of the Achaeans."

So he spoke, but Odysseus of many wiles made no answer, but he shook his head in silence, pondering evil in the deep of his heart.

Besides these a third man came, Philoetius, a leader of men, driving for the wooers a barren heifer and fat she-goats. These had been brought over from the mainland by ferrymen, who send other men, too, on their way, whosoever comes to them. The beasts he tethered carefully beneath the echoing portico, but himself came close to the swineherd and questioned him, saying :

“Τίς δὴ ὅδε ξείνος νέον εἰλήλουθε, σπυῶτα,  
 ἡμέτερον πρὸς δῶμα; τέων δ' ἐξ εὐχεται εἶναι  
 ἀνδρῶν; ποῦ δέ νύ οἱ γενεή καὶ πατρὶς ἄρουρα;  
 δῦσμορος, ἣ τε ἔοικε δέμας βασιλῆϊ ἄνακτι·  
 ἀλλὰ θεοὶ δυνώσι πολυπλάγκτους ἀνθρώπους,  
 ὅππότε καὶ βασιλεύσιν ἐπικλώσωνται οἷζύν.”

195

Ἡ καὶ δεξιτερῇ δειδίσκετο χειρὶ παραστάς,  
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“Χαῖρε, πάτερ ὦ ξεῖνε· γένοιτό τοι ἔς περ ὀπίσσω  
 ὄλβος· ἀτὰρ μὲν νῦν γε κακοῖς ἔχειαι πολέεσσι.

200

Ζεῦ πάτερ, οὗ τις σεῖο θεῶν ὀλωώτερος ἄλλος·  
 οὐκ ἐλεαίρεις ἄνδρας, ἐπὴν δὴ γείνεαι αὐτός,  
 μισγέμεναι κακότητι καὶ ἄλγεσι λευγαλέοισιν.  
 ἴδιον, ὥς ἐνόησα, δεδάκρυνται δέ μοι ὅσσε

μνησαμένῳ Ὀδυσῆος, ἐπεὶ καὶ κείνον ὁτῷ  
 τοιάδε λαίφε' ἔχοντα κατ' ἀνθρώπους ἀλάλησθαι,  
 εἴ που ἔτι ζῶει καὶ ὄρα φάος ἡελίοιο.

205

εἰ δ' ἤδη τέθνηκε καὶ εἰν Ἀΐδαο δόμοισιν,  
 ὦ μοι ἔπειτ' Ὀδυσῆος ἀμύμονος, ὅς μ' ἐπὶ βουσὶν  
 εἶσ' ἔτι τυτθὸν ἑόντα Κεφαλλήνων ἐνὶ δήμῳ.

210

νῦν δ' αἱ μὲν γίγνονται ἀθέσφατοι, οὐδέ κεν ἄλλως  
 ἀνδρὶ γ' ὑποσταχύοιτο βοῶν γένος εὐρυμετώπων·  
 τὰς δ' ἄλλοι με κέλονται ἀγινέμεναί σφισιν αὐτοῖς  
 ἔδμεναι· οὐδέ τι παιδὸς ἐνὶ μεγάροις ἀλέγουσιν,  
 οὐδ' ὅπιδα τρομέουσι θεῶν· μεμάασι γὰρ ἤδη  
 κτήματα δάσσασθαι δὴν οἰχομένοιο ἄνακτος.  
 αὐτὰρ ἐμοὶ τόδε θυμὸς ἐνὶ στήθεσσι φίλοισι

215

"Who is this stranger, swineherd, who has newly come to our house? From what men does he declare himself to be sprung? Where are his kinsmen and his native fields? Hapless man! Yet truly in form he is like a royal prince; howbeit the gods bring to misery far-wandering men, whenever they spin for them the threads of trouble, even though they be kings."

Therewith he drew near to Odysseus, and stretching forth his right hand in greeting, spoke and addressed him with winged words:

"Hail, Sir stranger; may happy fortune be thine in time to come, though now thou art the thrall of many sorrows! Father Zeus, no other god is more baneful than thou; thou hast no pity on men when thou hast thyself given them birth, but bringest them into misery and wretched pains. The sweat broke out on me when I marked the man, and my eyes are full of tears as I think of Odysseus; for he, too, I ween, is clothed in such rags and is a wanderer among men, if indeed he still lives and beholds the light of the sun. But if he is already dead and in the house of Hades, then woe is me for blameless Odysseus, who set me over his cattle, when I was yet a boy, in the land of the Cephallenians. And now these wax past counting; in no other wise could the breed of broad-browed cattle yield better increase<sup>1</sup> for a mortal man. But strangers bid me drive these now for themselves to eat, and they care nothing for the son in the house, nor do they tremble at the wrath of the gods, for they are eager now to divide among themselves the possessions of our lord that has long been gone. Now, as for myself, the

<sup>1</sup> The Greek word refers properly to ripening grain.

πόλλ' ἐπιδινεῖται· μάλα μὲν κακὸν υἱὸς ἔοντος  
 ἄλλων δῆμον ἰκέσθαι ἰόντ' αὐτῇσι βόεσσιν,  
 ἄνδρας ἐς ἄλλοδαπούς· τὸ δὲ ῥίγιον, αὖθι μένοντα 220  
 βουσὶν ἐπ' ἄλλοτρίησι καθήμενον ἄλγεα πάσχειν.  
 καί κεν δὴ πάλαι ἄλλον ὑπερμενέων βασιλῆων  
 ἐξικόμην φεύγων, ἐπεὶ οὐκέτ' ἀνεκτὰ πέλονται·  
 ἀλλ' ἔτι τὸν δύστηνον ὁτομαι, εἴ ποθεν ἔλθων  
 ἀνδρῶν μνηστήρων σκέδασιν κατὰ δώματα θείῃ." 225

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “Βουκόλ', ἐπεὶ οὔτε κακῶ οὔτ' ἄφρονι φωτὶ ἔοικας,  
 γιγνώσκω δὲ καὶ αὐτὸς ὃ τοι πινυτὴ φρένας ἔκει,  
 τοῦνεκά τοι ἐρέω καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·  
 ἴστω νῦν Ζεὺς πρῶτα θεῶν ξενίῃ τε τράπεζα 230  
 ἰστίῃ τ' Ὀδυσῆος ἀμύμονος, ἣν ἀφικάνω,  
 ἣ σέθεν ἐνθάδ' ἔοντος ἐλεύσεται οἴκαδ' Ὀδυσσεύς·  
 σοῖσιν δ' ὀφθαλμοῖσιν ἐπόψαι, αἳ κ' ἐθέλησθα,  
 κτεινομένους μνηστήρας, οἳ ἐνθάδε κοιρανέουσιν.”

Τὸν δ' αὖτε προσέειπε βοῶν ἐπιβουκόλος ἀνὴρ· 235  
 “Αἰ γὰρ τοῦτο, ξεῖνε, ἔπος τελέσειε Κρονίων·  
 γνοίης χ' οἷῃ ἐμὴ δύναμις καὶ χεῖρες ἔπονται.”

Ὡς δ' αὕτως Εὐμαιὸς ἐπεύξατο πᾶσι θεοῖσι  
 νοστήσαι Ὀδυσῆα πολύφρονα ὄνδε δόμονδε.

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, 240  
 μνηστήρες δ' ἄρα Τηλεμάχῳ θάνατόν τε μόνον τε  
 ἥρτυον· αὐτὰρ ὁ τοῖσιν ἀριστερὸς ἤλυθεν ὄρνις,  
 αἰετὸς ὑψιπέτης, ἔχε δὲ τρήρωνα πέλειαν.  
 τοῖσιν δ' Ἀμφίνομος ἀγορήσατο καὶ μετέειπεν·

heart in my breast keeps revolving this matter: a very evil thing it is, while the son lives, to depart along with my cattle and go to a land of strangers, even to an alien folk; but this is worse still, to remain here and suffer woes in charge of cattle that are given over to others. Aye, verily, long ago would I have fled and come to some other of the proud kings, for now things are no more to be borne; but still I think of that hapless one, if perchance he might come back I know not whence, and make a scattering of the wooers in his house."

Then Odysseus of many wiles answered him, and said: "Neatherd, since thou seemest to be neither an evil man nor a witless, and I see for myself that thou hast gotten an understanding heart, therefore will I speak out and swear a great oath to confirm my words. Now be my witness Zeus above all gods, and this hospitable board, and the hearth of noble Odysseus to which I am come, that verily while thou art here Odysseus shall come home, and thou shalt see with thine eyes, if thou wilt, the slaying of the wooers, who lord it here."

Then the herdsman of the cattle answered him: "Ah, stranger, I would that the son of Cronos might fulfil this word of thine! Then shouldest thou know what manner of might is mine, and how my hands obey."

And even in like manner did Eumaeus pray to all the gods that wise Odysseus might come back to his own home.

Thus they spoke to one another, but the wooers meanwhile were plotting death and fate for Telemachus; howbeit there came to them a bird on their left, an eagle of lofty flight, clutching a timid dove. Then Amphinomus spoke in their assembly, and said:



“ὦ φίλοι, οὐχ ἡμῖν συνθεύσεται ἥδε γε βουλή, 245  
Τηλεμάχοιο φόνος· ἀλλὰ μνησώμεθα δαιτός.”

ὥς ἔφατ’ Ἀμφίνομος, τοῖσιν δ’ ἐπιήνδανε μῦθος.  
ἐλθόντες δ’ ἐς δώματ’ Ὀδυσσῆος θείοιο  
χλαίνας μὲν κατέθεντο κατὰ κλισμούς τε θρόνους τε,  
οἱ δ’ ἱέρευον ὅῃς μεγάλους καὶ πῖονας αἶγας, 250  
ἱρέουν δὲ σύας σιάλους καὶ βοῦν ἀγελαίην·  
σπλάγχνα δ’ ἄρ’ ὀπτήσαντες ἐνώμων, ἐν δέ τε οἶνον  
κρητῆρσιν κερόωντο· κύπελλα δὲ νεῖμε συβώτης.  
σίτον δέ σφ’ ἐπένειμε Φιλοίτιος, ὄρχαμος ἀνδρῶν,  
καλοῖς ἐν κανέοισιν, ἐφνοχόει δὲ Μελανθεύς. 255  
οἱ δ’ ἐπ’ ὀνείαθ’ ἐτοῖμα προκείμενα χεῖρας ἱαλλον.

Τηλέμαχος δ’ Ὀδυσῆα καθίδρυε, κέρδεα νωμῶν,  
ἐντὸς εὖσταθέος μεγάρου, παρὰ λάϊνον οὐδόν,  
δίφρον αἰκέλιον καταθεὶς ὀλίγην τε τράπεζαν·  
πὰρ δ’ ἐτίθει σπλάγχνων μοίρας, ἐν δ’ οἶνον ἔχευεν 260  
ἐν δέπαϊ χρυσέῳ, καὶ μιν πρὸς μῦθον ἔειπεν·

“Ἐνταυθοῖ νῦν ἦσο μετ’ ἀνδράσιν οἶνοποτάζων·  
κερτομίας δέ τοι αὐτὸς ἐγὼ καὶ χεῖρας ἀφέξω  
πάντων μνηστήρων, ἐπεὶ οὗ τοι δῆμιός ἐστιν  
οἶκος ὅδ’, ἀλλ’ Ὀδυσῆος, ἐμοὶ δ’ ἐκτήσατο κείνος. 265  
ὕμεῖς δέ, μνηστήρες, ἐπίσχετε θυμὸν ἐνιπῆς  
καὶ χειρῶν, ἵνα μὴ τις ἔρις καὶ νεῖκος ὄρηται.”

ὥς ἔφαθ’, οἱ δ’ ἄρα πάντες ὁδᾶξ ἐν χεῖλεσι φύντες  
Τηλέμαχον θαύμαζον, δ’ θαρσαλέως ἀγόρευε.  
τοῖσιν δ’ Ἀντίνοος μετέφη, Εὐπείθεος υἱός· 270

“Καὶ χαλεπὸν περ ἔοντα δεχώμεθα μῦθον, Ἀχαιοί,  
Τηλεμάχον· μάλα δ’ ἡμῖν ἀπειλήσας ἀγορεύει.

"Friends, this plan of ours will not run to our liking, even the slaying of Telemachus; nay, let us bethink us of the feast."

So spoke Amphinomus, and his word was pleasing to them. Then, going into the house of godlike Odysseus, they laid their cloaks on the chairs and high seats, and men fell to slaying great sheep and fat goats, aye, and fatted swine, and the heifer of the herd. Then they roasted the entrails and served them out, and mixed wine in the bowls, and the swineherd handed out the cups. And Philoetius, a leader of men, handed them bread in a beautiful basket, and Melanthius poured them wine. So they put forth their hands to the good cheer lying ready before them.

But Telemachus, with crafty thought, made Odysseus sit within the well-built hall by the threshold of stone, and placed for him a mean stool and a little table. Beside him he set portions of the entrails and poured wine in a cup of gold, and said to him:

"Sit down here among the lords and drink thy wine, and the revilings and blows of all the wooers will I myself ward from thee; for this is no public resort, but the house of Odysseus, and it was for me that he won it. And for your part, ye wooers, refrain your minds from rebukes and blows, that no strife or quarrel may arise."

So he spoke, and they all bit their lips and marvelled at Telemachus for that he spoke boldly; and Antinous, son of Eupeithes, spoke among them, saying:

"Hard though it be, Achaeans, let us accept the word of Telemachus, though boldly he threatens

οὐ γὰρ Ζεὺς εἶασε Κρονίων· τῷ κέ μιν ἤδη  
παύσαμεν ἐν μεγάροισι, λιγύν περ ἔόντ' ἀγορητήν."

“Ὡς ἔφατ' Ἀντίνοος· ὁ δ' ἄρ' οὐκ ἐμπάζετο μύθων. 275  
κήρυκες δ' ἀνὰ ἄστνυ θεῶν ἱερὴν ἐκατόμβην  
ἤγον· τοὶ δ' ἀγέροντο κάρη κομόωντες Ἀχαιοὶ  
ἄλλος ὑπο σκιερὸν ἐκατηβόλου Ἀπόλλωνος.

Οἱ δ' ἐπεὶ ὤπτησαν κρῆ ὑπέρτερα καὶ ἐρύσαντο,  
μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα· 280  
πάρ δ' ἄρ' Ὀδυσσῇ μοῖραν θέσαν οἱ πονέοντο  
ἴσῃν, ὥς αὐτοὶ περ ἐλάγχανον· ὥς γὰρ ἀνώγει  
Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θείοιο.

Μνηστῆρας δ' οὐ πάμπαν ἀγήνορας εἶα Ἀθήνη  
λώβης ἴσχεσθαι θυμαλγέος, ὅφρ' ἔτι μᾶλλον 285  
δύη ἄχος κραδίην Λαερτιάδην Ὀδυσῆα.

ἦν δέ τις ἐν μνηστῆρσιν ἀνὴρ ἀθεμίστια εἰδώς,  
Κτήσιππος δ' ὄνομ' ἔσκε, Σάμῃ δ' ἐν οἰκίᾳ ναῖεν·  
ὃς δὴ τοι κτεάτεσσι πεποithώς θεσπεσίοισι<sup>1</sup>  
μνάσκετ' Ὀδυσσῆος δὴν οἰχομένοιο δάμαρτα. 290  
ὃς ῥα τότε μνηστῆρσιν ὑπερφιάλοισι μετηύδα·

“Κέκλυτέ μεν, μνηστῆρες ἀγήνορες, ὅφρα τι εἴπω·  
μοῖραν μὲν δὴ ξείνος ἔχει πάλαι, ὥς ἐπέοικεν,  
ἴσῃν· οὐ γὰρ καλὸν ἀτέμβειν οὐδὲ δίκαιον  
ξείνους Τηλεμάχου, ὃς κεν τάδε δώμαθ' ἵκηται. 295  
ἀλλ' ἄγε οἱ καὶ ἐγὼ δῶ ξείνιον, ὅφρα καὶ αὐτὸς  
ἡέ λοετροχόφῳ δώῃ γέρας ἡέ τῷ ἄλλῳ  
δμῶων, οἱ κατὰ δώματ' Ὀδυσσῆος θείοιο.”

“Ὡς εἰπὼν ἔρριψε βοὸς πόδα χειρὶ παχείῃ,

<sup>1</sup> θεσπεσίοισι : πατρὸς ἐοῖο.

us in his speech. For Zeus, son of Cronos, did not suffer it, else would we ere now have silenced him in the halls, clear-voiced talker though he is."

So spoke Antinous, but Telemachus paid no heed to his words. Meanwhile the heralds were leading through the city the holy hecatomb of the gods, and the long-haired Achaeans gathered together beneath a shady grove of Apollo, the archer-god.

But when they had roasted the outer flesh and drawn it off the spits, they divided the portions and feasted a glorious feast. And by Odysseus those who served set a portion equal to that which they received themselves, for so Telemachus commanded, the dear son of divine Odysseus.

But the proud wooers Athene would in no wise suffer to abstain from bitter outrage, that pain might sink yet deeper into the heart of Odysseus, son of Laertes. There was among the wooers a man with his heart set on lawlessness—Ctesippus was his name, and in Same was his dwelling—who, trusting forsooth in his boundless wealth, wooed the wife of Odysseus, that had long been gone. He it was who now spoke among the haughty wooers:

"Hear me, ye proud wooers, that I may say somewhat. A portion has the stranger long had, an equal portion, as is meet; for it is not well nor just to rob of their due the guests of Telemachus, whosoever he be that comes to this house. Nay, come, I too will give him a stranger's-gift, that he in turn may give a present either to the bath-woman or to some other of the slaves who are in the house of godlike Odysseus."

So saying, he hurled with strong hand the hoof of

κείμενον ἐκ κανέοιο λαβών· ὁ δ' ἀλεύατ' Ὀδυσσεὺς 300  
ἦκα παρακλίνας κεφαλὴν, μείδῃσε δὲ θυμῷ  
σαρδάνιον μάλα τοῖον· ὁ δ' εὐδμητον βάλε τοίχον.

Κτήσιππον δ' ἄρα Τηλέμαχος ἠνίπαπε μύθῳ·

“Κτήσιππ’, ἦ μάλα τοι τόδε κέρδιον ἔπλετο θυμῷ·  
οὐκ ἔβαλες τὸν ξεῖνον· ἀλεύατο γὰρ βέλος αὐτός. 305  
ἦ γάρ κέν σε μέσον βάλον ἔγχεϊ ὀξυόεντι,

καί κέ τοι ἀντὶ γάμοιο πατὴρ τάφον ἀμφεπονεῖτο  
ἐνθάδε. τῷ μὴ τίς μοι ἀεικείας ἐνὶ οἴκῳ

φαινέτω· ἦδη γὰρ νοέω καὶ οἶδα ἕκαστα,  
ἐσθλά τε καὶ τὰ χέρη· πάρος δ' ἔτι κῆπιος ἦα. 310

ἀλλ' ἔμπης τάδε μὲν καὶ τετλάμεν εἰσορόωντες,  
μήλων σφαζομένων οἴνοιο τε πινομένοιο

καὶ σίτου· χαλεπὸν γὰρ ἐρυκακείειν ἔνθα πολλούς.

ἀλλ' ἄγε μηκέτι μοι κακὰ ῥέζετε δυσμενέοντες·

εἰ δ' ἦδη μ' αὐτὸν κτεῖναι μενεαίνετε χαλκῷ, 315

καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον εἶη

τεθνάμεν ἢ τάδε γ' αἰὲν ἀεικέα ἔργ' ὀράασθαι,

ξεῖνους τε στυφελιζομένους δμῳάς τε γυναῖκας

ῥυστάζοντας ἀεικελίως κατὰ δώματα καλά.”

“Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ· 320  
ὄψ' δὲ δὴ μετέειπε Δαμαστορίδης Ἀγέλαος·

“ὦ φίλοι, οὐκ ἂν δὴ τις ἐπὶ ῥηθέντι δικαίῳ

ἀντιβίοις ἐπέεσσι καθαπτόμενος χαλεπαῖνοι·

μήτε τι τὸν ξεῖνον στυφελίζετε μήτε τι' ἄλλον

δμῳων, οἱ κατὰ δώματ' Ὀδυσσῆος θείοιο. 325

Τηλεμάχῳ δέ κε μῦθον ἐγὼ καὶ μητέρι φαίην

ἥπιον, εἰ σφῶϊν κραδίη ἄδοι ἀμφοτέροισιν.

an ox, taking it up from the basket where it lay. But Odysseus avoided it with a quick turn of his head, and in his heart he smiled a right grim and bitter smile; and the ox's hoof struck the well-built wall. Then Telemachus rebuked Ctesippus, and said:

"Ctesippus, verily this thing fell out more to thy soul's profit. Thou didst not smite the stranger, for he himself avoided thy missile, else surely would I have struck thee through the middle with my sharp spear, and instead of a wedding feast thy father would have been busied with a funeral feast in this land. Wherefore let no man, I warn you, make a show of frowardness in my house; for now I mark and understand all things, the good and the evil, whereas heretofore I was but a child. But none the less we still endure to see these deeds, while sheep are slaughtered, and wine drunk, and bread consumed, for hard it is for one man to restrain many. Yet come, no longer work me harm of your evil wills. But if you are minded even now to slay me myself with the sword, even that would I choose, and it would be better far to die than continually to behold these shameful deeds, strangers mishandled and men dragging the handmaidens in shameful fashion through the fair hall."

So he spoke, and they were all hushed in silence, but at last there spoke among them Agelaus, son of Damastor:

"Friends, no man in answer to what has been fairly spoken would wax wroth and make reply with wrangling words. Abuse not any more the stranger nor any of the slaves that are in the house of divine Odysseus. But to Telemachus and his mother I would speak a gentle word, if perchance it may find

ὄφρα μὲν ὑμῖν θυμὸς ἐνὶ στήθεσσιν ἐώλπει  
 νοστήσειν Ὀδυσῆα πολύφρονα ὄνδε δόμονδε,  
 τόφρ' οὐ τις νέμεσις μενέμεν τ' ἦν ἰσχύεμεναί τε 330  
 μνηστῆρας κατὰ δώματ', ἐπεὶ τόδε κέρδιον ἦεν,  
 εἰ νόστησ' Ὀδυσσεὺς καὶ ὑπότροπος ἴκετο δῶμα·  
 νῦν δ' ἤδη τόδε δῆλον, ὃ τ' οὐκέτι νόστιμός ἐστιν.  
 ἀλλ' ἄγε, σῇ τάδε μητρὶ παρεζόμενος κατάλεξον,  
 γήμασθ' ὅς τις ἄριστος ἀνὴρ καὶ πλείστα πόρησιν, 335  
 ὄφρα σὺ μὲν χαίρων πατρώϊα πάντα νέμῃαι,  
 ἔσθων καὶ πίνων, ἡ δ' ἄλλου δῶμα κομίζῃ."

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·  
 "Οὐ μὰ Ζῆν', Ἀγέλαε, καὶ ἄλγεα πατρὸς ἐμοῖο,  
 ὅς που τῇλ' Ἰθάκης ἢ ἔφθιται ἢ ἀλάληται, 340  
 οὐ τι διατρίβω μητρὸς γάμον, ἀλλὰ κελεύω  
 γήμασθ' ὃ κ' ἐθέλῃ, ποτὶ δ' ἄσπετα δῶρα δίδωμι.  
 αἰδέομαι δ' ἀέκουσαν ἀπὸ μεγάρου διεσθαι  
 μύθῳ ἀναγκαίῳ· μὴ τοῦτο θεὸς τελέσειεν."

Ὡς φάτο Τηλέμαχος· μνηστῆρσι δὲ Παλλὰς Ἀθήνη  
 ἄσβεστον γέλω ὤρσε, παρέπλαγξεν δὲ νόημα. 346  
 οἱ δ' ἤδη γναθμοῖσι γελοίων ἀλλοτρίοισιν,  
 αἰμοφόρυκτα δὲ δὴ κρέα ἤσθιον· ὅσσε δ' ἄρα σφέν  
 δακρυόφιν πίμπλαντο, γόον δ' ὥτετο θυμός.  
 τοῖσι δὲ καὶ μετέειπε Θεοκλύμενος θεοειδής· 350

"Ἄ δειλοί, τί κακὸν τόδε πάσχετε; νυκτὶ μὲν ὑμέων  
 εἰλύεται κεφαλαί τε πρόσωπά τε νέρθε τε γούνα·

<sup>1</sup> The portents here mentioned—both those narrated as caused by the intervention of Athene and those seen in the prophetic vision of Theoclymenus—are familiar from the

- favour in the minds of both. So long as the hearts in your breasts had hope that wise Odysseus would return to his own house, so long there was no ground for blame that you waited, and restrained the wooers in your halls; for this was the better course, had Odysseus returned and come back to his house. But now this is plain, that he will return no more. Nay then, come, sit by thy mother and tell her this, namely that she must wed him whosoever is the best man, and who offers the most gifts; to the end that thou mayest enjoy in peace all the heritage of thy fathers, eating and drinking, and that she may keep the house of another."

Then wise Telemachus answered him: "Nay, by Zeus, Agelaus, and by the woes of my father, who somewhere far from Ithaca has perished or is wandering, in no wise do I delay my mother's marriage, but I bid her wed what man she will, and I offer besides gifts past counting. But I am ashamed to drive her forth from the hall against her will by a word of compulsion. May God never bring such a thing to pass."

So spoke Telemachus, but among the wooers Pallas Athene roused unquenchable laughter, and turned their wits awry. And now they laughed with alien lips, and all bedabbled with blood was the flesh they ate,<sup>1</sup> and their eyes were filled with tears and their spirits set on wailing. Then among them spoke godlike Theoclymenus:

"Ah, wretched men, what evil is this that you suffer? Shrouded in night are your heads and your faces and your knees beneath you; kindled is the

sagas and folk-poetry of various peoples as indicative of death and destruction.



οἰμωγὴ δὲ δέδηκε, δεδάκρυνται δὲ παρειαί,  
 αἵματι δ' ἑρράδαται τοῖχοι καλάι τε μεσόδμαι·  
 εἰδῶλων δὲ πλέον πρόθυρον, πλείη δὲ καὶ αὐλή, 355  
 ἰεμένων Ἑρεβόσδε ὑπὸ ζόφον· ἥελιος δὲ  
 οὐρανοῦ ἐξαπόλωλε, κακὴ δ' ἐπιδέδρομεν ἀχλὺς.”

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ἡδὺ γέλασαν.  
 τοῖσιν δ' Εὐρύμαχος, Πολύβου παῖς, ἦρχ' ἀγορεύειν·

“ Ἀφραίνει ξεῖνος νέον ἄλλοθεν εἰληλουθώς. 360  
 ἀλλὰ μιν αἶψα, νέοι, δόμου ἐκπέμψασθε θύραζε  
 εἰς ἀγορὴν ἔρχεσθαι, ἐπεὶ τάδε νυκτὶ ἔτσκεi.”

Τὸν δ' αὐτε προσέειπε Θεοκλύμενος θεοειδής·  
 “ Εὐρύμαχ', οὐ τί σ' ἄνωγα ἐμοὶ πομπῆας ὀπάζειν·  
 εἰσὶ μοι ὀφθαλμοί τε καὶ οὐατα καὶ πόδες ἄμφω 365  
 καὶ νόος ἐν στήθεσσι τετυγμένος οὐδὲν ἀεικής.  
 τοῖς ἔξειμι θύραζε, ἐπεὶ νοέω κακὸν ὕμμιν  
 ἐρχόμενον, τό κεν οὐ τις ὑπεκφύγοι οὐδ' ἀλέαιτο  
 μνηστήρων, οἳ δῶμα κάτ' ἀντιθέου Ὀδυσῆος  
 ἀνέρας ὑβρίζοντες ἀτάσθαλα μηχανάασθε.” 370

ὥς εἰπὼν ἐξῆλθε δόμων εὐ ναιεταόντων,  
 ἵκετο δ' ἐς Πείραιον, ὃ μιν πρόφρων ὑπέδεκτο.  
 μνηστήρες δ' ἄρα πάντες ἐς ἀλλήλους ὀρώωντες  
 Τηλέμαχον ἐρέθιζον, ἐπὶ ξείνοις γελόωντες·  
 ὧδε δέ τις εἶπεςκε νέων ὑπερηνορεόντων· 375

“ Τηλέμαχ', οὐ τις σεῖο κακοξεινώτερος ἄλλος·  
 οἶον μὲν τινα τοῦτον ἔχεις ἐπίμαστον ἀλήτην,  
 σίτου καὶ οἴνου κεχρημένον, οὐδέ τι ἔργων  
 ἔμπαιον οὐδὲ βίης, ἀλλ' αὕτως ἄχθος ἀρούρης.  
 ἄλλος δ' αὐτὲ τις οὗτος ἀνέστη μαντεύεσθαι. 380

sound of wailing, bathed in tears are your cheeks, and sprinkled with blood are the walls and the fair rafters. And full of ghosts is the porch and full the court, of ghosts that hasten down to Erebus beneath the darkness, and the sun has perished out of heaven and an evil mist hovers over all."

So he spoke, but they all laughed merrily at him. And among them Eurymachus, son of Polybus, was the first to speak :

"Mad is the stranger that has newly come from abroad. Quick, ye youths, convey him forth out of doors to go his way to the place of assembly, since here he finds it like night."

Then godlike Theoclymenus answered him : "Eurymachus, in no wise do I bid thee give me guides for my way. I have eyes and ears and my two feet, and a mind in my breast that is in no wise meanly fashioned. With these will I go forth out of doors, for I mark evil coming upon you which not one of the wooers may escape or avoid, of all you who in the house of godlike Odysseus insult men and devise wicked folly."

So saying, he went forth from the stately halls and came to Piræus, who received him with a ready heart. But all the wooers, looking at one another, sought to provoke Telemachus by laughing at his guests. And thus would one of the proud youths speak :

"Telemachus, no man is more unlucky in his guests than thou, seeing that thou keepest such a filthy vagabond as this man here, always wanting bread and wine, and skilled neither in the works of peace nor those of war, but a mere burden of the earth. And this other fellow again stood up to

ἀλλ' εἵ μοί τι πίθοιο, τό κεν πολὺ κέρδιον εἶη·  
 τοὺς ξείνους ἐν νηϊ πολυκλήϊδι βαλόντες  
 ἐς Σικελοὺς πέμψωμεν, ὅθεν κέ τοι ἄξιον ἄλφοιν.”<sup>1</sup>

“Ὡς ἔφασαν μνηστήρες· ὁ δ' οὐκ ἐμπάζετο μύθων,  
 ἀλλ' ἀκέων πατέρα προσεδέρκετο, δέγμενος αἰεὶ, 385  
 ὁππότε δὴ μνηστήρσιν ἀναιδέσι χεῖρας ἐφήσει.

Ἥ δὲ κατ' ἀντηστιν θεμένη περικαλλέα δίφρον  
 κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια,  
 ἀνδρῶν ἐν μεγάροισιν ἐκάστου μῦθον ἄκουεν.  
 δεῖπνον μὲν γάρ τοί γε γελοῖωντες τετύκοντο 390  
 ἡδύ τε καὶ μενοεικές, ἐπεὶ μάλα πόλλ' ἰέρευσαν·  
 δόρπου δ' οὐκ ἄν πως ἀχαρίστερον ἄλλο γένοιτο,  
 οἷον δὴ τάχ' ἔμελλε θεὰ καὶ καρτερὸς ἀνὴρ  
 θησέμεναι· πρότεροι γὰρ ἀεικέα μηχανόωντο.

<sup>1</sup> ἄλφοιν Bekker: ἄλφοι MSS.

prophecy. Nay, if thou wouldst hearken to me it would be better far : let us fling these strangers on board a benched ship, and send them to the Sicilians, whence they would bring<sup>1</sup> thee in a fitting price."

So spake the wooers, but he paid no heed to their words. Nay, in silence he watched his father, ever waiting until he should put forth his hands upon the shameless wooers.

But the daughter of Icarius, wise Penelope, had set her beautiful chair over against them, and heard the words of each man in the hall. For they had made ready their meal in the midst of their laughing, a sweet meal, and one to satisfy the heart, for they had slain many beasts. But never could meal have been more graceless than a supper such as a goddess and a mighty man were soon to set before them. For unprovoked they were contriving deeds of shame.

<sup>1</sup> ἄλφοιν (*i.e.* ἄλφοιεν) is a conjecture of Bekker's; the plural verb is demanded by the sense. Others change τοὺς ξείνους in line 382 to τὸν ξείνον. It seems impossible to assume "the sale" as subject to ἄλφοι.

Φ

Τῇ δ' ἄρ' ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη,  
 κούρη Ἰκαρίοιο, περίφρονι Πηνελοπείῃ,  
 τόξον μνηστήρεσσι θέμεν πολίων τε σίδηρον  
 ἐν μεγάροις Ὀδυσῆος, ἀέθλια καὶ φόνου ἀρχήν.  
 κλίμακα δ' ὑψηλὴν προσεβήσετο οἴο δόμοιο, 5  
 εἴλετο δὲ κληῖδ' εὐκαμπέα χειρὶ παχείῃ  
 καλὴν χαλκείην.<sup>1</sup> κώπη δ' ἐλέφαντος ἐπῆεν.  
 βῆ δ' ἴμεναι θάλαμόνδε σὺν ἀμφιπόλοισι γυναιξὶν  
 ἔσχατον· ἔνθα δέ οἱ κειμήλια κεῖτο ἄνακτος,  
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος. 10  
 ἔνθα δὲ τόξον κεῖτο παλίντονον ἠδὲ φαρέτρῃ  
 ἰοδόκος, πολλοὶ δ' ἔνεσαν στονόεντες ὀϊστοί,  
 δῶρα τὰ οἱ ξεῖνος Λακεδαίμονι δῶκε τυχήσας  
 Ἴφιτος Εὐρυτίδης, ἐπιείκελος ἀθανάτοισι.  
 τὼ δ' ἐν Μεσσήνῃ ξυμβλήτην ἀλλήλοισιν 15  
 οἴκῳ ἐν Ὀρτιλόχοιο δαΐφρονος. ἦ τοι Ὀδυσσεὺς  
 ἦλθε μετὰ χρεῖος, τό ῥά οἱ πᾶς δῆμος ὄφελλε·  
 μῆλα γὰρ ἐξ Ἰθάκης Μεσσήνιοι ἄνδρες ἄειραν  
 νηυσὶ πολυκλήϊσι τριηκόσι<sup>1</sup> ἠδὲ νομῆας.  
 τῶν ἕνεκ' ἐξεσίην πολλὴν ὁδὸν ἦλθεν Ὀδυσσεὺς 20  
 παιδὸν δ' ἑὸν· πρὸ γὰρ ἦκε πατὴρ ἄλλοι τε γέροντες.  
 Ἴφιτος αὖθ' ἵππους διζήμενος, αἶ οἱ ὄλοντο  
 δώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοί·

<sup>1</sup> χαλκείην : χρυσείην.

## BOOK XXI

BUT the goddess, flashing-eyed Athene, put it into the heart of the daughter of Icarius, wise Penelope, to set before the wooers in the halls of Odysseus the bow and the gray iron, to be a contest and the beginning of death. She climbed the high stairway to her chamber, and took the bent key in her strong hand—a goodly key of bronze, and on it was a handle of ivory. And she went her way with her handmaidens to a store-room, far remote, where lay the treasures of her lord, bronze and gold and iron, wrought with toil. And there lay the back-bent bow and the quiver that held the arrows, and many arrows were in it, fraught with groanings—gifts which a friend of Odysseus had given him when he met him once in Lacedaemon, even Iphitus, son of Eurytus, a man like unto the immortals. They two had met one another in Messene in the house of wise Ortilochus. Odysseus verily had come to collect a debt which the whole people owed him, for the men of Messene had lifted from Ithaca in their benched ships three hundred sheep and the shepherds with them. It was on an embassy in quest of these that Odysseus had come a far journey, while he was but a youth; for his father and the other elders had sent him forth. And Iphitus, on his part, had come in search of twelve brood mares, which he had lost, with sturdy mules at the teat; but to him

αἰ δὴ οἱ καὶ ἔπειτα φόνος καὶ μοῖρα γέγοντο,  
 ἐπεὶ δὴ Διὸς υἱὸν ἀφίκετο καρτερόθυμον, 25  
 φῶθ' Ἡρακλῆα, μεγάλων ἐπίστορα ἔργων,  
 ὅς μιν ξεῖνον ἔοντα κατέκτανεν ᾧ ἐνὶ οἴκῳ,  
 σχέτλιος, οὐδὲ θεῶν ὅπιν ἠδέσαστ' οὐδὲ τράπεζαν,  
 τὴν ἦν οἱ παρέθηκεν· ἔπειτα δὲ πέφνε καὶ αὐτόν,  
 ἵππους δ' αὐτὸς ἔχε κρατερώνυχας ἐν μεγάροισι. 30  
 τὰς ἐρέων Ὀδυσῆϊ συνήντετο, δῶκε δὲ τόξον,  
 τὸ πρὶν μὲν ῥ' ἐφόρει μέγας Εὐρυτος, αὐτὰρ ὁ παιδὶ  
 κάλλιπ' ἀποθνήσκων ἐν δώμασιν ὑψηλοῖσι.  
 τῷ δ' Ὀδυσσεὺς ξίφος ὅξυ καὶ ἄλκιμον ἔγχος ἔδωκεν,  
 ἀρχὴν ξεινοσύνης προσκηδέος· οὐδὲ τραπέξῃ 35  
 γνώτην ἀλλήλων· πρὶν γὰρ Διὸς υἱὸς ἔπεφνε  
 Ἴφιτον Εὐρυτίδην, ἐπιείκελον ἀθανάτοισιν,  
 ὅς οἱ τόξον ἔδωκε. τὸ δ' οὐ ποτε δῖος Ὀδυσσεὺς  
 ἐρχόμενος πόλεμόνδε μελαινάων ἐπὶ νηῶν  
 ἥρείτ', ἀλλ' αὐτοῦ μνήμα ξείνοιο φίλοιο 40  
 κέσκετ'<sup>1</sup> ἐνὶ μεγάροισι, φόρει δὲ μιν ἥς ἐπὶ γαίης.  
 Ἡ δ' ὅτε δὴ θάλαμον τὸν ἀφίκετο διὰ γυναικῶν  
 οὐδὸν τε δρυῖνον προσεβήσετο, τὸν ποτε τέκτων  
 ξέσσειν ἐπισταμένως καὶ ἐπὶ στάθμην ἵθυνεν,  
 ἐν δὲ σταθμοὺς ἄρσε, θύρας δ' ἐπέθηκε φαεινάς, 45  
 αὐτίκ' ἄρ' ἦ γ' ἰμάντα θοῶς ἀπέλυσε κορώνης,  
 ἐν δὲ κληῖδ' ἦκε, θυρέων δ' ἀνέκοπτεν ὀχῆας  
<sup>1</sup> κέσκετ' : θέσκετ'.

<sup>1</sup> Others render "was an accomplice in monstrous deeds."

<sup>2</sup> On the inside of the door was a bar or bolt to which a thong was attached. This thong passed through a hole in

thereafter did they bring death and doom, when he came to the stout-hearted son of Zeus, the man Heracles, who well knew<sup>1</sup> deeds of daring; for Heracles slew him, his guest though he was, in his own house, ruthlessly, and had regard neither for the wrath of the gods nor for the table which he had set before him, but slew the man thereafter, and himself kept the stout-hoofed mares in his halls. It was while asking for these that Iphitus met Odysseus, and gave him the bow, which of old great Eurytus had been wont to bear, and had left at his death to his son in his lofty house. And to Iphitus Odysseus gave a sharp sword and a mighty spear, as the beginning of loving friendship; yet they never knew one another at the table, for ere that might be the son of Zeus had slain Iphitus, son of Eurytus, a man like unto the immortals, who gave Odysseus the bow. This bow goodly Odysseus, when going forth to war, would never take with him on the black ships, but it lay in his halls at home as a memorial of a dear friend, and he carried it in his own land.

Now when the fair lady had come to the store-room, and had stepped upon the threshold of oak, which of old the carpenter had skilfully planed and made straight to the line—thereon had he also fitted door-posts, and set on them bright doors—straightway she quickly loosed the thong<sup>2</sup> from the handle and thrust in the key, and with sure aim shot

the door, and, when the door was closed from the outside, served as a means of drawing the bolt into its socket; the thong was then fastened to a hook. To open the door from without the thong was first unfastened, and then the bolt was forced back by the key, which presumably fitted the aperture with nicety; hence the phrase "with sure aim."



ἅντα τιτυσκομένη· τὰ δ' ἀνέβραχεν ἥντε ταῦρος  
 βοσκόμενος λειμῶνι· τόσ' ἔβραχε καλὰ θύρετρα  
 πληγέντα κληῖδι, πετάσθησαν δέ οἱ ὦκα. 50  
 ἣ δ' ἄρ' ἐφ' ὑψηλῆς σανίδος βῆ· ἔνθα δὲ χηλοὶ  
 ἔστασαν, ἐν δ' ἄρα τῇσι θυώδεα εἶματ' ἔκειτο.  
 ἔνθεν ὀρεξαμένη ἀπὸ πασσάλου αἴνυτο τόξον  
 αὐτῷ γωρυτῷ, ὅς οἱ περίκειτο φαεινός.  
 ἐξομένη δὲ κατ' αὐθι, φίλοις ἐπὶ γούνασι θεῖσα, 55  
 κλαῖε μάλα λιγέως, ἐκ δ' ἤρεε τόξον ἄνακτος.  
 ἣ δ' ἐπεὶ οὖν τάρφθη πολυδακρύτοιο γόοιο,  
 βῆ ῥ' ἵμεναι μέγαρόνδε μετὰ μνηστῆρας ἀγανούς  
 τόξον ἔχουσ' ἐν χειρὶ παλίντονον ἠδὲ φαρέτρην  
 ἰοδόκον· πολλοὶ δ' ἔνεσαν στονόεντες οἷστοι. 60  
 τῇ δ' ἄρ' ἅμ' ἀμφίπολοι φέρον ὄγκιον, ἔνθα σίδηρος  
 κείτο πολὺς καὶ χαλκός, ἀέθλια τοῖο ἄνακτος.  
 ἣ δ' ὅτε δὴ μνηστῆρας ἀφίκετο διὰ γυναικῶν,  
 στῆ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,  
 ἅντα παρειάων σχομένη λιπαρὰ κρήδεμνα. 65  
 ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἐκάτερθε παρέστη.<sup>1</sup>  
 αὐτίκα δὲ μνηστῆρσι μετηύδα καὶ φάτο μῦθον·  
 “Κέκλυτέ μεν, μνηστῆρες ἀγῆνορες, οἳ τόδε δῶμα  
 ἐχράετ' ἐσθιέμεν καὶ πινέμεν ἐμμενὲς αἰεὶ  
 ἀνδρὸς ἀποικομένοιο πολὺν χρόνον· οὐδέ τιν' ἄλλην 70  
 μῦθον ποιήσασθαι ἐπισχεσίην ἐδύνασθε,  
 ἀλλ' ἐμὲ ἰέμενοι γῆμαι θέσθαι τε γυναῖκα.  
 ἀλλ' ἄγετε, μνηστῆρες, ἐπεὶ τόδε φαίνεται ἄεθλον.  
 θήσω γὰρ μέγα τόξον Ὀδυσσῆος θείοιο·  
 ὃς δέ κε ῥῆϊτατ' ἐντανύσῃ βιὸν ἐν παλάμῃσι 75  
 καὶ διοῖστέυσῃ πελέκεων δυοκαίδεκα πάντων,  
 τῷ κεν ἅμ' ἐσποίμην, νοσφισσαμένη τόδε δῶμα  
 κουρίδιον, μάλα καλόν, ἐνίπλειον βιότοιο,  
 τοῦ ποτὲ μεμνήσεσθαι ὅτομαι ἐν περ ὀνείρῳ.”

<sup>1</sup> Line 66 (= xviii. 211) is omitted in some MSS.

back the bolts. And as a bull bellows when grazing in a meadow, even so bellowed the fair doors, smitten by the key; and quickly they flew open before her. Then she stepped upon the high floor, where the chests stood in which fragrant raiment was stored, and stretched out her hand from thence and took from its peg the bow together with the bright case which surrounded it. And there she sat down and laid the case upon her knees and wept aloud, and took out the bow of her lord. But when she had had her fill of tearful wailing, she went her way to the hall, to the company of the lordly wooers, bearing in her hands the back-bent bow and the quiver that held the arrows, and many arrows were in it, fraught with groanings. And by her side her maidens bore a chest, wherein lay abundance of iron and bronze, the battle-gear of her lord. Now when the fair lady reached the wooers, she stood by the door-post of the well-built hall, holding before her face her shining veil; and a faithful hand-maid stood on either side of her. Then straightway she spoke among the wooers, and said:

“Hear me, ye proud wooers, who have beset this house to eat and drink ever without end, since its master has long been gone, nor could you find any other plea to urge, save only as desiring to wed me and take me to wife. Nay, come now, ye wooers, since this is shewn to be your prize.<sup>1</sup> I will set before you the great bow of divine Odysseus, and whosoever shall most easily string the bow in his hands and shoot an arrow through all twelve axes, with him will I go, and forsake this house of my wedded life, a house most fair and filled with livelihood, which, methinks I shall ever remember even in my dreams.”

<sup>1</sup> She means herself, not the bow; cf. 106.

Ὡς φάτο, καί ῥ' Εὖμαιον ἀνώγει, δῖον ὑφορβόν, 80  
 τόξον μνηστήρεσσι θέμεν πολίων τε σίδηρον.  
 δακρύσας δ' Εὖμαιος ἐδέξατο καὶ κατέθηκε·  
 κλαῖε δὲ βουκόλος ἄλλοθ', ἐπεὶ ἶδε τόξον ἄνακτος.  
 Ἀντίνοος δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·  
 “Νήπιοι ἀγροιώται, ἐφημέρια φρονέοντες, 85  
 ἃ δειλῶ, τί νυ δάκρυ κατεΐβεται ἡδὲ γυναικὶ  
 θυμὸν ἐνὶ στήθεσιν ὀρίνετον; ἦ τε καὶ ἄλλως  
 κεῖται ἐν ἄλγεσι θυμός, ἐπεὶ φίλον ὤλεσ' ἀκοίτην.  
 ἀλλ' ἀκέων δαίνυσθε καθήμενοι, ἥ ἐθύραζε 90  
 κλαίετον ἐξελθόντε, κατ' αὐτόθι τόξα λιπόντε,  
 μνηστήρεσιν ἄεθλον ἀάατον· οὐ γὰρ οἶω  
 ῥῆϊδίως τόδε τόξον εὖξοον ἐντανύεσθαι.  
 οὐ γάρ τις μέτα τοίος ἀνὴρ ἐν τοῖσδεσι πᾶσιν 95  
 οἷος Ὀδυσσεὺς ἔσκεν· ἐγὼ δέ μιν αὐτὸς ὅπωπα,  
 καὶ γὰρ μνήμων εἰμί, πάϊς δ' ἔτι νήπιος ἦα.”  
 Ὡς φάτο, τῷ δ' ἄρα θυμὸς ἐνὶ στήθεσιν ἐώλπει  
 νευρὴν ἐντανύσειν διοῖστεύσειν τε σιδήρου.  
 ἦ τοι οἷστοῦ γε πρῶτος γεύσεσθαι ἔμελλεν  
 ἐκ χειρῶν Ὀδυσῆος ἀμύμονος, ὃν τότε ἄτιμα 100  
 ἦμενος ἐν μεγάροις, ἐπὶ δ' ὤρνυε πάντας ἐταίρους.  
 Τοῖσι δὲ καὶ μετέειψ' ἱερὴ ἱς Τηλεμάχοιο·  
 “ὦ πόποι, ἦ μάλα με Ζεὺς ἄφρονα θῆκε Κρονίων·  
 μήτηρ μὲν μοί φησι φίλη, πινυτή περ εὐοῦσα,  
 ἄλλω ἅμ' ἔψεσθαι νοσφισσαμένη τόδε δῶμα· 105  
 αὐτὰρ ἐγὼ γελῶ καὶ τέρπομαι ἄφρονι θυμῷ.  
 ἀλλ' ἄγετε, μνηστήρες, ἐπεὶ τόδε φαίνεται ἄεθλον,  
 οἷη νῦν οὐκ ἔστι γυνὴ κατ' Ἀχαιῖδα γαίαν,  
 οὔτε Πύλου ἱερῆς οὔτ' Ἀργεὸς οὔτε Μυκῆνης·  
 οὔτ' αὐτῆς Ἰθάκης οὔτ' ἠπείροιο μελαίνης·<sup>1</sup>  
 καὶ δ' αὐτοὶ τόδε γ' ἴστε· τί με χρὴ μητέρος αἴνου; 110

<sup>1</sup> Line 109 (cf. xiv. 97–8) is omitted in many MSS.

So she spoke, and bade Eumæus, the goodly swine-herd, set for the wooers the bow and the grey iron. And, bursting into tears, Eumæus took them and laid them down, and in another place the neatherd wept, when he saw the bow of his lord. Then Antinous rebuked them, and spoke, and addressed them :

“Foolish boors, who mind only the things of the day! Wretched pair, why now do you shed tears, and trouble the soul in the breast of the lady, whose heart even as it is lies low in pain, seeing that she has lost her dear husband? Nay, sit and feast in silence, or else go forth and weep, and leave the bow here behind as a decisive<sup>1</sup> contest for the wooers; for not easily, methinks, is this polished bow to be strung. For there is no man among all these here such as Odysseus was, and I myself saw him. For I remember him, though I was still but a child.”

So he spoke, but the heart in his breast hoped that he would string the bow and shoot an arrow through the iron. Yet verily he was to be the first to taste of an arrow from the hands of noble Odysseus, whom then he, as he sat in the halls, was dishonouring, and urging on all his comrades.

Then among them spoke the strong and mighty Telemachus : “Lo now, of a truth Zeus, son of Cronos, has made me witless. My dear mother, for all that she is wise, declares that she will follow another lord, forsaking this house ; yet I laugh, and am glad with a witless mind. Come then, ye wooers, since this is shewn to be your prize, a lady, the like of whom is not now in the Achæan land, neither in sacred Pylos, nor in Argos, nor in Mycene, nor yet in Ithaca itself, nor in the dark mainland. Nay, but of yourselves you know this—what need have I to praise my

<sup>1</sup> Others render “deadly” or “terrible” ; but see Monro.

ἀλλ' ἄγε μὴ μύνησι παρέλκετε μῆδ' ἔτι τόξου  
 δηρὸν ἀποτρῶπασθε τανυστύος, ὄφρα ἴδωμεν.  
 καὶ δέ κεν αὐτὸς ἐγὼ τοῦ τόξου πειρησαίμην·  
 εἰ δέ κεν ἐντανύσω διοῖστεύσω τε σιδήρου,  
 οὐ κέ μοι ἀχνυμένῳ τάδε δώματα πότνια μήτηρ 115  
 λείποι ἄμ' ἄλλω ἰοῦσ', ὅτ' ἐγὼ κατόπισθε λιποίμην  
 οἶός τ' ἤδη πατρὸς ἀέθλια κάλ' ἀνέλσθαι."

Ἡ καὶ ἀπ' ὤμοιιν χλαῖναν θέτο φοινικόεσσαν  
 ὀρθὸς ἀναΐξας, ἀπὸ δὲ ξίφος ὀξὺ θέτ' ὤμων.  
 πρῶτον μὲν πελέκεας στήσεν, διὰ τάφρον ὀρύξας 120  
 πᾶσι μίαν μακρὴν, καὶ ἐπὶ στάθμην ἵθυνεν,  
 ἀμφὶ δὲ γαίαν ἔναξε· τάφος δ' ἔλε πάντας ἰδόντας,  
 ὥς εὐκόσμως στήσε· πάρος δ' οὐ πώ ποτ' ὀπώπει.  
 στῆ δ' ἄρ' ἐπ' οὐδὸν ἰὼν καὶ τόξου· πειρήτιζε.  
 τρὶς μὲν μιν πελέμιξεν ἐρύσσεσθαι μενεαίνων, 125  
 τρὶς δὲ μεθῆκε βίης, ἐπιελπόμενος τό γε θυμῷ,  
 νευρὴν ἐντανύειν διοῖστεύσειν τε σιδήρου.  
 καὶ νύ κε δὴ ῥ' ἐτάνυσσε βίῃ τὸ τέταρτον ἀνέλκων,  
 ἀλλ' Ὀδυσσεὺς ἀνένευε καὶ ἔσχεθεν ἰεμένον περ.  
 τοῖς δ' αὖτις μετέειψ' ἱερὴ ἰς Τηλεμάχοιο· 130

“ὦ πόποι, ἦ καὶ ἔπειτα κακὸς τ' ἔσομαι καὶ ἄκις,  
 ἢ νεώτερός εἰμι καὶ οὐ πῶ χερσὶ πέποιθα  
 ἄνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνῃ.  
 ἀλλ' ἄγεθ', οἳ περ ἐμείο βίῃ προφερέστεροί ἐστε,  
 τόξου πειρήσασθε, καὶ ἐκτελέωμεν ἄελθον.” 135

Ὡς εἰπὼν τόξον μὲν ἀπὸ ἔο θῆκε χαμᾶζε,

mother? Come then, put not the matter aside with excuses, nor any more turn away too long from the drawing of the bow, that we may see the issue. Yea, and I would myself make trial of yon bow. If I shall string it and shoot an arrow through the iron, it will not vex me that my honoured mother should leave this house and go along with another, seeing that I should be left here able now to wield the goodly battle-gear of my father."

With this he flung the scarlet cloak from off his back, and sprang up erect; and he laid his sharp sword from off his shoulders. First then he set up the axes, when he had dug a trench, one long trench for all, and made it straight to the line, and about them he stamped in the earth. And amazement seized all who saw him, that he set them out so orderly, though before he had never seen them. Then he went and stood upon the threshold, and began to try the bow. Thrice he made it quiver in his eagerness to draw it, and thrice he relaxed his effort, though in his heart he hoped to string the bow and shoot an arrow through the iron. And now at the last he would haply have strung it in his might, as for the fourth time he sought to draw up the string, but Odysseus nodded in dissent, and checked him in his eagerness. Then the strong and mighty Telemachus spoke among them again:

"Out on it, even in days to come shall I be a coward and a weakling, or else I am too young, and have not yet trust in my might to defend me against a man, when one waxes wroth without a cause. But, come now, you that are mightier than I, make trial of the bow, and let us end the contest."

So saying, he set the bow from him on the ground,

κλίνας κολλητῆσιν εὐξέστης σανίδεσσιν,  
αὐτοῦ δ' ὠκὺ βέλος καλῇ προσέκλινε κορώνῃ,  
ἄψ δ' αὖτις κατ' ἄρ' ἔζετ' ἐπὶ θρόνου ἔνθεν ἀνέστη.

Τοῖσιν δ' Ἄντινοος μετέφη, Εὐπείθεος υἱός· 140

“Ὅρνυσθ' ἐξείης ἐπιδέξια πάντες ἐταῖροι,  
ἄρξάμενοι τοῦ χώρου ὅθεν τέ περ οἶνοχοεύει.”

Ὡς ἔφατ' Ἄντινοος, τοῖσιν δ' ἐπιήνδανε μῦθος.

Λειώδης δὲ πρῶτος ἀνίστατο, Οἶνοπος υἱός,  
ὃ σφί θυοσκόος ἔσκε, παρὰ κρητῆρα δὲ καλὸν 145

ἔζε μυχοΐτατος αἰέν· ἀτασθαλῖαι δὲ οἱ οἴῳ  
ἐχθραὶ ἔσαν, πᾶσιν δὲ νεμέσσα μνηστήρεσσιν·  
ὅς ῥα τότε πρῶτος τόξον λάβε καὶ βέλος ὠκύ.  
στῇ δ' ἄρ' ἐπ' οὐδὸν ἰὼν καὶ τόξου πειρήτιζεν,  
οὐδέ μιν ἐντάνυσσε· πρὶν γὰρ κάμε χεῖρας ἀνέλκων 150  
ἀτρίπτους ἀπαλάς· μετὰ δὲ μνηστήρσιν ἔειπεν·

“ὦ φίλοι, οὐ μὲν ἐγὼ τανύω, λαβέτω δὲ καὶ ἄλλος.

πολλοὺς γὰρ τόδε τόξον ἀριστῆας κεκαδήσει  
θυμοῦ καὶ ψυχῆς, ἐπεὶ ἡ πολὺ φέρτερόν ἐστι 155  
τεθνάμεν ἢ ζῶντας ἀμαρτεῖν, οὐθ' ἔνεκ' αἰεὶ

ἐνθάδ' ὁμιλέομεν, ποτιδέγμενοι ἥματα πάντα.

νῦν μὲν τις καὶ ἔλπετ' ἐνὶ φρεσὶν ἠδὲ μενοινᾷ

γῆμαι Πηνελόπειαν, Ὀδυσσῆος παράκοιτιν.

αὐτὰρ ἐπὴν τόξου πειρήσεται ἠδὲ ἴδεται, 160

ἄλλην δὴ τιν' ἔπειτα Ἀχαιῶδων εὐπέπλων

μνάσθω ἐέδνοισιν διζήμενος· ἡ δέ κ' ἔπειτα

γῆμαιθ' ὅς κε πλείεστα πόροι καὶ μόρσιμος ἔλθοι.”

Ὡς ἄρ' ἐφώνησεν καὶ ἀπὸ ἑο τόξον ἔθηκε,

leaning it against the jointed, polished door, and hard by he leaned the swift arrow against the fair bow-tip, and then sat down again on the seat from which he had risen.

Then Antinous, son of Eupheithes, spoke among them : " Rise up in order, all you of our company, from left to right, beginning from the place where the cupbearer pours the wine."

So spoke Antinous, and his word was pleasing to them. Then first arose Leiodes, son of Oenops, who was their soothsayer, and ever sat by the fair mixing-bowl in the innermost part of the hall ; deeds of wanton folly were hateful to him alone, and he was full of indignation at all the wooers. He it was who now first took the bow and swift arrow, and he went and stood upon the threshold, and began to try the bow ; but he could not string it. Ere that might be his hands grew weary, as he sought to draw up the string, his unworn delicate hands ; and he spoke among the wooers :

" Friends, it is not I that shall string it ; let another take it. For many princes shall this bow rob of spirit and of life, since verily it is better far to die than to live on and fail of that for the sake of which we ever gather here, waiting expectantly day after day. Now many a man even hopes in his heart and desires to wed Penelope, the wife of Odysseus ; but when he shall have made trial of the bow, and seen the outcome, thereafter let him woo some other of the fair-robed Achaean women with his gifts, and seek to win her ; then should Penelope wed him who offers most, and who comes as her fated lord."

So he spoke, and set the bow from him, leaning it



κλίνας κολλητῆσιν ἐϋξέστης σανίδεσσιν,  
αὐτοῦ δ' ὠκὺ βέλος καλῇ προσέκλινε κορώνῃ, 165

ἄψ δ' αὖτις κατ' ἄρ' ἔξετ' ἐπὶ θρόνου ἐνθεν ἀνέστη.

Ἀντίνοος δ' ἐνένηπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

“Λειῶδες, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων,  
δεινόν τ' ἀργαλέον τε,—νεμεσσωμαι δέ τ' ἀκούων—

εἰ δὴ τοῦτό γε τόξον ἀριστῆας κεκαδήσει 170

θυμοῦ καὶ ψυχῆς, ἐπεὶ οὐ δύνασαι σὺ τανύσαι.

οὐ γάρ τοί σέ γε τοῖον ἐγείνατο πότνια μήτηρ

οἷόν τε ῥυτῆρα βιοῦ τ' ἔμεναι καὶ οἷστων·

ἀλλ' ἄλλοι τανύουσι τάχα μνηστῆρες ἀγανοί.”

Ὡς φάτο, καί ῥ' ἐκέλευσε Μελάνθιον, αἰπόλον αἰγῶν·

“Ἄγρει δὴ, πῦρ κῆον ἐνὶ μεγάροισι, Μελανθεῦ, 176

πὰρ δὲ τίθει δίφρον τε μέγαν καὶ κῶας ἐπ' αὐτοῦ,

ἐκ δὲ στέατος ἔνεικε μέγαν τροχὸν ἔνδον ἑόντος,

ἥφρα νέοι θάλποντες, ἐπιχρίοντες ἀλοιφῇ,

τόξου πειρώμεσθα καὶ ἐκτελέωμεν ἅελθον.” 180

Ὡς φάθ', ὁ δ' αἰψ' ἀνέκαιε Μελάνθιος ἀκάματον πῦρ,

πὰρ δὲ φέρων δίφρον θῆκεν καὶ κῶας ἐπ' αὐτοῦ,

ἐκ δὲ στέατος ἔνεικε μέγαν τροχὸν ἔνδον ἑόντος·

τῷ ῥα νέοι θάλποντες ἐπειρώντ'· οὐδ' ἐδύναντο

ἐντανύσαι, πολλὸν δὲ βίης ἐπιδευέες ἦσαν. 185

Ἀντίνοος δ' ἔτ' ἐπεῖχε καὶ Εὐρύμαχος θεοειδής,

ἀρχοὶ μνηστῆρων· ἀρετῇ δ' ἔσαν ἔξοχ' ἀριστοί.

τῷ δ' ἐξ οἴκου βῆσαν ὁμαρτήσαντες ἅμ' ἅμφω

βουκόλος ἡδὲ συφορβὸς Ὀδυσσῆος θείοιο·

ἐκ δ' αὐτὸς μετὰ τοὺς δόμου ἤλυθε διὸς Ὀδυσσεύς. 190

ἀλλ' ὅτε δὴ ῥ' ἐκτὸς θυρέων ἔσαν ἡδὲ καὶ αὐλῆς,

φθεγξάμενός σφε ἔπεσσι προσηύδα μελιχίοισι·

against the jointed, polished door, and hard by he leaned the swift arrow against the fair bow-tip, and then sat down on the seat from which he had risen. But Antinous rebuked him, and spoke, and addressed him: "Leiodes, what a word has escaped the barrier of thy teeth, a dread word and grievous! I am angered to hear it, if forsooth this bow is to rob princes of spirit and of life, because thou art not able to string it. For, I tell thee, thy honoured mother did not bear thee of such strength as to draw a bow and shoot arrows; but others of the lordly wooers will soon string it."

So he spoke, and called to Melanthius, the goatherd: "Come now, light a fire in the hall, Melanthius; and set by it a great seat with a fleece upon it, and bring forth a great cake of the fat that is within, that we youths may warm the bow, and anoint it with fat, and so make trial of it, and end the contest."

So he spoke, and Melanthius straightway rekindled the unwearied fire, and brought and placed by it a great seat with a fleece upon it, and he brought forth a great cake of the fat that was within. Therewith the youths warmed the bow, and made trial of it, but they could not string it, for they were far lacking in strength.

Now Antinous was still persisting and godlike Eurymachus, leaders of the wooers, who were far the best in valiance; but those other two had gone forth both together from the hall, the neatherd and the swineherd of divine Odysseus; and after them Odysseus himself went forth from the house. But when they were now outside the gates and the court, he spoke and addressed them with gentle words:

“Βουκόλε καὶ σύ, συφορβέ, ἔπος τί κε μυθησαίμην,  
ἦ αὐτὸς κεύθω; φάσθαι δέ με θυμὸς ἀνώγει.  
ποῖοί κ' εἴτ' Ὀδυσῆϊ ἀμυνέμεν, εἴ ποθεν ἔλθοι 195  
ὧδε μάλ' ἐξαπίνης καὶ τις θεὸς αὐτὸν ἐνείκαι;  
ἦ κε μνηστήρεσσιν ἀμύνοιτ' ἦ Ὀδυσῆϊ;  
εἵπαθ' ὅπως ὑμέας κραδίη θυμὸς τε κελεύει.”

Τὸν δ' αὖτε προσέειπε βοῶν ἐπιβουκόλος ἀνὴρ·  
“Ζεῦ πάτερ, αἱ γὰρ τοῦτο τελευτήσειας ἐέλδωρ, 200  
ὥς ἔλθοι μὲν κείνος ἀνὴρ, ἀγάγοι δέ ἐ δαίμων·  
γνοίης χ' οἷη ἐμὴ δύναμις καὶ χεῖρες ἔπονται.”

“Ὡς δ' αὖτως Εὖμαιος ἐπεύχετο πᾶσι θεοῖσι  
νοστήσαι Ὀδυσῆα πολύφρονα ὄνδε δόμονδε.

Αὐτὰρ ἐπεὶ δὴ τῶν γε νόον νημερτέ' ἀνέγνων, 205  
ἐξαυτὶς σφε ἔπεσιν ἀμειβόμενος προσέειπεν·

“Ἐνδον μὲν δὴ ὄδ' αὐτὸς ἐγὼ, κακὰ πολλὰ μογήσας  
ἦλυσθον εἰκοστῷ ἔτει ἐς πατρίδα γαίαν.

γινώσκω δ' ὥς σφῶϊν ἐελδομένοισιν ἰκάνω  
οἴοισι δμῶων· τῶν δ' ἄλλων οὐ τευ ἄκουσα 210  
εὐξαμένου ἐμὲ αὐτὶς ὑπότροπον οἴκαδ' ἰκέσθαι.  
σφῶϊν δ', ὥς ἔσεται περ, ἀληθείην καταλέξω.

εἴ χ' ὑπ' ἔμοι γε θεὸς δαμάσῃ μνηστήρας ἀγανούς,  
ἄξομαι ἀμφοτέροισι ἀλόχους καὶ κτήματ' ὀπάσσω  
οἰκία τ' ἐγγὺς ἐμείο τετυγμένα· καί μοι ἔπειτα 215  
Τηλεμάχου ἐτάρω τε κασιγνήτῳ τε ἔσεσθον.

εἰ δ' ἄγε δῆ, καὶ σῆμα ἀριφραδὲς ἄλλο τι δείξω,  
ὄφρα μ' ἐὺ γνῶτον πιστωθῆτόν τ' ἐνὶ θυμῷ,  
οὐλήν, τήν ποτέ με σὺς ἤλασε λευκῷ ὀδόντι  
Παρνησόνδ' ἐλθόντα σὺν υἱάσιν Αὐτολύκοιο.” 220

"Neatherd, and thou too swineherd, shall I tell you something or keep it to myself? Nay, my spirit bids me tell it. What manner of men would you be to defend Odysseus, if he should come from somewhere thus suddenly, and some god should bring him? Would you bear aid to the wooers or to Odysseus? Speak out as your heart and spirit bid you."

Then the herdsmen of the cattle answered him :  
"Father Zeus, oh that thou wouldest fulfil this wish! Grant that that man may come back, and that some god may guide him. Then shouldest thou know what manner of might is mine, and how my hands obey."

And even in like manner did Eumæus pray to all the gods that wise Odysseus might come back to his own home.

But when he knew with certainty the mind of these, he made answer, and spoke to them again, saying :

"At home now in truth am I here before you, my very self. After many grievous toils I am come in the twentieth year to my native land. And I know that by you two alone of all my thralls is my coming desired, but of the rest have I heard not one praying that I might come back again to my home. But to you two will I tell the truth, even as it shall be. If a god shall subdue the lordly wooers unto me, I will bring you each a wife, and will give you possessions and a house built near my own, and thereafter you two shall be in my eyes friends and brothers of Telemachus. Nay, come, more than this, I will shew you also a manifest sign, that you may know me well and be assured in heart, even the scar of the wound which long ago a boar dealt me with his white tusk, when I went to Parnassus with the sons of Autolycus."

ὣς εἰπὼν ῥά κεα μεγάλης ἀποέργαθεν οὐλῆς.  
 τὼ δ' ἐπεὶ εἰσιδέτην εὖ τ' ἐφράσσαντο ἕκαστα,  
 κλαῖον ἄρ' ἀμφ' Ὀδυσῇ δαΐφρονι χεῖρε βαλόντε,  
 καὶ κύνεον ἀγαπαζόμενοι κεφαλὴν τε καὶ ὤμους  
 ὥς δ' αὖτως Ὀδυσσεὺς κεφαλὰς καὶ χεῖρας ἔκυσσε. 225  
 καὶ νύ κ' ὀδυρομένοισιν ἔδν φάος ἡέλιιοι,  
 εἰ μὴ Ὀδυσσεὺς αὐτὸς ἐρύκακε φώνησέν τε·

“Παύεσθον κλαυθμοῖο γόοιό τε, μὴ τις ἴδῃται  
 ἐξελθὼν μεγάροιο, ἀτὰρ εἴπησι καὶ εἴσω.  
 ἀλλὰ προμνηστῖνοι ἐσέλθετε, μῆδ' ἅμα πάντες, 230  
 πρῶτος ἐγώ, μετὰ δ' ὕμμες· ἀτὰρ τόδε σῆμα τετύχθω·  
 ἄλλοι μὲν γὰρ πάντες, ὅσοι μνηστῆρες ἀγαυοί,  
 οὐκ ἐάσουσιν ἐμοὶ δόμεναι βιὸν ἡδὲ φαρέτρην·  
 ἀλλὰ σύ, δι' Εὐμαιε, φέρων ἀνὰ δώματα τόξον  
 ἐν χεῖρεσσιν ἐμοὶ θέμεναι, εἰπεῖν τε γυναιξὶ 235  
 κληῖσαι μεγάροιο θύρας πυκινῶς ἀραρυίας,  
 ἣν δέ τις ἢ στοναχῆς ἢ ἐκτύπου ἔνδον ἀκούσῃ  
 ἀνδρῶν ἡμετέροισιν ἐν ἔρκεσι, μὴ τι θύραζε  
 προβλώσκειν, ἀλλ' αὐτοῦ ἀκὴν ἔμεναι παρὰ ἔργῳ.  
 σοὶ δέ, Φιλοίτιε διέ, θύρας ἐπιτέλλομαι αὐλῆς 240  
 κληῖσαι κληῖδι, θοῶς δ' ἐπὶ δεσμὸν ἱῆλαι.”

ὣς εἰπὼν εἰσῆλθε δόμους εὖ ναιετάοντας·  
 ἔξετ' ἔπειτ' ἐπὶ δίφρον ἰών, ἔνθεν περ ἀνέστη·  
 ἐς δ' ἄρα καὶ τὼ δμῶε ἵτην θείου Ὀδυσῆος.

Εὐρύμαχος δ' ἤδη τόξον μετὰ χερσὶν ἐνώμα, 245  
 θάλπων ἔνθα καὶ ἔνθα σέλα πυρός· ἀλλὰ μιν οὐδ' ὥς  
 ἐντανύσαι δύνατο, μέγα δ' ἔστενε κυδάλιμον κῆρ·  
 ὀχθήσας δ' ἄρα εἶπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

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So saying, he drew aside the rags from the great scar. And when the two had seen it, and had marked each thing well, they flung their arms about wise Odysseus, and wept; and they kissed his head and shoulders in loving welcome. And even in like manner Odysseus kissed their heads and hands. And now the light of the sun would have gone down upon their weeping, had not Odysseus himself checked them, and said:

“Cease now from weeping and wailing, lest some one come forth from the hall and see us, and make it known within as well. But go within one after another, not all together, I first and you thereafter, and let this be made a sign. All the rest, as many as are lordly wooers, will not suffer the bow and the quiver to be given to me; but do thou, goodly Eumæus, as thou bearest the bow through the halls, place it in my hands, and bid the women bar the close-fitting doors of their hall. And if any one of them hears groanings or the din of men within our walls, let them not rush out, but remain where they are in silence at their work. But to thee, goodly Philoetius, do I give charge to fasten with a bar the gate of the court, and swiftly to cast a cord upon it.”

So saying, he entered the stately house, and went and sat down on the seat from which he had risen. And the two slaves of divine Odysseus went in as well.

Eurymachus was now handling the bow, warming it on this side and on that in the light of the fire; but not even so was he able to string it; and in his noble heart he groaned, and with a burst of anger he spoke and addressed them:

# HOMER

“Ω πόποι, ἦ μοι ἄχος περί τ’ αὐτοῦ καὶ περὶ πάντων·  
οὐ τι γάμου τοσσοῦτον ὀδύρομαι, ἀχνύμενός περ· 250  
εἰσὶ καὶ ἄλλαι πολλαὶ Ἀχαιῖδες, αἱ μὲν ἐν αὐτῇ  
ἀμφιάλῳ Ἰθάκῃ, αἱ δ’ ἄλλησιν πολίεσσιν  
ἀλλ’ εἰ δὴ τοσσόνδε βίης ἐπιδευέες εἰμὲν  
ἀντιθέου Ὀδυσῆος, ὃ τ’ οὐ δυνάμεσθα τανύσσαι  
τόξον· ἐλεγχείῃ δὲ καὶ ἐσσομένοισι πυθέσθαι.” 255

Τὸν δ’ αὖτ’ Ἀντίνοος προσέφη, Εὐπείθεος υἱός·  
“Εὐρύμαχ’, οὐχ οὕτως ἔσται· νοέεις δὲ καὶ αὐτός.  
νῦν μὲν γὰρ κατὰ δῆμον ἑορτὴ τοῖο θεοῖο  
ἀγνή· τίς δέ κε τόξα τιταίνουτ’; ἀλλὰ ἔκηλοι  
κάτθεται· ἀτὰρ πελέκεάς γε καὶ εἴ κ’ εἰῶμεν ἅπαντας  
ἐστάμεν· οὐ μὲν γάρ τιν’ ἀναιρήσεσθαι ὀῖω, 261  
ἐλθόντ’ ἐς μέγαρον Λαερτιάδew Ὀδυσῆος.  
ἀλλ’ ἄγετ’, οἶνοχόος μὲν ἐπαρξάσθω δεπάεσσιν,  
ὄφρα σπείσαντες καταθείομεν ἀγκύλα τόξα·  
ἠῶθεν δὲ κέλεσθε Μελάνθιον, αἰπόλον αἰγῶν, 265  
αἶγας ἄγειν, αἰ πᾶσι μέγ’ ἔξοχοι αἰπολίοισιν,  
ὄφρ’ ἐπὶ μηρία θέντες Ἀπόλλωνι κλυτοτόξῳ  
τόξον πειρώμεσθα καὶ ἐκτελέωμεν ἄεθλον.”

“Ὡς ἔφατ’ Ἀντίνοος, τοῖσιν δ’ ἐπιήνδανε μῦθος.  
τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν, 270  
κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,  
νώμησαν δ’ ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.  
οἱ δ’ ἐπεὶ οὖν σπείσαν τ’ ἐπιόν θ’ ὅσον ἤθελε θυμός,  
τοῖς δὲ δολοφρονέων μετέφη πολύμητις Ὀδυσσεύς·

“Κέκλυτέ μεν, μνηστῆρες ἀγακλειτῆς βασιλείης· 275

"Out on it! Verily I am grieved for myself and for you all. It is in no wise for the marriage that I mourn so greatly, grieved though I am; for there are many other Achæan women, some in sea-girt Ithaca itself, and some in other cities; but I mourn if in truth we fall so far short of godlike Odysseus in might, seeing that we cannot string his bow. This is a reproach for men that are yet to be to hear of."

Then Antinous, son of Eupeithes, answered him: "Eurymachus, this shall not be so, and thou of thyself too knowest it. For to-day throughout the land is the feast of the god<sup>1</sup>—a holy feast. Who then would bend a bow? Nay, quietly set it by; and as for the axes—what if we should let them all stand as they are? No man, methinks, will come to the hall of Odysseus, son of Laertes, and carry them off. Nay, come, let the bearer pour drops for libation into the cups, that we may pour libations, and lay aside the curved bow. And in the morning bid Melanthius, the goatherd, to bring she-goats, far the best in all the herds, that we may lay thigh-pieces on the altar of Apollo, the famed archer; and so make trial of the bow, and end the contest."

So spoke Antinous, and his word was pleasing to them. Then the heralds poured water over their hands, and youths filled the bowls brim full of drink, and served out to all, pouring first drops for libation into the cups. But when they had poured libations, and had drunk to their heart's content, then with crafty mind Odysseus of many wiles spoke among them:

"Hear me, wooers of the glorious queen, that I

<sup>1</sup> i.e. of Apollo, the archer-god; cf. l. 267.



ὄφρ' εἶπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.<sup>1</sup>  
 Εὐρύμαχον δὲ μάλιστα καὶ Ἀντίνοον θεοειδέα  
 λίσσομ', ἐπεὶ καὶ τοῦτο ἔπος κατὰ μοῖραν ἔειπε,  
 νῦν μὲν παῦσαι τόξον, ἐπιτρέψαι δὲ θεοῖσιν·  
 ἠῶθεν δὲ θεὸς δώσει κράτος ὧ κ' ἐθέλησιν. 280  
 ἀλλ' ἄγ' ἐμοὶ δότε τόξον ἐϋξοον, ὄφρα μεθ' ὑμῖν  
 χειρῶν καὶ σθένεος πειρήσομαι, ἥ μοι ἔτ' ἐστὶν  
 ἴς, οἷη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσιν,  
 ἦ ἤδη μοι ὄλεσσεσιν ἄλλῃ τ' ἀκομιστὶν τε."

Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ὑπερφιάλως νεμέσθησαν,  
 δείσαντες μὴ τόξον ἐϋξοον ἐντανύσειεν. 286

Ἀντίνοος δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

"Ἄ δειλὲ ξείνων, ἐνὶ τοι φρένες οὐδ' ἡβαιαί·  
 οὐκ ἀγαπᾷς δ' ἔκηνλος ὑπερφιάλοισι μεθ' ἡμῖν  
 δαίνυσθαι, οὐδέ τι δαιτὸς ἀμέρδεαι, αὐτὰρ ἀκούεις 290  
 μύθων ἡμετέρων καὶ ῥήσιος; οὐδέ τις ἄλλος  
 ἡμετέρων μύθων ξεῖνος καὶ πτωχὸς ἀκούει.

οἶνός σε τρώει μελιηδής, ὅς τε καὶ ἄλλους  
 βλάπτει, ὃς ἂν μιν χανδὸν ἔλῃ μηδ' αἶσιμα πίνῃ.  
 οἶνος καὶ Κένταυρον, ἀγακλυτὸν Εὐρυτίωνα, 295

ἄασ' ἐνὶ μεγάρῳ μεγαθύμου Πειριθόοιο,  
 ἐς Λαπίθας ἐλθόνθ'. ὁ δ' ἐπεὶ φρένας ἄασεν οἶνω,  
 μαινόμενος κάκ' ἔρεξε δόμον κάτα Πειριθόοιο·

ἦρωας δ' ἄχος εἶλε, διέκ προθύρου δὲ θύραζε  
 ἔλκον ἀναίξαντες, ἀπ' οὐατα νηλεῖ χαλκῷ 300  
 ῥῖνᾱς τ' ἀμήσαντες· ὁ δὲ φρεσὶν ᾗσιν ἀασθεὶς  
 ᾗϊεν ἦν ἄτην ὀχέων ἀεσίφρονι θυμῷ.

<sup>1</sup> Line 276 (= xvii. 469; xviii. 352), lacking in the MSS., is found in the oldest editions.

may say what the heart in my breast bids me. To Eurymachus most of all do I make my prayer, and to godlike Antinous, since this word also of his was spoken aright, namely that for the present you cease to try the bow, and leave the issue with the gods; and in the morning the god will give the victory to whomsoever he will. But come, give me the polished bow, that in your midst I may prove my hands and strength, whether I have yet might such as was of old in my supple limbs, or whether by now my wanderings and lack of food have destroyed it."

So he spoke, and they all waxed exceeding wroth, fearing lest he might string the polished bow. And Antinous rebuked him, and spoke and addressed him:

"Ah, wretched stranger, thou hast no wit, no, not a trace. Art thou not content that thou featest undisturbed in our proud company, and lackest naught of the banquet, but hearest our words and our speech, while no other that is a stranger and beggar hears our words? It is wine that wounds thee, honey-sweet wine, which works harm to others too, if one takes it in great gulps, and drinks beyond measure. It was wine that made foolish even the centaur, glorious Eurytion, in the hall of great-hearted Peirithous, when he went to the Lapithae; and when his heart had been made foolish with wine, in his madness he wrought evil in the house of Peirithous. Then grief seized the heroes, and they leapt up and dragged him forth through the gateway, when they had shorn off his ears and his nostrils with the pitiless bronze, and he, made foolish in heart, went his way, bearing with him the curse of his sin in the folly of his heart. From hence the feud arose

ἐξ οὗ Κενταύροισι καὶ ἀνδράσι νεῖκος ἐτύχθη,  
οἳ δ' αὐτῷ πρῶτῳ κακὸν εὗρετο οἴνοβαρείων.  
ὥς καὶ σοὶ μέγα πῆμα πιφαύσκομαι, αἶ κε τὸ τόξον 305  
ἐντανύσης· οὐ γάρ τευ ἐπητύος ἀντιβολήσεις  
ἡμετέρῳ ἐνὶ δῆμῳ, ἄφαρ δέ σε νηὶ μελαίνῃ  
εἰς Ἑχέτοιν βασιλῆα, βροτῶν δηλήμονα πάντων,<sup>1</sup>  
πέμψομεν· ἔνθεν δ' οὐ τι σαώσεται· ἀλλὰ ἔκκηλος  
πῖνέ τε, μηδ' ἐρίδαινε μετ' ἀνδράσι κουροτέροισιν.” 310

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·  
“ Ἀντίνο', οὐ μὲν καλὸν ἀτέμβειν οὐδὲ δίκαιον  
ξείνους Τηλεμάχου, ὅς κεν τάδε δώμαθ' ἵκηται.  
ἔλπεαι, αἶ χ' ὁ ξείνος Ὀδυσσῆος μέγα τόξον  
ἐντανύσῃ χερσὶν τε βίβηφί τε ἥφι πιθήσας, 315  
οἴκαδ' ἐμ' ἄξεσθαι καὶ ἐν θήσεσθαι ἄκοιτιν;  
οὐδ' αὐτός που τοῦτό γ' ἐνὶ στήθεσσι ἐολπεί·  
μηδέ τις ὑμείων τοῦ γ' εἵνεκα θυμὸν ἀχεύων  
ἐνθάδε δαινύσθω, ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικεν.”

Τὴν δ' αὖτ' Εὐρύμαχος, Πολύβου πάϊς, ἀντίον ἤδα·  
“ Κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια, 321  
οὐ τί σε τόνδ' ἄξεσθαι οἴομεθ'· οὐδὲ ἔοικεν·  
ἀλλ' αἰσχυρόμενοι φάτιν ἀνδρῶν ἠδὲ γυναικῶν,  
μή ποτέ τις εἴπησι κακώτερος ἄλλος Ἀχαιῶν  
“ Ἡ πολὺ χεῖρονες ἄνδρες ἀμύμονος ἀνδρὸς ἄκοιτιν 325  
μνῶνται, οὐδέ τι τόξον ἐὔξουν ἐντανύουσιν·  
ἀλλ' ἄλλος τις πτωχὸς ἀνὴρ ἀλαλήμενος ἐλθὼν  
ῥηϊδίως ἐτάνυσσε βίον, διὰ δ' ἦκε σιδήρου·  
ὥς ἐρέουσ', ἡμῖν δ' ἂν ἐλέγχεα ταῦτα γένοιτο.”

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· 330  
“ Εὐρύμαχ', οὐ πῶς ἔστιν εὐκλείας κατὰ δῆμον  
ἔμμεναι οἳ δὴ οἶκον ἀτιμάζοντες ἔδουσιν

<sup>1</sup> Line 308 is omitted in some MSS.

between the centaurs and mankind; but it was for himself first that he found evil, being heavy with wine. Even so do I declare great harm for thee, if thou shalt string the bow, for thou shalt meet with no kindness at the hands of anyone in our land, but we will send thee straightway in a black ship to king Echetus, the maimer of all men, from whose hands thou shalt in no wise escape alive. Nay, then, be still, and drink thy wine, and do not strive with men younger than thou."

Then wise Penelope answered him: "Antinous, it is not well nor just to rob of their due the guests of Telemachus, whosoever he be that comes to this house. Dost thou think that, if yon stranger strings the great bow of Odysseus, trusting in his strength and his might, he will lead me to his home, and make me his wife? Nay, he himself, I ween, has not this hope in his breast; so let no one of you on this account sit at meat here in sorrow of heart; nay, that were indeed unseemly."

Then Eurymachus, son of Polybus, answered her: "Daughter of Icarius, wise Penelope, it is not that we think the man will lead thee to his home—that were, indeed unseemly—but that we dread the talk of men and women, lest hereafter some base fellow among the Achaeans should say: 'Truly men weaker far are wooing the wife of a noble man, and cannot string his polished bow. But another, a beggar, that came on his wanderings, easily strung the bow, and shot through the iron.' Thus will men speak, but to us this would become a reproach."

Then wise Penelope answered him again: "Eurymachus, in no wise can there be good report in the land for men who dishonour and consume the house

ἀνδρὸς ἀριστῆος· τί δ' ἐλέγχεα ταῦτα τίθεσθε;  
 οὗτος δὲ ξείνος μάλα μὲν μέγας ἦδ' εὐπηγῆς,  
 πατὴρ δ' ἐξ ἀγαθοῦ γένος εὖχεται ἔμμεναι υἱός. 335  
 ἀλλ' ἄγε οἱ δότε τόξον ἐϋξοον, ὄφρα ἴδωμεν.  
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 εἴ κέ μιν ἐντανύσῃ, δῶν δέ οἱ εὖχος Ἀπόλλων,  
 ἔσσω μιν χλαῖνάν τε χιτῶνά τε, εἵματα καλά,  
 δώσω δ' ὄξυν ἄκοντα, κυνῶν ἀλκτῆρα καὶ ἀνδρῶν, 340  
 καὶ ξίφος ἄμφηκες· δώσω δ' ὑπὸ ποσσὶ πέδιλα,  
 πέμψω δ' ὄππῃ μιν κραδίη θυμός τε κελεύει.”

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤδα·  
 “Μῆτερ ἐμή, τόξον μὲν Ἀχαιῶν οὐ τις ἐμεῖο  
 κρείσσων, ᾧ κ' ἐθέλω, δόμεναί τε καὶ ἀρνήσασθαι, 345  
 οὐθ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσιν,  
 οὐθ' ὅσσοι νήσοισι πρὸς Ἥλιδος ἵπποβότοιο·  
 τῶν οὐ τίς μ' ἀέκοντα βιήσεται, αἳ κ' ἐθέλωμι  
 καὶ καθάπαξ ξείνῳ δόμεναι τάδε τόξα φέρεσθαι.  
 ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε, 350  
 ἱστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε  
 ἔργον ἐποίχεσθαι· τόξον δ' ἄνδρεσσι μελήσει  
 πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ.”

Ἡ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκει·  
 παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ. 355  
 ἐς δ' ὑπερῷ ἀναβάσα σὺν ἀμφιπόλοισι γυναιξὶ  
 κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὄφρα οἱ ὕπνου  
 ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

Αὐτὰρ ὁ τόξα λαβὼν φέρε καμπύλα διὸς ὑφορβός·

of a prince. Why then do you make this matter<sup>1</sup> a reproach? This stranger is right tall and well-built, and declares himself to be born the son of a good father. Nay, come, give him the polished bow and let us see. For thus will I speak out to thee, and this word shall verily be brought to pass; if he shall string the bow, and Apollo grant him glory, I will clothe him with a cloak and tunic, fair raiment, and will give him a sharp javelin to ward off dogs and men, and a two-edged sword; and I will give him sandals to bind beneath his feet, and will send him whithersoever his heart and spirit bid him go."

Then wise Telemachus answered her: "My mother, as for the bow, no man of the Achaeans has a better right than I to give or to deny it to whomsoever I will—no, not all those who lord it in rocky Ithaca, or in the islands towards horse-pasturing Elis. No man among these shall thwart me against my will, even though I should wish to give this bow outright to the stranger to bear away with him. But do thou go to thy chamber, and busy thyself with thine own tasks, the loom and the distaff, and bid thy handmaids ply their tasks. The bow shall be for men, for all, but most of all for me; since mine is the authority in the house."

She then, seized with wonder, went back to her chamber, for she laid to heart the wise saying of her son. Up to her upper chamber she went with her handmaids, and then bewailed Odysseus, her dear husband, until flashing-eyed Athene cast sweet sleep upon her eyelids.

Now the goodly swineherd had taken the curved

<sup>1</sup> i.e. that the stranger should handle the bow.

μνηστήρες δ' ἄρα πάντες ὁμόκλεον ἐν μεγάροισιν· 360  
ὧδε δέ τις εἶπεν κε νέων ὑπερηνορέοντων·

“ Πῇ δὴ καμπύλα τόξα φέρεις, ἀμέγαρτε συβῶτα,  
πλαγκτέ; τάχ' αὖ σ' ἐφ' ὕεσσι κύνες ταχέες κατέδονται  
οἶον ἀπ' ἀνθρώπων, οὓς ἔτρεφες, εἴ κεν Ἀπόλλων  
ἡμῖν ἰλήκησι καὶ ἀθάνατοι θεοὶ ἄλλοι.” 365

“Ὡς φάσαν, αὐτὰρ ὁ θῆκε φέρων αὐτῇ ἐνὶ χώρῃ,  
δείσας, οὖνεκα πολλοὶ ὁμόκλεον ἐν μεγάροισιν.

Τηλέμαχος δ' ἐτέρωθεν ἀπειλήσας ἐγεγώνει·

“Ἄττα, πρόσω φέρε τόξα· τάχ' οὐκ εὖ πᾶσι πιθήσεις·  
μή σε καὶ ὀπλότερός περ ἐὼν ἀγρόνδε δίδωμαι, 370  
βάλλων χερμαδίοισι· βίηφι δὲ φέρτερός εἰμι.  
αἱ γὰρ πάντων τόσσον, ὅσοι κατὰ δῶματ' ἔασι,  
μνηστήρων χερσὶν τε βίηφί τε φέρτερος εἶην·  
τῷ κε τάχα στυγερώς τιν' ἐγὼ πέμψαιμι νέεσθαι  
ἡμετέρου ἐξ οἴκου, ἐπεὶ κακὰ μηχανόωνται.” 375

“Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ἡδὺν γέλασαν  
μνηστήρες, καὶ δὴ μέθιεν χαλεποῖο χόλοιο  
Τηλεμάχῳ· τὰ δὲ τόξα φέρων ἀνὰ δῶμα συβώτης  
ἐν χεῖρεσσ' Ὀδυσῆϊ δαΐφρονι θῆκε παραστάς.  
ἐκ δὲ καλεσσάμενος προσέφη τροφὸν Εὐρύκλειαν· 380

“Τηλέμαχος κέλεται σε, περίφρων Εὐρύκλεια,  
κληῖσαι μεγάροιο θύρας πυκινῶς ἀραρυίας.  
ἦν δέ τις ἢ στοναχῆς ἢ κτύπου ἔνδον ἀκούσῃ  
ἀνδρῶν ἡμετέροισιν ἐν ἔρκεσι, μή τι θύραζε  
προβλώσκειν, ἀλλ' αὐτοῦ ἀκὴν ἔμεναι παρὰ ἔργῳ.” 385

“Ὡς ἄρ' ἐφώνησεν, τῇ δ' ἄπτερος ἔπλετο μῦθος,  
κληῖσεν δὲ θύρας μεγάρων εὖ ναιεταόντων.

bow and was bearing it, but the wooers all cried out in the halls. And thus would one of the proud youths speak :

• “ Whither, pray, art thou bearing the curved bow, miserable swineherd, thou man distraught? Soon by thy swine, alone and apart from men, shall the swift hounds devour thee—hounds thyself didst rear—if but Apollo be gracious to us, and the other immortal gods.”

So they spoke, and he set down the bow, as he bore it, in that very place, seized with fear because many men were crying out aloud in the halls. But Telemachus on the other side called out threateningly :

“ Father, bear on the bow—soon shalt thou rue giving heed to all—lest, younger though I am, I drive thee to the field, and pelt thee with stones ; for in strength I am the better. I would that I were even so much better in strength and might than all the wooers that are in the house ; then would I soon send many a one forth from our house to go his way in evil case ; for they devise wickedness.”

So he spoke, but all the wooers laughed merrily at him, and relaxed the bitterness of their anger against Telemachus. Howbeit the swineherd bore the bow through the hall, and came up to wise Odysseus, and put it in his hands. Then he called forth the nurse Eurycleia, and said to her :

“ Telemachus bids thee, wise Eurycleia, to bar the close-fitting doors of the hall, and if any of the women hear within groanings or the din of men in our halls, let them not rush out, but remain where they are in silence at their work.”

So he spoke, but her word remained unwinged ; and she barred the doors of the stately halls.



Σιγῇ δ' ἐξ οἴκοιο Φιλοίτιος ἄλτο θύραζε,  
 κλήϊσεν δ' ἄρ' ἔπειτα θύρας εὐερκέος αὐλῆς.  
 κεῖτο δ' ὑπ' αἰθούσῃ ὄπλον νεὸς ἀμφιελίσσης 390  
 βύβλινον, ᾧ ῥ' ἐπέδησε θύρας, ἐς δ' ἦιεν αὐτός·  
 ἔζετ' ἔπειτ' ἐπὶ δίφρον ἰών, ἔνθεν περ ἀνέστη,  
 εἰσορόων Ὀδυσῆα. ὁ δ' ἤδη τόξον ἐνώμα  
 πάντῃ ἀναστρωφῶν, πειρώμενος ἔνθα καὶ ἔνθα,  
 μὴ κέρα ἵπες ἔδοιεν ἀποιχομένοιο ἄνακτος. 395  
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

“Ἡ τις θηητήρ<sup>1</sup> καὶ ἐπὶ κλοπος ἔπλετο τόξων·  
 ἦ ῥά νύ που τοιαῦτα καὶ αὐτῷ οἴκοθι κεῖται  
 ἦ ὃ γ' ἐφορμᾶται ποιησέμεν, ὥς ἐνὶ χερσὶ  
 νωμᾷ ἔνθα καὶ ἔνθα κακῶν ἔμπαιος ἀλήτης.” 400

Ἄλλος δ' αὖ εἶπεςκε νέων ὑπερηνορέοντων·  
 “Αἰ γὰρ δὴ τοσσοῦτον ὀνήσιος ἀντιάσειεν  
 ὥς οὗτός ποτε τοῦτο δυνήσεται ἐντανύσασθαι.”

Ὡς ἄρ' ἔφαν μνηστήρες· ἀτὰρ πολύμητις Ὀδυσσεύς,  
 αὐτίκ' ἐπεὶ μέγα τόξον ἐβάστασε καὶ ἶδε πάντη, 405  
 ὥς ὅτ' ἀνὴρ φόρμιγγος ἐπιστάμενος καὶ ἀοιδῆς  
 ῥῆϊδίως ἐτάνυσσε νέῳ περὶ κόλλοπι χορδῇ,  
 ἄψας ἀμφοτέρωθεν ἐϋστρεφὲς ἔντερον οἴος,  
 ὥς ἄρ' ἄτερ σπουδῆς τάνυσεν μέγα τόξον Ὀδυσσεύς.  
 δεξιτερῇ δ' ἄρα χειρὶ λαβὼν πειρήσατο νευρῆς· 410  
 ἦ δ' ὑπὸ καλὸν ἄεισε, χελιδόνι εἰκέλῃ αὐδῇν.  
 μνηστῆρσιν δ' ἄρ' ἄχος γένετο μέγα, πᾶσι δ' ἄρα χρῶς  
 ἐτράπετο· Ζεὺς δὲ μεγάλ' ἐκτυπε σήματα φαίνων·  
 γήθησέν τ' ἄρ' ἔπειτα πολύτλας δῖος Ὀδυσσεύς,

<sup>1</sup> θηητήρ : θηρητήρ.

But in silence Philoetius hastened forth from the house, and barred the gates of the well-fenced court. Now there lay beneath the portico the cable of a curved ship, made of byblus plant, where-with he made fast the gates, and then himself went within. Thereafter he came and sat down on the seat from which he had risen, and gazed upon Odysseus; now he was already handling the bow, turning it round and round, and trying it this way and that, lest worms might have eaten the horns, while its lord was afar. And thus would one speak with a glance at his neighbour :

“Verily he has a shrewd eye, and is a cunning knave with a bow. It may be haply that he has himself such bows stored away at home, or else he is minded to make one, that he thus turns it this way and that in his hands, the rascally vagabond.”

And again another of the proud youths would say : “Would that the fellow might find profit in just such measure as he shall prove able ever to string this bow.”

So spoke the wooers, but Odysseus of many wiles, as soon as he had lifted the great bow and scanned it on every side—even as when a man well-skilled in the lyre and in song easily stretches the string about a new peg, making fast at either end the twisted sheep-gut—so without effort did Odysseus string the great bow. And he held it in his right hand, and tried the string, which sang sweetly beneath his touch, like to a swallow in tone. But upon the wooers came great grief, and the faces of them changed colour, and Zeus thundered loud, shewing forth his signs. Then glad at heart was the much-enduring, goodly Odysseus that the son of crooked-

ὅττι ρά οἱ τέρας ἦκε Κρόνου πάϊς ἀγκυλομήτεω· 415  
 εἴλετο δ' ὠκὺν οἷστόν, ὃ οἱ παρέκειτο τραπέξῃ  
 γυμνός· τοῖ δ' ἄλλοι κοίλης ἔντοσθε φαρέτρης  
 κείατο, τῶν τάχ' ἔμελλον Ἀχαιοὶ πειρήσεσθαι.  
 τὸν ῥ' ἐπὶ πῆχει ἐλὼν ἔλκεν νευρὴν γλυφίδας τε,  
 αὐτόθεν ἐκ δίφροιο καθήμενος, ἦκε δ' οἷστὸν 420  
 ἅντα τιτυσκόμενος, πελέκεων δ' οὐκ ἤμβροτε πάντων  
 πρώτης στειλειῆς, διὰ δ' ἀμπερὲς ἦλθε θύραζε  
 ἰὸς χαλκοβαρής· ὁ δὲ Τηλέμαχον προσέειπε·  
 “Τηλέμαχ', οὐ σ' ὁ ξείνος ἐνὶ μεγάροισιν ἐλέγχει  
 ἦμενος, οὐδέ τι τοῦ σκοποῦ ἤμβροτον οὐδέ τι τόξον 425  
 δὴν ἔκαμον ταυνύων· ἔτι μοι μένος ἔμπεδόν ἐστιν,  
 οὐχ ὥς με μνηστῆρες ἀτιμάζοντες ὄνονται.  
 νῦν δ' ὦρη καὶ δόρπον Ἀχαιοῖσιν τετυκέσθαι  
 ἐν φάει, αὐτὰρ ἔπειτα καὶ ἄλλως ἐψιιάσθαι  
 μολπῇ καὶ φόρμιγγι· τὰ γάρ τ' ἀναθήματα δαιτός.”  
 Ἥ καὶ ἐπ' ὀφρύσι νεῦσεν· ὃ δ' ἀμφέθετο ξίφος ὀξὺ 432  
 Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θείοιο,  
 ἀμφὶ δὲ χεῖρα φίλην βάλεν ἔγχει, ἄγχι δ' ἄρ' αὐτοῦ  
 παρ θρόνον ἐστήκει κεκορυθμένος αἶθοπι χαλκῷ.

counselling Cronos sent him an omen, and he took up a swift arrow, which lay by him on the table, bare, but the others were stored within the hollow quiver, even those of which the Achaeans were soon to taste. This he took, and laid upon the bridge of the bow, and drew the bow-string and the notched arrow even from the chair where he sat, and let fly the shaft with sure aim, and did not miss the end of the handle of one of the axes, but clean through and out at the end passed the arrow weighted with bronze. But he spoke to Telemachus, saying :

“Telemachus, the stranger that sits in thy halls brings no shame upon thee, nor in any wise did I miss the mark, or labour long in stringing the bow ; still is my strength unbroken—not as the wooers scornfully taunt me. But now it is time that supper too be made ready for the Achaeans, while yet there is light, and thereafter must yet other sport be made with song and with the lyre ; for these things are the accompaniments of a feast.”

He spoke, and made a sign with his brows, and Telemachus, the dear son of divine Odysseus, girt about him his sharp sword, and took his spear in his grasp, and stood by the chair at his father's side, armed with gleaming bronze.

# X

Αὐτὰρ ὁ γυμνώθη ῥακέων πολύμητις Ὀδυσσεύς,  
 ἄλτο δ' ἐπὶ μέγαν οὐδόν, ἔχων βιὸν ἠδὲ φαρέτρην  
 ἰὼν ἐμπλείην, ταχέας δ' ἐκχεύατ' οἷστον  
 αὐτοῦ πρόσθε ποδῶν, μετὰ δὲ μνηστῆρσιν ἔειπεν·

“Οὗτος μὲν δὴ ἄεθλος ἀάατος ἐκτετέλεσται· 5  
 νῦν αὖτε σκοπὸν ἄλλον, ὃν οὐ πῶ τις βάλεν ἀνὴρ,  
 εἴσομαι, αἶ κε τύχωμι, πόρῃ δέ μοι εὖχος Ἀπόλλων.”

Ἦ καὶ ἐπ' Ἀντινόφῃ ἰθύνητο πικρὸν οἷστον.  
 ἦ τοι ὁ καλὸν ἄλειςον ἀναιρήσεσθαι ἔμελλε,  
 χρύσειον ἄμφωτον, καὶ δὴ μετὰ χερσὶν ἐνώμα, 10  
 ὄφρα πίοι οἶνοιο· φόνος δέ οἱ οὐκ ἐνὶ θυμῷ  
 μέμβλετο· τίς κ' οἶοιτο μετ' ἀνδράσι δαιτυμόνεσσι  
 μοῦνον ἐνὶ πλεόνεσσι, καὶ εἰ μάλα καρτερὸς εἴη,  
 οἱ τεύξειν θάνατόν τε κακὸν καὶ κῆρα μέλαιναν;  
 τὸν δ' Ὀδυσσεὺς κατὰ λαιμὸν ἐπισχόμενος βάλεν ἰῶ, 15  
 ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἤλυθ' ἀκωκή.  
 ἐκλίνθη δ' ἐτέρωσε, δέπας δέ οἱ ἔκπεσε χειρὸς  
 βλημένου, αὐτίκα δ' αὐλὸς ἀνὰ ῥίνας παχὺς ἤλθεν  
 αἵματος ἀνδρομέοιο· θοῶς δ' ἀπὸ εἶο τράπεζαν  
 ὥσε ποδὶ πλήξας, ἀπὸ δ' εἶδατα χεῦεν ἔραζε· 20  
 σῆτος τε κρέα τ' ὅπτα φορύνετο. τοὶ δ' ὁμάδησαν  
 μνηστῆρες κατὰ δῶμαθ', ὅπως ἴδον ἄνδρα πεσόντα,

## BOOK XXII

BUT Odysseus of many wiles stripped off his rags and sprang to the great threshold with the bow and the quiver full of arrows, and poured forth the swift arrows right there before his feet, and spoke among the wooers :

“Lo, now at last is this decisive contest ended ; and now as for another mark, which till now no man has ever smitten, I will know <sup>1</sup> if haply I may strike it, and Apollo grant me glory.”

He spoke, and aimed a bitter arrow at Antinous. Now he was on the point of raising to his lips a fair goblet, a two-eared cup of gold, and was even now handling it, that he might drink of the wine, and death was not in his thoughts. For who among men that sat at meat could think that one man among many, how strong soever he were, would bring upon himself evil death and black fate? But Odysseus took aim, and smote him with an arrow in the throat, and clean out through the tender neck passed the point ; he sank to one side, and the cup fell from his hand as he was smitten, and straightway up through his nostrils there came a thick jet of the blood of man ; and quickly he thrust the table from him with a kick of his foot, and spilled all the food on the floor, and the bread and roast flesh were befouled. Then into uproar broke the wooers through the halls, as they saw the man fallen, and from their high seats

<sup>1</sup> Or, taking *εἰσομαι* as fut. of *εἶμι*, “I will make for another mark.”

ἐκ δὲ θρόνων ἀνόρουσαν ὀρινθέντες κατὰ δῶμα,  
 πάντοσε παπταίνοντες ἐϋδμήτους ποτὶ τοίχους·  
 οὐδέ πη ἀσπὶς ἔην οὐδ' ἄλκιμον ἔγχος ἐλέσθαι. 25  
 ῥεῖκειον δ' Ὀδυσῆα χολωτοῖσιν ἐπέεσσι·

“Ξεῖνε, κακῶς ἀνδρῶν τοξάζεαι· οὐκέτ' ἀέθλων  
 ἄλλων ἀντιάσεις· νῦν τοι σῶς αἰπὺς ὄλεθρος.  
 καὶ γὰρ δὴ νῦν φῶτα κατέκτανες ὃς μέγ' ἄριστος  
 κούρων εἰν Ἰθάκῃ· τῷ σ' ἐνθάδε γῦπες ἔδονται.” 30

Ἴσκειν ἕκαστος ἀνὴρ, ἐπεὶ ἦ φάσαν οὐκ ἐθέλοντα  
 ἄνδρα κατακτείνειν· τὸ δὲ νήπιοι οὐκ ἐνόησαν,  
 ὥς δὴ σφιν καὶ πᾶσιν ὄλεθρου πείρατ' ἐφήπτο.<sup>1</sup>  
 τοὺς δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·

“ὦ κύνες, οὐ μ' ἔτ' ἐφάσκεθ' ὑπότροπον οἴκαδ'  
 ἰκέσθαι 35

δήμου ἅπο Τρώων, ὅτι μοι κατεκείρετε οἶκον,  
 δμῳῇσιν δὲ γυναιξὶ παρευνάξεσθε βιαίως,<sup>2</sup>  
 αὐτοῦ τε ζῶοντος ὑπεμνάασθε γυναῖκα,  
 οὔτε θεοὺς δείσαντες, οἳ οὐρανὸν εὐρὺν ἔχουσιν,  
 οὔτε τιν' ἀνθρώπων νέμεσιν κατόπισθεν ἔσεσθαι.<sup>3</sup> 40  
 νῦν ὑμῖν καὶ πᾶσιν ὄλεθρου πείρατ' ἐφήπται.”

ὣς φάτο, τοὺς δ' ἄρα πάντας ὑπὸ χλωρὸν δέος εἶλεν·  
 πάπτηνεν δὲ ἕκαστος ὅπῃ φύγοι αἰπὺν ὄλεθρον.<sup>4</sup>  
 Εὐρύμαχος δέ μιν οἶος ἀμειβόμενος προσέειπεν·  
 “Εἰ μὲν δὴ Ὀδυσσεὺς Ἰθακήσιος εἰλήλουθας,  
 ταῦτα μὲν αἵσιμα εἶπας, ὅσα ῥέξεσκον Ἀχαιοί, 45

<sup>1</sup> Lines 31–3 were rejected by Aristarchus.

<sup>2</sup> Line 37 follows 38 in many MSS.

<sup>3</sup> ἔσεσθαι : ἔθεσθε.

<sup>4</sup> Line 43 is omitted in many MSS.

they sprang, driven in fear through the hall, gazing everywhere along the well-built walls; but nowhere was there a shield or mighty spear to seize. But they railed at Odysseus with angry words:

“Stranger, to thy cost dost thou shoot at men; never again shalt thou take part in other contests; now is thy utter destruction sure. Aye, for thou hast now slain a man who was far the best of the youths in Ithaca; therefore shall vultures devour thee here.”

So spoke<sup>1</sup> each man, for verily they thought that he had not slain the man wilfully; and in their folly they knew not this, that over themselves one and all the cords of destruction had been made fast. Then with an angry glance from beneath his brows Odysseus of many wiles answered them:

“Ye dogs, ye thought that I should never more come home from the land of the Trojans, seeing that ye wasted my house, and lay with the maidservants by force, and while yet I lived covertly wooed my wife, having no fear of the gods, who hold broad heaven, nor of the indignation of men, that is to be hereafter. Now over you one and all have the cords of destruction been made fast.”

So he spoke, and thereat<sup>2</sup> pale fear seized them all, and each man gazed about to see how he might escape utter destruction; Eurymachus alone answered him, and said:

“If thou art indeed Odysseus of Ithaca, come home again, this that thou sayest is just regarding all that the Achaeans have wrought—many deeds of

<sup>1</sup> Or, “so guessed”; see the note on xix. 203.

<sup>2</sup> Or the preposition may be local, “seized the limbs of all beneath them.” The same ambiguity occurs in other passages.



# HOMER

πολλὰ μὲν ἐν μεγάροισιν ἀτάσθαλα, πολλὰ δ' ἐπ' ἀγροῦ.  
 ἀλλ' ὁ μὲν ἤδη κείται ὃς αἴτιος ἔπλετο πάντων, \*  
 Ἄντινοος· οὗτος γὰρ ἐπῆλεν τάδε ἔργα,  
 οὐ τι γάμου τόσσον κεχρημένος οὐδὲ χατίζων, 50  
 ἀλλ' ἄλλα φρονέων, τά οἱ οὐκ ἐτέλεσσε Κρονίων,  
 ὄφρ' Ἰθάκης κατὰ δῆμον ἐυκτιμένης βασιλεύει  
 αὐτός, ἀτὰρ σὸν παῖδα κατακτείνειε λοχῆσας.  
 νῦν δ' ὁ μὲν ἐν μοίρῃ πέφαιτο, σὺ δὲ φείδεο λαῶν  
 σῶν· ἀτὰρ ἄμμες ὀπισθεν ἀρεσσάμενοι κατὰ δῆμον, 55  
 ὅσσα τοι ἐκπέποται καὶ ἐδήδοται ἐν μεγάροισι,  
 τιμὴν ἀμφὶς ἄγοντες εἰκοσάβοιον ἕκαστος,  
 χαλκὸν τε χρυσὸν τ' ἀποδώσομεν, εἰς ὃ κε σὸν κῆρ  
 ἱανθῇ· πρὶν δ' οὐ τι νεμεσσητὸν κεχολῶσθαι.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·  
 “Εὐρύμαχ', οὐδ' εἴ μοι πατρώϊα πάντ' ἀποδοῖτε, 61  
 ὅσσα τε νῦν ὑμῖν ἐστὶ καὶ εἴ ποθεν ἄλλ' ἐπιθεῖτε,  
 οὐδέ κεν ὥς ἔτι χεῖρας ἐμὰς λήξαιμι φόνιοι  
 πρὶν πᾶσαν μνηστήρας ὑπερβασίην ἀποτίσαι.  
 νῦν ὑμῖν παράκειται ἐναντίον ἢ μάχεσθαι 65  
 ἢ φεύγειν, ὃς κεν θάνατον καὶ κῆρας ἀλύξῃ·  
 ἀλλὰ τιν' οὐ φεύξεσθαι ὀτομαι αἰπὺν ὄλεθρον.”

ὣς φάτο, τῶν δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ.  
 τοῖσιν δ' Εὐρύμαχος προσεφώνεε δεύτερον αὖτις·

“ὦ φίλοι, οὐ γὰρ σχήσει ἀνὴρ ὃδε χεῖρας ἀάπτους,  
 ἀλλ' ἐπεὶ ἔλλαβε τόξον ἐύξοον ἠδὲ φαρέτρην, 71  
 οὐδοῦ ἀπο ξεστοῦ τοξάσσεται, εἰς ὃ κε πάντας  
 ἄμμε κατακτείνῃ· ἀλλὰ μνησώμεθα χάρμης.

wanton folly in thy halls and many in the field. But he now lies dead, who was to blame for all, even Antinous; for it was he who set on foot these deeds, not so much through desire or need of the marriage, but with another purpose, which the son of Cronos did not bring to pass for him, that in the land of settled Ithaca he might himself be king, and might lie in wait for thy son and slay him. But now he lies slain, as was his due, but do thou spare the people that are thine own; and we will hereafter go about the land and get thee recompense for all that has been drunk and eaten in thy halls, and will bring each man for himself in requital the worth of twenty oxen, and pay thee back in bronze and gold until thy heart be warmed; but till then no one could blame thee that thou art wroth."

Then with an angry glance from beneath his brows Odysseus of many wiles answered him: "Eurymachus, not even if you should give me in requital all that your fathers left you, even all that you now have, and should add other wealth thereto from whence ye might, not even so would I henceforth stay my hands from slaying until the wooers had paid the full price of all their transgression. Now it lies before you to fight in open fight, or to flee, if any man may avoid death and the fates; but many a one, methinks, shall not escape from utter destruction."

So he spoke, and their knees were loosened where they stood, and their hearts melted; and Eurymachus spoke among them again a second time:

"Friends, for you see that this man will not stay his invincible hands, but now that he has got the polished bow and the quiver, will shoot from the smooth threshold until he slays us all, come, let us take

φάσγανά τε σπάσσασθε καὶ ἀντίσχεσθε τραπέζας  
 ἰῶν ὠκυμόρων· ἐπὶ δ' αὐτῷ πάντες ἔχωμεν 75  
 ἀθρόοι, εἴ κέ μιν οὐδοῦ ἀπόσομεν ἡδὲ θυράων,  
 ἔλθωμεν δ' ἀνὰ ἄστυ, βοῇ δ' ὤκιστα γένοιτο·  
 τῷ κε τάχ' οὗτος ἀνὴρ νῦν ὕστατα τοξάσσαιτο.”

“Ὡς ἄρα φωνήσας εἰρύσσατο φάσγανον ὄξυ  
 χάλκεον, ἀμφοτέρωθεν ἀκαχμένον, ἄλτο δ' ἐπ' αὐτῷ 80  
 σμερδαλέα ἰάχων· ὁ δ' ἁμαρτῇ διὸς Ὀδυσσεὺς  
 ἰὼν ἀποπροίει, βάλε δὲ στῆθος παρὰ μαζόν,  
 ἐν δέ οἱ ἥπατι πῆξε θοὸν βέλος· ἐκ δ' ἄρα χειρὸς  
 φάσγανον ἤκε χαμᾶζε, περιρρηδῆς δὲ τραπέξῃ  
 κάππεσεν ἰδνωθεὶς,<sup>1</sup> ἀπὸ δ' εἶδατα χεῦεν ἔραζε 85  
 καὶ δέπας ἀμφικύπελλον· ὁ δὲ χθόνα τύπτε μετώπῳ  
 θυμῷ ἀνιάζων, ποσὶ δὲ θρόνον ἀμφοτέροισι  
 λακτίζων ἐτίνασσε· κατ' ὀφθαλμῶν δ' ἔχυντ' ἀχλὺς.

Ἀμφίνομος δ' Ὀδυσῆος ἐείσατο κυδαλίμοιο  
 ἀντίος ἀΐξας, εἵρυτο δὲ φάσγανον ὄξύ, 90  
 εἴ πὼς οἱ εἴξειε θυράων. ἀλλ' ἄρα μιν φθῆ  
 Τηλέμαχος κατόπισθε βαλὼν χαλκῆρεϊ δουρὶ  
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν·  
 δούπησεν δὲ πεσών, χθόνα δ' ἤλασε παντὶ μετώπῳ.  
 Τηλέμαχος δ' ἀπόρουσε, λιπὼν δολιχόσκιον ἔγχος 95  
 αὐτοῦ ἐν Ἀμφινόμῳ· περὶ γὰρ δῖε μή τις Ἀχαιῶν  
 ἔγχος ἀνελκόμενον δολιχόσκιον ἢ ἐλάσειε  
 φασγάνῳ ἀΐξας ἢ ἐπροπρηνέα<sup>2</sup> τύψας.  
 βῆ δὲ θέειν, μάλα δ' ὦκα φίλον πατέρ' εἰσαφίκανεν,  
 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα· 100

<sup>1</sup> ἰδνωθεὶς : δινωθεὶς.

<sup>2</sup> προπρηνέα : προπρηνεί.

thought of battle. Draw your swords, and hold the tables before you against the arrows that bring swift death, and let us all have at him in a body, in the hope that we may thrust him from the threshold and the doorway, and go throughout the city, and so the alarm be swiftly raised ; then should this fellow soon have shot his last."

So saying, he drew his sharp sword of bronze, two-edged, and sprang upon Odysseus with a terrible cry, but at the same instant goodly Odysseus let fly an arrow, and struck him upon the breast beside the nipple, and fixed the swift shaft in his liver. And Eurymachus let the sword fall from his hand to the ground, and writhing over the table he bowed and fell, and spilt upon the floor the food and the two-handled cup. With his brow he beat the earth in agony of soul, and with both his feet he spurned and shook the chair, and a mist was shed over his eyes.

Then Amphinomus made at glorious Odysseus, rushing straight upon him, and had drawn his sharp sword, in hope that Odysseus might give way before him from the door. But Telemachus was too quick for him, and cast, and smote him from behind with his bronze-tipped spear between the shoulders, and drove it through his breast ; and he fell with a thud, and struck the ground full with his forehead. But Telemachus sprang back, leaving the long spear where it was, fixed in Amphinomus, for he greatly feared lest, as he sought to draw forth the long spear, one of the Achaeans might rush upon him and stab him with his sword, or deal him a blow as he stooped over the corpse. So he started to run, and came quickly to his dear father, and standing by his side spoke to him winged words :

“ὦ πάτερ, ἤδη τοι σάκος οἶσω καὶ δύο δοῦρε  
καὶ κυνέην πάγχαλκον, ἐπὶ κροτάφοις ἀραρυῖαν  
αὐτός τ' ἀμφιβαλεῦμαι ἰών, δώσω δὲ συβώτῃ  
καὶ τῷ βουκόλῳ ἄλλα· τετευχῆσθαι γὰρ ἄμεινον.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
“Οἶσε θέων, ἥός μοι ἀμύνεσθαι πάρ' οἷστοί,  
μή μ' ἀποκινήσωσι θυράων μοῦνον ἐόντα.” 106

Ὡς φάτο, Τηλέμαχος δὲ φίλῳ ἐπεπείθετο πατρί,  
βῆ δ' ἵμεναι θάλαμόνδ', ὅθι οἱ κλυτὰ τεύχεα κεῖτο.  
ἔνθεν τέσσαρα μὲν σάκε' ἔξελε, δούρατα δ' ὀκτὼ 110  
καὶ πίσυρας κυνέας χαλκήρεας ἵπποδασείας·  
βῆ δὲ φέρων, μάλα δ' ὦκα φίλον πατέρ' εἰσαφίκανε,  
αὐτὸς δὲ πρῶτιστα περὶ χροὶ δύσετο χαλκόν·  
ὥς δ' αὐτῷ τῷ δμῶε δυέσθην τεύχεα καλά,  
ἔσταν δ' ἀμφ' Ὀδυσῆα δαΐφρονα ποικιλομήτην. 115

Αὐτὰρ ὁ γ', ὄφρα μὲν αὐτῷ ἀμύνεσθαι ἔσαν ἰοί,  
τόφρα μνηστήρων ἓνα γ' αἰεὶ ᾧ ἐνὶ οἴκῳ  
βάλλε τιτυσκόμενος· τοὶ δ' ἀγχιστῖνοι ἐπιπτον.  
αὐτὰρ ἐπεὶ λίπον ἰοὶ οἷστεύοντα ἄνακτα,  
τόξον μὲν πρὸς σταθμὸν εὔσταθέος μεγάροιο 120  
ἔκλιν' ἐστάμεναι, πρὸς ἐνώπια παμφανόωντα,  
αὐτὸς δ' ἀμφ' ὥμοισι σάκος θέτο τετραθέλυμνον,  
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,  
ἵππουριν, δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·  
εἶλετο δ' ἄλκιμα δοῦρε δύο κεκορυθμένα χαλκῷ. 125

Ὅρσοθύρῃ δέ τις ἔσκειν ἐϋδμήτῳ ἐνὶ τοίχῳ,

"Father, now will I bring thee a shield and two spears and a helmet all of bronze, well fitted to the temples, and when I come back I will arm myself, and will give armour likewise to the swineherd and yon neatherd; for it is better to be clothed in armour."

Then Odysseus of many wiles answered him and said: "Run, and bring them, while yet I have arrows to defend me, lest they thrust me from the door, alone as I am."

So he spoke, and Telemachus hearkened to his dear father, and went his way to the store-chamber where the glorious arms were stored. Thence he took four shields and eight spears and four helmets of bronze, with thick plumes of horse-hair; and he bore them forth, and quickly came to his dear father. Then first of all he himself girded the bronze about his body, and even in like manner the two slaves put on them the beautiful armour, and took their stand on either side of Odysseus, the wise and crafty-minded.

But he, so long as he had arrows to defend him, would ever aim, and smite the wooers one by one in his house, and they fell thick and fast. But when the arrows failed the prince, as he shot, he leaned the bow against the door-post of the well-built hall, and let it stand against the bright entrance wall. For himself, he put about his shoulders a four-fold shield, and set on his mighty head a well-wrought helmet with horse-hair plume, and terribly did the plume wave above him; and he took two mighty spears, tipped with bronze.

Now there was in the well-built wall a certain

ἀκρότατον δὲ παρ' οὐδὸν εὖσταθέος μεγάροιο  
 ἦν ὁδὸς ἐς λαύρην, σανίδες δ' ἔχον εὖ ἀραρυῖαι.  
 τὴν δ' Ὀδυσσεὺς φράζεσθαι ἀνώγει διὸν ὑφορβὸν  
 ἑσταότ' ἄγχ' αὐτῆς· μία δ' οἷη γίγνεται ἐφορμή. 130

τοῖς δ' Ἀγέλεως μετέειπεν, ἔπος πάντεσσι πιφαύσκων·

“ὦ φίλοι, οὐκ ἂν δὴ τις ἀν' ὀρσοθύρην ἀναβαίη  
 καὶ εἴποι λαοῖσι, βοὴ δ' ὥκιστα γένοιτο;  
 τῷ κε τάχ' οὗτος ἀνὴρ νῦν ὕστατα τοξάσσαιτο.”

Τὸν δ' αὖτε προσέειπε Μελάνθιος, αἰπόλος αἰγῶν·

“Οὐ πως ἔστ', Ἀγέλαε διοτρεφές· ἄγχι γὰρ αἰνῶς 136  
 αὐλῆς καλὰ θύρετρα καὶ ἀργαλέον στόμα λαύρης·  
 καὶ χ' εἰς πάντας ἐρύκοι ἀνὴρ, ὅς τ' ἄλκιμος εἴη.  
 ἀλλ' ἄγεθ', ὑμῖν τεύχε' ἐνείκω θωρηχθῆναι  
 ἐκ θαλάμου· ἔνδον γάρ, οἶομαι, οὐδέ πη ἄλλη 140  
 τεύχεα κατθέσθην Ὀδυσσεὺς καὶ φαίδιμος υἱός.”

Ὡς εἰπὼν ἀνέβαινε Μελάνθιος, αἰπόλος αἰγῶν,  
 ἐς θαλάμους Ὀδυσῆος ἀνὰ ῥῶγας μεγάροιο.

ἔνθεν δώδεκα μὲν σάκε' ἔξελε, τόσσα δὲ δοῦρα

<sup>1</sup> The ὀρσοθύρη appears to have been a door, in the innermost part of the hall, higher in level than the floor of the great hall itself (hence the name “raised-door”), and approached by a flight of steps (the ῥῶγες of line 143). This door may well have been invisible from where Odysseus stood, and it opened upon a “way” leading into a passage (λαύρη). This last need not be further defined. The palace embraced many smaller buildings besides the main hall, and there may have been many such passages between them. The obscure phrase ἀκρότατον δὲ παρ' οὐδὸν I understand thus: assuming that the ground rose slightly from the front of the palace to the rear, I assume further that the floor of the hall itself was levelled, so that the οὐδός (by which I understand the whole foundation upon which the walls rested),

postern door,<sup>1</sup> and along the topmost level of the threshold of the well-built hall was a way into a passage, and well-fitting folding doors closed it. This postern Odysseus bade the goodly swineherd watch, taking his stand close by, for there was but a single way to reach it. Then Agelaus spoke among the wooers, and declared his word to all :

"Friends, will not one mount up by the postern door, and tell the people, that so an alarm may be raised straightway? Then should this fellow soon have shot his last."

Then Melanthius, the goatherd, answered him : "It may not be, Agelaus, fostered of Zeus, for terribly near is the fair door of the court, and the mouth of the passage is hard. One man could bar the way for all, so he were valiant. But come, let me bring you from the store-room arms to don, for it is within, methinks, and nowhere else that Odysseus and his glorious son have laid the arms."

So saying, Melanthius, the goatherd, mounted up by the steps<sup>2</sup> of the hall to the store-rooms of Odysseus. Thence he took twelve shields, as many spears, and

which was level with the threshold in front, was elevated to the ground level in the rear. Hence the fact that the *ὑποθύρη*, opening upon a "way" outside, was itself above the floor of the hall, and had to be reached by steps. That the *οὐδός*, or foundation wall, was not itself level, but followed the slope of the ground, seems to me to offer no difficulty.

<sup>2</sup> See the preceding note. Others understand the *βῶγες* to have been openings in the wall (one of which was the *ὑποθύρη* itself) whereby one could climb up. But it is certain that the store-room was on the ground floor. The word *βῶγες* is, I take it, to be connected with *βήγνυμι*, and to call the steps "breaks" in an ascent is surely natural enough ; see Monro.



καὶ τόσσας κυνέας χαλκήρεας ἵπποδασείας.<sup>1</sup> 145

βῆ δ' ἵμεναι, μάλα δ' ὤκα φέρων μνηστῆρσιν ἔδωκεν.

καὶ τότε Ὀδυσσῆος λύτο γούνατα καὶ φίλον ἦτορ,

ὥς περιβαλλομένους ἶδε τεύχεα χερσὶ τε δοῦρα

μακρὰ τινάσσοντας· μέγα δ' αὐτῷ φαίνετο ἔργον.

αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα· 150

“Τηλέμαχ', ἦ μάλα δὴ τις ἐνὶ μεγάροισι γυναικῶν

νῶϊν ἐποτρύνει πόλεμον κακὸν ἢ Μελανθεύς.”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα·

“ὦ πάτερ, αὐτὸς ἐγὼ τότε γ' ἤμβροτον—οὐδέ τις ἄλλος

αἴτιος—ὃς θαλάμοιο θύρην πυκινῶς ἀραρυῖαν 155

κάλλιπον ἀγκλίνας· τῶν δὲ σκοπὸς ἦεν ἀμείνων.

ἀλλ' ἴθι, δι' Εὐμαιε, θύρην ἐπίθες θαλάμοιο

καὶ φράσαι ἢ τις ἄρ' ἐστὶ γυναικῶν ἢ τάδε ῥέξει,

ἢ υἱὸς Δολίοιο, Μελανθεύς, τὸν περ ὅτω.”

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, 160

βῆ δ' αὖτις θάλαμόνδε Μελάνθιος, αἰπόλος αἰγῶν,

οἷσων τεύχεα καλά· νόησε δὲ δῖος ὑφορβός,

αἶψα δ' Ὀδυσσῆα προσεφώνεεν ἐγγὺς ἑόντα·

“Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,

κεῖνος δ' αὖτ' αἰδήλος ἀνὴρ, δν οἵόμεθ' αὐτοί, 165

ἔρχεται ἐς θάλαμον· σὺ δέ μοι νημερτὲς ἐνίσπες,

ἦ μιν ἀποκτείνω, αἶ κε κρείσσων γε γένωμαι,

ἦε σοὶ ἐνθάδ' ἄγω, ἵν' ὑπερβασίας ἀποτίσῃ

πολλὰς, ὅσας οὗτος ἐμήσατο σῶ ἐνὶ οἴκῳ.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

“ὦ τοι ἐγὼ καὶ Τηλέμαχος μνηστῆρας ἀγανούς 171

σχήσομεν ἔντοσθεν μεγάρων, μάλα περ μεμαῶτας.

<sup>1</sup> Lines 144–5 were rejected by Aristarchus.

as many helmets of bronze with thick plumes of horse-hair, and went his way, and quickly brought and gave them to the wooers. Then the knees of Odysseus were loosened and his heart melted, when he saw them donning armour and brandishing long spears in their hands, and great did his task seem to him; but quickly he spoke to Telemachus winged words:

“Telemachus, verily some one of the women in the halls is rousing against us an evil battle, or haply it is Melanthius.”

Then wise Telemachus answered him: “Father, it is I myself that am at fault in this, and no other is to blame, for I left the close-fitting door of the store-room open: their watcher was better than I. But go now, goodly Eumaeus, close the door of the store-room, and see whether it is one of the women who does this, or Melanthius, son of Dolius, as I suspect.”

Thus they spoke to one another. But Melanthius, the goatherd, went again to the store-room to bring beautiful armour; howbeit the goodly swineherd marked him, and straightway said to Odysseus who was near:

“Son of Laertes, sprung from Zeus, Odysseus of many devices, yonder again is the pestilent fellow, whom we ourselves suspect, going to the store-room. But do thou tell me truly, shall I slay him, if I prove the better man, or shall I bring him hither to thee, that the fellow may pay for the many crimes that he has planned in thy house?”

Then Odysseus of many wiles answered him and said: “Verily I and Telemachus will keep the lordly wooers within the hall, how fierce soever they be,

σφῶϊ δ' ἀποστρέψαντε πόδας καὶ χεῖρας ὑπερθεν  
 ἐς θάλαμον βαλέειν, σανίδας δ' ἐκδῆσαι ὀπισθε,  
 σειρὴν δὲ πλεκτὴν ἐξ αὐτοῦ πειρήναντε 175  
 κίον' ἀν' ὑψηλὴν ἐρύσαι πελάσαι τε δοκοῖσιν,  
 ὥς κεν δηθὰ ζωὸς ἐὼν χαλέπ' ἄλγεα πᾶσ' ἔχῃ."

Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο,  
 βὰν δ' ἵμεν ἐς θάλαμον, λαθέτην δέ μιν ἔνδον ἐόντα.  
 ἦ τοι ὁ μὲν θαλάμοιο μυχὸν κάτα τεύχε' ἐρεύνα, 180  
 τῷ δ' ἔσταν ἐκάτερθε παρὰ σταθμοῖσι μένοντε. „  
 εὐθ' ὑπὲρ οὐδὸν ἔβαινε Μελάνθιος, αἰπόλος αἰγῶν,  
 τῇ ἐτέρῃ μὲν χειρὶ φέρων καλὴν τρυφάλειαν,  
 τῇ δ' ἐτέρῃ σάκος εὐρὺ γέρον, πεπαλαγμένον ἄζην,  
 Λαέρτεω ἦρωος, ὃ κουρίζων φορέεσκε 185  
 δὴ τότε γ' ἤδη κείμε, ῥαφαὶ δὲ λέλυντο ἱμάντων.  
 τῷ δ' ἄρ' ἐπαῖξανθ' ἐλέτην ἔρυσάν τέ μιν εἶσω  
 κουρίξ, ἐν δαπέδῳ δὲ χαμαὶ βάλλον ἀχνύμενον κῆρ,  
 σὺν δὲ πόδας χεῖράς τε δέον θυμαλγείῃ δεσμῷ  
 εὖ μάλ' ἀποστρέψαντ' ἐδιαμπερές, ὥς ἐκέλευσεν 190  
 υἱὸς Λαέρταο, πολύτλας δῖος Ὀδυσσεύς.<sup>1</sup>  
 σειρὴν δὲ πλεκτὴν ἐξ αὐτοῦ πειρήναντε  
 κίον' ἀν' ὑψηλὴν ἔρυσαν πέλασάν τε δοκοῖσι.  
 τὸν δ' ἐπικερτομέων προσέφησ', Εὐμαίε συβῶτα·

“ Νῦν μὲν δὴ μάλα πάγχυ, Μελάνθιε, νύκτα φυλάξεις,  
 εὐνῇ ἐνὶ μαλακῇ καταλέγμενος, ὥς σε ἔοικεν 196  
 οὐδὲ σέ γ' ἡριγένεια παρ' Ὀκεανοῖο ῥοάων  
 λήσει ἐπερχομένη χρυσόθρονος, ἥνικ' ἀγινεῖς  
 αἶγας μνηστήρεσσι δόμον κάτα δαῖτα πένεσθαι.”

<sup>1</sup> Line 191 is omitted in many MSS.

but do you two bend behind him his feet and his arms above, and cast him into the store-room, and tie boards behind his back; then make fast to his body a twisted rope, and hoist him up the tall pillar, till you bring him near the roof-beams, that he may keep alive long, and suffer grievous torment."

So he spoke, and they readily hearkened and obeyed. Forth they went to the store-room, unseen of him who was within. He truly was seeking for armour in the innermost part of the store-room, and the two lay in wait, standing on either side of the door-posts. And when Melanthius, the goatherd, was about to pass over the threshold, bearing in one hand a goodly helm, and in the other a broad old shield, flecked with rust—the shield of lord Laertes, which he was wont to bear in his youth, but now it was laid by, and the seams of its straps were loosened—then the two sprang upon him and seized him. They dragged him in by the hair, and flung him down on the ground in sore terror, and bound his feet and hands with galling bonds, binding them firmly behind his back, as the son of Laertes bade them, the much-enduring, goodly Odysseus; and they made fast to his body a twisted rope, and hoisted him up the tall pillar, till they brought him near the roof-beams. Then didst thou mock him, swineherd Eumæus, and say:

"Now verily, Melanthius, shalt thou watch the whole night through, lying on a soft bed, as befits thee, nor shalt thou fail to mark the early Dawn, golden-throned, as she comes forth from the streams of Oceanus, at the hour when thou art wont to drive thy she-goats for the wooers, to prepare a feast in the halls."

“Ὡς ὁ μὲν αὖθι λέλειπτο, ταθεῖς ὀλοῶν ἐνὶ δεσμῷ· 200  
τῷ δ' ἐς τεύχεα δύντε, θύρην ἐπιθέντε φαεινὴν,  
βήτην εἰς Ὀδυσῆα δαΐφρονα, ποικιλομήτην.  
ἔνθα μένος πνεύοντες ἐφέστασαν, οἱ μὲν ἐπ' οὐδοῦ  
τέσσαρες, οἱ δ' ἔντοσθε δόμων πολέες τε καὶ ἐσθλοί.  
τοῖσι δ' ἐπ' ἀγχίμολον θυγάτηρ Διὸς ἦλθεν Ἀθήνη, 205  
Μέντορι εἰδομένη ἡμὲν δέμας ἡδὲ καὶ αὐδὴν.  
τὴν δ' Ὀδυσσεὺς γήθησεν ἰδὼν καὶ μῦθον ἔειπε·

“Μέντορ, ἄμυνον ἀρήν, μνῆσαι δ' ἐτάριοιο φίλοιο,  
ὅς σ' ἀγαθὰ ῥέζεσκον· ὁμηλικὴ δέ μοι ἐσσι.”

“Ὡς φάτ', οἰόμενος λαοσσόον ἔμμεν Ἀθήνην. 210  
μνηστήρες δ' ἐτέρωθεν ὁμόκλεον ἐν μεγάροισι·  
πρῶτος τὴν γ' ἐνέειπε Δαμαστορίδης Ἀγέλαος·

“Μέντορ, μή σ' ἐπέεσσι παραιπεπίθῃσιν Ὀδυσσεὺς  
μνηστήρεσσι μάχεσθαι, ἀμυνέμεναι δέ οἱ αὐτῷ.  
ὦδε γὰρ ἡμέτερόν γε νόον τελέεσθαι οἴω· 215

ὅπποτε κεν τούτους κτέωμεν, πατέρ' ἡδὲ καὶ υἱόν,  
ἐν δὲ σὺ τοῖσιν ἔπειτα πεφῆσσαι, οἷα μενοινᾷς  
ἔρδειν ἐν μεγάροις· σῶ δ' αὐτοῦ κράατι τίσεις.  
αὐτὰρ ἐπὴν ὑμέων γε βίας ἀφελώμεθα χαλκῷ,  
κτήμαθ' ὅπόσσα τοί ἐστι, τὰ τ' ἔνδοθι καὶ τὰ θύρηφι,  
τοῖσιν Ὀδυσσῆος μεταμίξομεν· οὐδέ τοι υἷας 221  
ζῶειν ἐν μεγάροισιν ἑάσομεν, οὐδέ θύγατρας  
οὐδ' ἄλοχον κεδνὴν Ἰθάκης κατὰ ἄστνυ πολέειν.”

“Ὡς φάτ', Ἀθηναίη δὲ χολώσατο κηρόθι μᾶλλον,  
νεῖκεσεν δ' Ὀδυσῆα χολωτοῖσιν ἐπέεσσιν· 225

“Οὐκέτι σοί γ', Ὀδυσσεῦ, μένος ἔμπεδον οὐδέ τις ἀλκή,  
οἷη ὅτ' ἀμφ' Ἑλένη λευκωλένῳ εὐπατερείῃ,

So he was left there, stretched in the direful bond, but the two put on their armour, and closed the bright door, and went to Odysseus, the wise and crafty-minded. There they stood, breathing fury, those on the threshold but four, while those within the hall were many and brave. Then Athene, daughter of Zeus, drew near them, like unto Mentor in form and voice, and Odysseus saw her, and was glad ; and he spoke, saying :

“Mentor, ward off ruin, and remember me, thy dear comrade, who often befriended thee. Thou art of like age with myself.”

So he spoke, deeming that it was Athene, the rouser of hosts. But the wooers on the other side shouted aloud in the hall, and first Agelaus, son of Damastor, rebuked Athene, saying :

“Mentor, let not Odysseus beguile thee with his words to fight against the wooers and bear aid to himself. For in this wise, methinks, shall our will be brought to pass : when we have killed these men, father and son, thereafter shalt thou too be slain with them, such deeds art thou minded to do in these halls : with thine own head shalt thou pay the price. But when with the sword we have stripped you of your might, all the possessions that thou hast within doors and in the fields we will mingle with those of Odysseus, and will not suffer thy sons or thy daughters to dwell in thy halls, nor thy faithful wife to fare at large in the city of Ithaca.”

So he spoke, and Athene waxed the more wroth at heart, and she rebuked Odysseus with angry words :

“Odysseus, no longer hast thou steadfast might nor any valour, such as was thine when for high-born Helen of the white arms thou didst for nine years

εἰνάετες Τρώεσσιν ἐμάρναο νωλεμές αἰεί,  
 πολλοὺς δ' ἄνδρας ἔπεφνες ἐν αἰνῇ δηϊοτήτι,  
 σῇ δ' ἤλω βουλῇ Πριάμου πόλις εὐρύαγυια. 230  
 πῶς δὴ νῦν, ὅτε σὸν τε δόμον καὶ κτήμαθ' ἰκάνεις,  
 ἅντα μνηστήρων ὀλοφύρεαι ἄλκιμος εἶναι;  
 ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἔμ' ἴστασο καὶ ἴδε ἔργον,  
 ὄφρ' εἰδῆς οἷός τοι ἐν ἀνδράσι δυσμενέεσσιν  
 Μέντωρ Ἀλκιμίδης εὐεργεσίας ἀποτίνειν." 235

Ἡ ῥα, καὶ οὐ πω πάγχυ δίδου ἑτεραλλκέα νίκην,  
 ἀλλ' ἔτ' ἄρα σθένεός τε καὶ ἀλκῆς πειρητίζεν  
 ἡμὲν Ὀδυσσῆος ἠδ' υἱοῦ κυδαλίμοιο.  
 αὐτὴ δ' αἰθαλόεντος ἀνὰ μεγάροιο μέλαθρον  
 ἔζετ' ἀναΐξασα, χελιδόνη εἰκέλη ἄντην. 240

Μνηστήρας δ' ὥτρυνε Δαμαστορίδης Ἀγέλαος,  
 Εὐρύνομός τε καὶ Ἀμφιμέδων Δημοπτόλεμός τε,  
 Πείσανδρός τε Πολυκτορίδης Πόλυβός τε δαΐφρων·  
 οἱ γὰρ μνηστήρων ἀρετῇ ἔσαν ἔσοχ' ἄριστοι,  
 ὅσσοι ἔτ' ἔζων περί τε ψυχέων ἐμάχοντο. 245  
 τοὺς δ' ἤδη ἐδάμασσε βιὸς καὶ ταρφέες ἰοί.  
 τοῖς δ' Ἀγέλεως μετέειπεν, ἔπος πάντεσσι πιφαύσκων·

“ὦ φίλοι, ἤδη σχήσει ἀνὴρ ὃδε χεῖρας ἀάπτους·  
 καὶ δὴ οἱ Μέντωρ μὲν ἔβη κενὰ εὐγмата εἰπών,  
 οἱ δ' οἶοι λείπονται ἐπὶ πρώτῃσι θύρῃσι. 250  
 τῷ νῦν μὴ ἅμα πάντες ἐφίετε δούρατα μακρά,  
 ἀλλ' ἄγεθ' οἱ ἐξ πρώτον ἀκοντίσας, αἱ κέ ποθι Ζεὺς  
 δώῃ Ὀδυσσῆα βλῆσθαι καὶ κύδος ἀρέσθαι.  
 τῶν δ' ἄλλων οὐ κῆδος, ἐπὴν οὐτός γε πέσῃσιν.”

“Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκόντισαν ὥς ἐκέλευεν,

battle with the Trojans unceasingly, and many men thou slewest in dread conflict, and by thy counsel was the broad-wayed city of Priam taken. How is it that now, when thou hast come to thy house and thine own possessions, thou shrinkest with wailing from playing the man, and that against the wooers? Nay, friend, come hither and take thy stand by my side, and see my deeds, that thou mayest know what manner of man Mentor, son of Alcimus, is to repay kindness in the midst of the foe."

She spoke, but did not give him strength utterly to turn the course of the battle, but still made trial of the might and valour of Odysseus and his glorious son; and for herself, she flew up to the roof-beam of the smoky hall, and sat there in the guise of a swallow to look upon.

Now the wooers were urged on by Agelaus, son of Damastor, by Eurynomus, and Amphimedon and Demoptolemus and Peisander, son of Polyctor, and wise Polybus, for these were in valiance far the best of all the wooers who still lived and fought for their lives; but the rest the bow and the swiftly-falling arrows had by now laid low. But Agelaus spoke among them, and declared his word to all:

"Friends, now at length will this man stay his invincible hands. Lo, Mentor has gone from him, and has but uttered empty boasts, and they are left alone there at the outer doors. Therefore hurl not now upon them your long spears all at once, but come, do you six throw first in the hope that Zeus may grant that Odysseus be struck, and that we win glory. Of the rest there is no care, once he shall have fallen."

So he spoke, and they all hurled their spears, as



ἰέμενοι· τὰ δὲ πάντα ἐτώσια θῆκεν Ἀθήνη. 256  
 τῶν ἄλλος μὲν σταθμὸν εὖσταθέος μεγάρου  
 βεβλήκει, ἄλλος δὲ θύρην πυκινῶς ἀραρυῖαν  
 ἄλλου δ' ἐν τοίχῳ μελίη πέσε χαλκοβάρεια.<sup>1</sup>  
 αὐτὰρ ἐπεὶ δὴ δούρατ' ἀλεύαντο μνηστήρων, 260  
 τοῖς δ' ἄρα μύθων ἦρχε πολύτλας διὸς Ὀδυσσεύς·  
 “ὦ φίλοι, ἤδη μὲν κεν ἐγὼν εἵπομι καὶ ἄμμι  
 μνηστήρων ἐς ὄμιλον ἀκοντίσαι, οἳ μεμῶασιν  
 ἡμέας ἐξεναρίξαι ἐπὶ προτέροισι κακοῖσιν.”  
 Ὡς ἔφαθ', οἳ δ' ἄρα πάντες ἀκόντισαν. ὀξέα δούρα<sup>2</sup>  
 ἅντα τιτυσκόμενοι· Δημοπτόλεμον μὲν Ὀδυσσεύς, 266  
 Εὐρυάδην δ' ἄρα Τηλέμαχος, Ἐλατον δὲ συβώτης,  
 Πείσανδρον δ' ἄρ' ἔπεφνε βοῶν ἐπιβουκόλος ἀνὴρ.  
 οἳ μὲν ἔπειθ' ἅμα πάντες ὀδᾶξ ἔλον ἄσπετον οὐδας,  
 μνηστήρες δ' ἀνεχώρησαν μεγάρου μυχόνδε· 270  
 τοὶ δ' ἄρ' ἐπήϊξαν, νεκύων δ' ἐξ ἔγχε' ἔλοντο.  
 Αὐτίς δὲ μνηστήρες ἀκόντισαν ὀξέα δούρα  
 ἰέμενοι· τὰ δὲ πολλὰ ἐτώσια θῆκεν Ἀθήνη.  
 τῶν ἄλλος μὲν σταθμὸν εὖσταθέος μεγάρου  
 βεβλήκειν, ἄλλος δὲ θύρην πυκινῶς ἀραρυῖαν· 275  
 ἄλλου δ' ἐν τοίχῳ μελίη πέσε χαλκοβάρεια.  
 Ἀμφιμέδων δ' ἄρα Τηλέμαχον βάλε χεῖρ' ἐπὶ καρπῷ  
 λίγδην, ἄκρον δὲ ῥινὸν δηλήσατο χαλκός.  
 Κτήσιππος δ' Εὖμαιον ὑπὲρ σάκος ἔγχεϊ μακρῷ  
 ὦμον ἐπέγραψεν· τὸ δ' ὑπέρπτατο, πίπτε δ' ἔραζε. 280  
 τοὶ δ' αὐτ' ἄμφ' Ὀδυσῆα δαΐφρονα ποικιλομήτην,  
 μνηστήρων ἐς ὄμιλον ἀκόντισαν ὀξέα δούρα.  
 ἐνθ' αὐτ' Εὐρυδάμαντα βάλε πτολίπορθος Ὀδυσσεύς,  
 Ἀμφιμέδοντα δὲ Τηλέμαχος, Πόλυβον δὲ συβώτης·

<sup>1</sup> Lines 257-9 (=274-6) were rejected by some of the ancients.

<sup>2</sup> ὀξέα δούρα : ὡς ἐκέλευεν ; cf. 255.

he bade, eagerly; but Athene made all vain. One man smote the door-post of the well-built hall, another the close-fitting door, another's ashen spear, heavy with bronze, struck upon the wall. But when they had avoided the spears of the wooers, first among them spoke the much-enduring goodly Odysseus:

"Friends, now I give the word that we too cast our spears into the throng of the wooers, who are minded to slay us in addition to their former wrongs."

So he spoke, and they all hurled their sharp spears with sure aim. Odysseus smote Demoptolemus, Telemachus Euryades, the swineherd Elatus, and the herdsmen of the cattle slew Peisander. So these all at the same moment bit the vast floor with their teeth, and the wooers drew back to the innermost part of the hall. But the others sprang forward and drew forth their spears from the dead bodies.

Then again the wooers hurled their sharp spears eagerly, but Athene made them vain, many as they were. One man smote the door-post of the well-built hall, another the close-fitting door, another's ashen spear, heavy with bronze, struck upon the wall. But Amphimedon smote Telemachus on the hand by the wrist, a grazing blow, and the bronze tore the surface of the skin. And Ctesippus with his long spear grazed the shoulder of Eumaeus above his shield, but the spear flew over and fell upon the ground. Then once more Odysseus, the wise and crafty-minded, and his company hurled their sharp spears into the throng of the wooers, and again Odysseus, the sacker of cities, smote Eurydamas, and Telemachus Amphimedon, the swineherd Polybus,

Κτήσιππον δ' ἄρ' ἔπειτα βοῶν ἐπιβουκόλος ἀνὴρ 285  
 βεβλήκει πρὸς στήθος, ἐπευχόμενος δὲ προσηύδα·

“ὦ Πολυθερσεΐδη φιλοκέρτομε, μή ποτε πάμπαν  
 εἰκὼν ἀφραδίης μέγα εἰπεῖν, ἀλλὰ θεοῖσιν  
 μῦθον ἐπιτρέψαι, ἐπεὶ ἡ πολὺν φέρτεροί εἰσι.  
 τοῦτό τοι ἀντὶ ποδὸς ξεινήϊον, ὃν ποτ' ἔδωκας 290  
 ἀντιθέω Ὀδυσῇ δόμον κάτ' ἀλητεύοντι.”

Ἡ ῥα βοῶν ἐλίκων ἐπιβουκόλος· αὐτὰρ Ὀδυσσεὺς  
 οὐτα Δαμαστροφίδην αὐτοσχεδὸν ἔγχεϊ μακρῷ.  
 Τηλέμαχος δ' Εὐηνορίδην Λειώκριτον οὐτα  
 δουρὶ μέσον κενεῶνα, διαπρὸ δὲ χαλκὸν ἔλασσεν· 295  
 ἥριπε δὲ πρηνής, χθόνα δ' ἤλασε παντὶ μετώπῳ.  
 δὴ τότε Ἀθηναίη φθισίμβροτον αἰγίδ' ἀνέσχεν  
 ὑψόθεν ἐξ ὀροφῆς· τῶν δὲ φρένες ἐπτοίηθεν.  
 οἱ δ' ἐφέβοντο κατὰ μέγαρον βόες ὥς ἀγελαῖαι·  
 τὰς μὲν τ' αἰόλος οἴστρος ἐφορμηθεὶς ἐδόνησεν 300  
 ὥρῃ ἐν εἰαρινῇ, ὅτε τ' ἤματα μακρὰ πέλονται.  
 οἱ δ' ὥς τ' αἰγυπιοὶ γαμψώνυχες ἀγκυλοχεῖλαι,  
 ἐξ ὀρέων ἐλθόντες ἐπ' ὀρνίθεσσι θόρωσι·  
 ταὶ μὲν τ' ἐν πεδίῳ νέφεα πτώσσουσαι ἴενται,  
 οἱ δέ τε τὰς ὀλέκουσιν ἐπάλμενοι, οὐδέ τις ἀλκὴ 305  
 γίγνεται οὐδὲ φυγὴ· χαίρουσι δέ τ' ἀνέρες ἄγρῃ·  
 ὥς ἄρα τοὶ μνηστῆρας ἐπεσσύμενοι κατὰ δῶμα  
 τύπτον ἐπιστροφάδην· τῶν δὲ στόνος ὥρνυτ' ἀεικῆς  
 κράτων τυπτομένων, δάπεδον δ' ἅπαν αἵματι θύε.

Λειώδης δ' Ὀδυσῆος ἐπεσσύμενος λάβε γούνων, 310  
 καί μιν λισσόμενος ἔπεα πτερόεντα προσηύδα·

and thereafter the herdsman of the cattle smote Ctesippus in the breast, and boasted over him, saying :

“Son of Polytherses, thou lover of revilings, never more at all do thou speak big, yielding to folly, but leave the matter to the gods, since verily they are mightier far. This is thy gift of welcome to match the hoof which of late thou gavest to godlike Odysseus, when he went begging through the house.”

So spoke the herdsman of the sleek cattle. But Odysseus wounded the son of Damastor in close fight with a thrust of his long spear, and Telemachus wounded Leiocritus, son of Evenor, with a spear-thrust full upon the groin, and drove the bronze clean through, and he fell headlong and struck the ground full with his forehead. Then Athene held up her aegis, the bane of mortals, on high from the roof, and the minds of the wooers were panic-stricken, and they fled through the halls like a herd of kine that the darting gad-fly falls upon and drives along in the season of spring, when the long days come. And even as vultures of crooked talons and curved beaks come forth from the mountains and dart upon smaller birds, which scour the plain, flying low beneath the clouds, and the vultures pounce upon them and slay them, and they have no defence or way of escape, and men rejoice at the chase ; even so did those others set upon the wooers and smite them left and right through the hall. And therefrom rose hideous groaning as heads were smitten, and all the floor swam with blood.

But Leiodes rushed forward and clasped the knees of Odysseus, and made entreaty to him, and spoke winged words :

“Γουνούμαί σ’, Ὀδυσσεύ· σὺ δέ μ’ αἶδεο καί μ’ ἐλέησον·  
οὐ γάρ πώ τινά φημι γυναικῶν ἐν μεγάροισιν  
εἰπεῖν οὐδέ τι ῥέξαι ἀτάσθαλον· ἀλλὰ καὶ ἄλλους  
παύεσκον μνηστῆρας, ὅτις τοιαῦτά γε ῥέξοι. 315  
ἀλλὰ μοι οὐ πείθοντο κακῶν ἅπο χεῖρας ἔχεσθαι·  
τῷ καὶ ἀτασθαλίῃσιν ἀεικέα πότμον ἐπέσπον.  
αὐτὰρ ἐγὼ μετὰ τοῖσι θυοσκόος οὐδὲν ἐοργῶς  
κεῖσομαι, ὥς οὐκ ἔστι χάρις μετόπισθ’ εὐεργέων.”

Τὸν δ’ ἄρ’ ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·  
“Εἰ μὲν δὴ μετὰ τοῖσι θυοσκόος εὐχεαί εἶναι, 321  
πολλάκι που μέλλεις ἀρήμεναι ἐν μεγάροισι  
τηλοῦ ἐμοὶ νόστοιο τέλος γλυκεροῖο γενέσθαι,  
σοὶ δ’ ἄλοχόν τε φίλην σπέσθαι καὶ τέκνα τεκέσθαι·  
τῷ οὐκ ἂν θάνατόν γε δυσηλεγέα προφύγοισθα.” 325

Ὡς ἄρα φωνήσας ξίφος εἴλετο χειρὶ παχείῃ  
κείμενον, ὃ ῥ’ Ἀγέλαος ἀποπροέηκε χαμᾶζε  
κτεινόμενος· τῷ τὸν γε κατ’ αὐχένα μέσσον ἔλασσε.  
φθεγγομένου δ’ ἄρα τοῦ γε κάρη κονίησιν ἐμίχθη.

Τερπιάδης δ’ ἐτ’ αἰοδὸς ἀλύσκανε κῆρα μέλαιναν, 330  
Φήμιος, ὃς ῥ’ ἤειδε μετὰ μνηστῆρσιν ἀνάγκη.  
ἔσθη δ’ ἐν χεῖρεσσὶν ἔχων φόρμιγγα λίγειαν  
ἄγχι παρ’ ὀρσοθύρην· δίχα δὲ φρεσὶ μερμήριζεν,  
ἣ ἐκδὺς μεγάροιο Διὸς μεγάλου ποτὶ βωμόν  
ἐρκείου ἴζοιτο τετυγμένον, ἐνθ’ ἄρα πολλὰ 335  
Λαέρτης Ὀδυσσεύς τε βοῶν ἐπὶ μηρί’ ἔκηαν,  
ἣ γούνων λίσσοιτο προσαιῖξας Ὀδυσῆα.

"I beseech thee by thy knees, Odysseus, and do thou respect me and have pity. For I declare to thee that never yet have I wronged one of the women in thy halls by wanton word or deed; nay, I sought to check the other wooers, when any would do such deeds. But they would not hearken to me to withhold their hands from evil, wherefore through their wanton folly they have met a cruel doom. Yet I, the soothsayer among them, that have done no wrong, shall be laid low even as they; so true is it that there is no gratitude in aftertime for good deeds done."

Then with an angry glance from beneath his brows Odysseus of many wiles answered him: "If verily thou dost declare thyself the soothsayer among these men, often, I ween, must thou have prayed in the halls that far from me the issue of a joyous return might be removed, and that it might be with thee that my dear wife should go and bear thee children; wherefore thou shalt not escape grievous death."

So saying, he seized in his strong hand a sword that lay near, which Agelaus had let fall to the ground when he was slain, and with this he smote him full upon the neck. And even while he was yet speaking his head was mingled with the dust.

Now the son of Terpes, the minstrel, was still seeking to escape black fate, even Phemius, who sang perforce among the wooers. He stood with the clear-toned lyre in his hands near the postern door, and he was divided in mind whether he should slip out from the hall and sit down by the well-built altar of great Zeus, the God of the court, whereon Laertes and Odysseus had burned many thighs of oxen, or whether he should rush forward and clasp

ὦδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,  
 γούνων ἄψασθαι Λαερτιάδεω Ὀδυσῆος.  
 ἦ τοι ὁ φόρμιγγα γλαφυρὴν κατέθηκε χαμάζε 340  
 μεσσηγὺς κρητῆρος ἰδὲ θρόνου ἀργυροῆλου,  
 αὐτὸς δ' αὐτ' Ὀδυσῆα προσαΐξας λάβε γούνων,  
 καί μιν λισσόμενος ἔπεα πτερόεντα προσηύδα·  
 “Γουνουμαί σ', Ὀδυσσεῦ· σὺ δέ μ' αἶδεο καί μ' ἐλέησον·  
 αὐτῷ τοι μετόπισθ' ἄχος ἔσσεται, εἴ κεν ἀοιδὸν 345  
 πέφνης, ὅς τε θεοῖσι καὶ ἀνθρώποισιν ἀείδω.  
 αὐτοδίδακτος δ' εἰμί, θεὸς δέ μοι ἐν φρεσὶν οἶμας  
 παντοίας ἐνέφυσεν· ἔοικα δέ τοι παραεΐδειν  
 ὥς τε θεῶ· τῷ μὴ με λιλαίεο δειροτομήσαι.  
 καί κεν Τηλέμαχος τάδε γ' εἶποι, σὸς φίλος υἱός, 350  
 ὥς ἐγὼ οὐ τι ἐκὼν ἐς σὸν δόμον οὐδὲ χατίζων  
 πωλεύμην μνηστῆρσιν ἀεισόμενος μετὰ δαίτας,  
 ἀλλὰ πολὺ πλέονες καὶ κρείσσονες ἦγον ἀνάγκη.”  
 Ὡς φάτο, τοῦ δ' ἤκουσ' ἱερὴ ἱς Τηλεμάχοιο,  
 αἶψα δ' ἐὼν πατέρα προσεφώνεεν ἐγγὺς ἐόντα· 355  
 “Ἴσχεο μηδέ τι τοῦτον ἀναίτιον οὔταε χαλκῷ·  
 καὶ κήρυκα Μέδοντα σαώσομεν, ὅς τέ μεν αἰεὶ  
 οἴκῳ ἐν ἡμετέρῳ κηδέσκετο παιδὸς ἐόντος,  
 εἰ δὴ μὴ μιν ἔπεφνε Φιλοίτιος ἢ συβώτης,  
 ἢ σοὶ ἀντεβόλησεν ὀρινομένῳ κατὰ δῶμα.” 360  
 Ὡς φάτο, τοῦ δ' ἤκουσε Μέδων πεπνυμένα εἰδώς·  
 πεπτηῶς γὰρ ἔκειτο ὑπὸ θρόνον, ἀμφὶ δὲ δέρμα  
 ἔστο βοὸς νεόδαρτον, ἀλύσκων κῆρα μέλαιναν.  
 αἶψα δ' ἀπὸ θρόνου ὤρτο, θοῶς δ' ἀπέδυνε βοεῖην  
 Τηλέμαχον δ' ἄρ' ἔπειτα προσαΐξας λάβε γούνων, 365  
 καί μιν λισσόμενος ἔπεα πτερόεντα προσηύδα·

the knees of Odysseus in prayer. And as he pondered this seemed to him the better course, to clasp the knees of Odysseus, son of Laertes. So he laid the hollow lyre on the ground between the mixing-bowl and the silver-studded chair, and himself rushed forward and clasped Odysseus by the knees, and made entreaty to him, and spoke winged words :

“By thy knees I beseech thee, Odysseus, and do thou respect me and have pity; on thine own self shall sorrow come hereafter, if thou slayest the minstrel, even me, who sing to gods and men. Self-taught am I, and the god has planted in my heart all manner of lays, and worthy am I to sing to thee as to a god; wherefore be not eager to cut my throat. Aye, and Telemachus too will bear witness to this, thy dear son, how that through no will or desire of mine I was wont to resort to thy house to sing to the wooers at their feasts, but they, being far more and stronger, led me hither perforce.”

So he spoke, and the strong and mighty Telemachus heard him, and quickly spoke to his father, who was near :

“Stay thy hand, and do not wound this guiltless man with the sword. Aye, and let us save also the herald, Medon, who ever cared for me in our house, when I was a child—unless perchance Philoetius has already slain him, or the swineherd, or he met thee as thou didst rage through the house.”

So he spoke, and Medon, wise of heart, heard him, for he lay crouching beneath a chair, and had clothed himself in the skin of an ox, newly flayed, seeking to avoid black fate. Straightway he rose from beneath the chair and stripped off the ox-hide, and then rushed forward and clasped Telemachus by the knees, and made entreaty to him, and spoke winged words :



“ὦ φίλ', ἐγὼ μὲν ὄδ' εἰμί, σὺ δ' ἴσχεο· εἰπὲ δὲ πατρὶ  
μή με περισθενέων δηλήσεται ὄξεϊ χαλκῷ,  
ἀνδρῶν μνηστήρων κεχολωμένος, οἳ οἳ ἔκειρον  
κτῆματ' ἐνὶ μεγάροις, σὲ δὲ νῆπιοι οὐδὲν ἔτιον.” 370

Τὸν δ' ἐπιμειδήσας προσέφη πολύμητις Ὀδυσσεύς·  
“Θάρσει, ἐπεὶ δὴ σ' οὗτος ἐρύσσατο καὶ ἐσάωσεν,  
ὄφρα γνῶς κατὰ θυμόν, ἀτὰρ εἵπησθα καὶ ἄλλω,  
ὥς κακοεργίης εὐεργεσίῃ μέγ' ἀμείνων.  
ἀλλ' ἐξελθόντες μεγάρων ἔξεσθε θύραζε 375  
ἐκ φόνου εἰς αὐλήν, σύ τε καὶ πολύφημος ἀοιδός,  
ὄφρ' ἂν ἐγὼ κατὰ δῶμα πονήσομαι ὅττεό με χρή.”

Ὡς φάτο, τῷ δ' ἔξω βήτην μεγάροιο κιόντε,  
ἐξέσθην δ' ἄρα τῷ γε Διὸς μεγάλου ποτὶ βωμόν,  
πάντοσε παπταίνοντε, φόνον ποτιδεγμένω αἰεί. 380  
πάπτηνεν δ' Ὀδυσσεὺς καθ' ἐὼν δόμον, εἴ τις ἔτ' ἀνδρῶν  
ζωὸς ὑποκλοπέοιτο, ἀλύσκων κῆρα μέλαιναν.

τοὺς δὲ ἶδεν μάλα πάντας ἐν αἵματι καὶ κονίησι  
πεπτεῶτας πολλούς, ὥστ' ἰχθύας, οὓς θ' ὕληες  
κοῖλον ἐς αἰγιαλὸν πολιῆς ἔκτοσθε θαλάσσης 385  
δικτύῳ ἐξέρυσαν πολυωπῷ· οἳ δέ τε πάντες  
κύμαθ' ἀλὸς ποθέοντες ἐπὶ ψαμάθοισι κέχυνται·  
τῶν μὲν τ' Ἥελιος φαέθων ἐξείλετο θυμόν·  
ὥς τότε ἄρα μνηστήρες ἐπ' ἀλλήλοισι κέχυντο.

δὴ τότε Τηλέμαχον προσέφη πολύμητις Ὀδυσσεύς· 390

“Τηλέμαχ', εἰ δ' ἄγε μοι κάλεσον τροφὸν Εὐρύκλειαν,  
ὄφρα ἔπος εἵπωμι τό μοι καταθύμιόν ἐστιν.”

Ὡς φάτο, Τηλέμαχος δὲ φίλῳ ἐπεπείθετο πατρί,  
κινήσας δὲ θύρην προσέφη τροφὸν Εὐρύκλειαν·

“Δεῦρο δὴ ὄρσο, γρηῦ παλαιγενές, ἧ τε γυναικῶν 395  
δμῳάων σκοπὸς ἐσσι κατὰ μέγαρ' ἡμετεράων·  
ἔρχεο· κικλήσκει σε πατήρ ἐμός, ὄφρα τι εἵπῃ.”

## THE ODYSSEY, XXII. 367-397

"Friend, here I am; stay thou thy hand and bid thy father stay his, lest in the greatness of his might he harm me with the sharp bronze in his wrath against the wooers, who wasted his possessions in the halls, and in their folly honoured thee not at all."

But Odysseus of many wiles smiled, and said to him: "Be of good cheer, for he has delivered thee and saved thee, that thou mayest know in thy heart and tell also to another, how far better is the doing of good deeds than of evil. But go forth from the halls and sit down outside in the court away from the slaughter, thou and the minstrel of many songs, till I shall have finished all that I must needs do in the house."

So he spoke, and the two went their way forth from the hall and sat down by the altar of great Zeus, gazing about on every side, ever expecting death. And Odysseus too gazed about all through his house to see if any man yet lived, and was hiding there, seeking to avoid black fate. But he found them one and all fallen in the blood and dust—all the host of them, like fishes that fishermen have drawn forth in the meshes of their net from the grey sea upon the curving beach, and they all lie heaped upon the sand, longing for the waves of the sea, and the bright sun takes away their life; even so now the wooers lay heaped upon each other. Then Odysseus of many wiles spoke to Telemachus:

"Telemachus, go call me the nurse Eurycleia, that I may tell her the word that is in my mind."

So he spoke, and Telemachus hearkened to his dear father, and shaking the door said to Eurycleia:

"Up and hither, aged wife, that hast charge of all our woman servants in the halls. Come, my father calls thee, that he may tell thee somewhat."

Ὀς ἄρ' ἐφώνησεν, τῇ δ' ἄπτερος ἔπλετο μῦθος,  
 ὤϊξεν δὲ θύρας μεγάρων εὐ ναιεταόντων,  
 βῆ δ' ἵμεν· αὐτὰρ Τηλέμαχος πρόσθ' ἡγεμόνευεν. 400  
 εὗρεν ἔπειτ' Ὀδυσῆα μετὰ κταμένοισι νέκυσσιν,  
 αἵματι καὶ λύθρῳ πεπαλαγμένον ὥστε λέοντα,  
 ὃς ῥά τε βεβρωκὼς βοὸς ἔρχεται ἀγραύλοιο·  
 πᾶν δ' ἄρα οἱ στήθός τε παρήϊά τ' ἀμφοτέρωθεν  
 αἱματοέεντα πέλει, δεινὸς δ' εἰς ὧπα ιδέσθαι· 405  
 ὥς Ὀδυσσεὺς πεπάλακτο πόδας καὶ χεῖρας ὑπερθεν.  
 ἦ δ' ὥς οὖν νέκυσ' τε καὶ ἄσπετον εἴσιδεν αἶμα,  
 ἴθυσέν ῥ' ὀλολύξαι, ἐπεὶ μέγα εἴσιδεν ἔργον·  
 ἀλλ' Ὀδυσσεὺς κατέρυκε καὶ ἔσχεθεν ἰεμένην περ,  
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα· 410

“Ἐν θυμῷ, γρη῏, χαῖρε καὶ ἴσχεο μῆδ' ὀλόλυξε·  
 οὐχ ὁσίη κταμένοισιν ἐπ' ἀνδράσιν εὐχετάασθαι.  
 τοῦσδε δὲ μοῖρ' ἐδάμασσε θεῶν καὶ σχέτλια ἔργα·  
 οὐ τινα γὰρ τίεσκον ἐπιχθονίων ἀνθρώπων,  
 οὐ κακὸν οὐδὲ μὲν ἐσθλόν, ὅτις σφέας εἰσαφίκοιτο· 415  
 τῷ καὶ ἀτασθαλίῃσιν ἀεικέα πότμον ἐπέσπον.  
 ἀλλ' ἄγε μοι σὺ γυναῖκας ἐνὶ μεγάροις κατάλεξον,  
 αἱ τέ μ' ἀτιμάζουσι καὶ αἰ νηλεΐτιδές εἰσιν.”

Τὸν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·  
 “τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθείην καταλέξω. 420  
 πεντήκοντά τοί εἰσιν ἐνὶ μεγάροισι γυναῖκες  
 δμωαί, τὰς μὲν τ' ἔργα διδάξαμεν ἐργάζεσθαι,  
 εἰριά τε ξαίνειν καὶ δουλοσύνην ἀνέχεσθαι·  
 τῶν δώδεκα πᾶσαι ἀναιδείης ἐπέβησαν,  
 οὐτ' ἐμὲ τίουσαι οὐτ' αὐτὴν Πηνελόπειαν. 425  
 Τηλέμαχος δὲ νέον μὲν ἀέξετο, οὐδέ ἐ μήτηρ

So he spoke, but her word remained unwinged; she opened the doors of the stately hall, and came forth, and Telemachus led the way before her. There she found Odysseus amid the bodies of the slain, all befouled with blood and filth, like a lion that comes from feeding on an ox of the farmstead, and all his breast and his cheeks on either side are stained with blood, and he is terrible to look upon; even so was Odysseus befouled, his feet and his hands above. But she, when she beheld the corpses and the great welter of blood, made ready to utter loud cries of joy, seeing what a deed had been wrought. But Odysseus stayed and checked her in her eagerness, and spoke and addressed her with winged words:

“In thine own heart rejoice, old dame, but refrain thyself and cry not out aloud: an unholy thing is it to boast over slain men. These men here has the fate of the gods destroyed and their own reckless deeds, for they honoured no one of men upon the earth, were he evil or good, whosoever came among them; wherefore by their wanton folly they brought on themselves a shameful death. But come, name thou over to me the women in the halls, which ones dishonour me and which are guiltless.”

Then the dear nurse Eurycleia answered him: “Then verily, my child, will I tell thee all the truth. Fifty women servants hast thou in the halls, women that we have taught to do their work, to card the wool and bear the lot of slaves. Of these twelve in all have set their feet in the way of shamelessness, and regard not me nor Penelope herself. And Telemachus is but newly grown to manhood, and his

σημαίνειν εἵασκεν ἐπὶ δμῳῇσι γυναιξίν.  
 ἀλλ' ἄγ' ἐγὼν ἀναβᾶσ' ὑπερώϊα σίγαλόεντα  
 εἴπω σῇ ἀλόχῳ, τῇ τις θεὸς ὕπνου ἐπῴρσε.”<sup>1</sup>

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “Μὴ πω τήνδ' ἐπέγειρε· σὺ δ' ἐνθάδε εἰπὲ γυναιξίν 431  
 ἐλθέμεν, αἶ περ πρόσθεν αἰκέα μηχανόωντο.”

“Ὡς ἄρ' ἔφη, γρη῏ς δὲ διέκ μεγάροιο βεβήκει  
 ἀγγελέουσα γυναιξὶ καὶ ὀτρυνέουσα νέεσθαι.  
 αὐτὰρ ὁ Τηλέμαχον καὶ βουκόλον ἠδὲ συβώτην 435  
 εἰς ἔκαλεσσάμενος ἔπεα πτερόεντα προσηύδα·

“Ἀρχετε νῦν νέκυσ φορέειν καὶ ἄνωχθε γυναῖκας·  
 αὐτὰρ ἔπειτα θρόνους περικαλλέας ἠδὲ τραπέζας  
 ὕδατι καὶ σπόγγοισι πολυτρήτοισι καθαίρειν.  
 αὐτὰρ ἐπὴν δὴ πάντα δόμον κατακοσμήσῃσθε, 440  
 δμῳὰς ἐξαγαγόντες εὖσταθέος μεγάροιο,  
 μεσσηγύς τε θόλου καὶ ἀμύμονος ἔρκεος αὐλῆς,  
 θεινέμεναι ξίφεσιν ταυνήκεσιν, εἰς ὃ κε πασέων  
 ψυχὰς ἐξαφέλησθε καὶ ἐκλελάθωντ' Ἀφροδίτης,  
 τὴν ἄρ' ὑπὸ μνηστῆρσιν ἔχον μίσγοντό τε λάθρη.” 445

“Ὡς ἔφαθ', αἱ δὲ γυναῖκες ἀολλέες ἦλθον ἅπασαι,  
 αἶν' ὀλοφυρόμεναι, θαλερὸν κατὰ δάκρυ χέουσai.  
 πρῶτα μὲν οὖν νέκυσ φόρεον κατατεθνηῶτας,  
 καδ' δ' ἄρ' ὑπ' αἰθούσῃ τίθεσαν εὐερκέος αὐλῆς,  
 ἀλλήλοισιν ἐρείδουσαι· σήμαινε δ' Ὀδυσσεύς 450  
 αὐτὸς ἐπισπέρχων·<sup>2</sup> ταὶ δ' ἐκφόρεον καὶ ἀνάγκη.  
 αὐτὰρ ἔπειτα θρόνους περικαλλέας ἠδὲ τραπέζας  
 ὕδατι καὶ σπόγγοισι πολυτρήτοισι κάθαιρον.

<sup>1</sup> ἐπῴρσε: ἔχειε.

<sup>2</sup> ἐπισπέρχων: ἐπιστείχων.

mother would not suffer him to rule over the women servants. But come, let me go up to the bright upper chamber and bear word to thy wife, on whom some god has sent sleep."

Then Odysseus of many wiles answered her, and said: "Wake her not yet, but do thou bid come hither the women, who in time past have contrived shameful deeds."

So he spoke, and the old dame went forth through the hall to bear tidings to the women, and bid them come; but Odysseus called to him Telemachus and the neatherd and the swineherd, and spoke to them winged words:

"Begin, now to bear forth the dead bodies and bid the women help you, and thereafter cleanse the beautiful chairs and the tables with water and porous sponges. But when you have set all the house in order, lead the women forth from the well-built hall to a place between the dome<sup>1</sup> and the goodly fence of the court, and there strike them down with your long swords, until you take away the life from them all, and they forget the love which they had at the bidding of the wooers, when they lay with them in secret."

So he spoke, and the women came all in a throng, wailing terribly and shedding big tears. First they bore forth the bodies of the slain and set them down beneath the portico of the well-fenced court, propping them one against the other; and Odysseus himself gave them orders and hastened on the work, and they bore the bodies forth perforce. Then they cleansed the beautiful high seats and the tables with

<sup>1</sup> It is impossible to determine precisely what the *θόλος* was, save that it must have been some dome-like structure within the *αἶθλη*.

αὐτὰρ Τηλέμαχος καὶ βουκόλος ἡδὲ συβώτης  
 λίστροισιν δάπεδον πύκα ποιητοῖο δόμοιο 455  
 ξῦον· ταὶ δ' ἐφόρεον δμῳαί, τίθεσαν δὲ θύραζε.  
 αὐτὰρ ἐπειδὴ πᾶν μέγαρον διεκοσμήσαντο,  
 δμῳὰς δ' ἐξαγαγόντες εὖσταθέος μεγάροιο,  
 μεσσηγὺς τε θόλου καὶ ἀμύμονος ἔρκεος αὐλῆς,  
 εἴλεον ἐν στείνει, ὅθεν οὐ πῶς ἦεν ἀλύξαι. 460  
 τοῖσι δὲ Τηλέμαχος πεπνυμένος ἦρχ' ἀγορεύειν·  
 “Μὴ μὲν δὴ καθαρῶ θανάτῳ ἀπὸ θυμὸν ἐλοίμην  
 τάων, αἱ δὴ ἐμῇ κεφαλῇ κατ' ὀνείδεα χεῦαν  
 μητέρι θ' ἡμετέρῃ παρά τε μνηστῆρσιν ἱαυον.”  
 “Ὡς ἄρ' ἔφη, καὶ πείσμα γερὸς κυανοπρῶροιο 465  
 κίονος ἐξάψας μεγάλης περίβαλλε θόλοιο,  
 ὑψόσ' ἐπεντανύσας, μή τις ποσὶν οὐδας ἴκοιτο.  
 ὥς δ' ὅτ' ἂν ἡ κίχλαι τανυσίπτεροι ἢ πέλειαι  
 ἔρκει ἐνιπλήξωσι, τό θ' ἐστήκη ἐνὶ θάμνῳ,  
 αὐλιν ἐσιέμεναι, στυγερὸς δ' ὑπεδέξατο κοῖτος, 470  
 ὥς αἷ γ' ἐξείης κεφαλὰς ἔχον, ἀμφὶ δὲ πάσαις  
 δειρῇσι βρόχοι ἦσαν, ὅπως οἴκτιστα θάνοιεν.  
 ἥσπαιρον δὲ πόδεσσι μίνυνθά περ οὐ τι μάλα δῆν.  
 Ἐκ δὲ Μελάνθιον ἦγον ἀνὰ πρόθυρόν τε καὶ αὐλήν·  
 τοῦ δ' ἀπὸ μὲν ῥῖνάς τε καὶ οὐατα νηλεῖ χαλκῶ 475  
 τάμνον, μήδεά τ' ἐξέρυσαν, κυσὶν ὠμὰ δάσασθαι,  
 χεῖράς τ' ἡδὲ πόδας κόπτον κεκοτηότι θυμῷ.  
 Οἱ μὲν ἔπειτ' ἀπονιψάμενοι χεῖράς τε πόδας τε  
 εἰς Ὀδυσῆα δόμευδε κίον, τετέλεστο δὲ ἔργον·  
 αὐτὰρ ὃ γε προσέειπε φίλῃν τροφὸν Εὐρύκλειαν· 480  
 370

water and porous sponges. But Telemachus and the neatherd and the swineherd scraped with hoes the floor of the well-built house, and the women bore the scrapings forth and threw them out of doors. But when they had set in order all the hall, they led the women forth from the well-built hall to a place between the dome and the goodly fence of the court, and shut them up in a narrow space, whence it was in no wise possible to escape. Then wise Telemachus was the first to speak to the others, saying :

“ Let it be by no clean death that I take the lives of these women, who on my own head have poured reproaches and on my mother, and were wont to lie with the wooers.”

So he spoke, and tied the cable of a dark-prowed ship to a great pillar and flung it round the dome, stretching it on high that none might reach the ground with her feet. And as when long-winged thrushes, or doves fall into a snare that is set in a thicket, as they seek to reach their resting-place, and hateful is the bed that gives them welcome, even so the women held their heads in a row, and round the necks of all nooses were laid, that they might die most piteously. And they writhed a little while with their feet, but not long.

Then forth they led Melanthius through the doorway and the court, and cut off his nostrils and his ears with the pitiless bronze, and drew out his vitals for the dogs to eat raw, and cut off his hands and his feet in their furious wrath.

Thereafter they washed their hands and feet, and went into the house to Odysseus, and the work was done. But Odysseus said to the dear nurse



“Οἷσε θέειον, γρηῦ, κακῶν ἄκος, οἷσε δέ μοι πῦρ,  
ὄφρα θεειώσω μέγαρον· σὺ δὲ Πηνελόπειαν  
ἔλθειν ἐνθάδ’ ἄνωχθι σὺν ἀμφιπόλοισι γυναιξί·  
πάσας δ’ ὄτρυνον δμῳὰς κατὰ δῶμα νέεσθαι.”

Τὸν δ’ αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια· 485

“Ναὶ δὴ ταῦτά γε, τέκνον ἐμόν, κατὰ μοῖραν ἔειπες.  
ἀλλ’ ἄγε τοι χλαῖνάν τε χιτῶνά τε εἵματ’ ἐνείκω,  
μηδ’ οὕτω ῥάκεσιν πέπυκασμένος εὐρέας ὤμους  
ἔσταθ’ ἐνὶ μεγάροισι· νεμεσσητὸν δέ κεν εἴη.”

Τὴν δ’ ἀπαμβρόμενος προσέφη πολύμητις Ὀδυσσεύς·

“Πῦρ νῦν μοι πρῶτιστον ἐνὶ μεγάροισι γενέσθω.” 491

“Ὡς ἔφατ’, οὐδ’ ἀπίθησε φίλη τροφὸς<sup>1</sup> Εὐρύκλεια,  
ἥναικεν δ’ ἄρα πῦρ καὶ θήϊον· αὐτὰρ Ὀδυσσεύς  
εὖ διεθείωσεν μέγαρον καὶ δῶμα καὶ αὐλήν.

Γρηῦς δ’ αὖτ’ ἀπέβη διὰ δώματα κάλ’ Ὀδυσῆος 495  
ἀγγελέουσα γυναιξὶ καὶ ὄτρυνέουσα νέεσθαι·

αἱ δ’ ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι.

αἱ μὲν ἄρ’ ἀμφεχέοντο καὶ ἡσπάζοντ’ Ὀδυσῆα,  
καὶ κύνεον ἀγαπαζόμεναι κεφαλὴν τε καὶ ὤμους  
χεῖράς τ’ αἰνύμεναι· τὸν δὲ γλυκὺς ἥμερος ἦρει 500  
κλαυθμοῦ καὶ στοναχῆς, γίγνωσκε δ’ ἄρα φρεσὶ πάσας.

<sup>1</sup> φίλη τροφός : περίφρων.

Eurycleia : "Bring sulphur, old dame, to cleanse from pollution, and bring me fire, that I may purge the hall; and do thou bid Penelope come hither with her handmaidens, and order all the women in the house to come."

Then the dear nurse Eurycleia answered him : "Yea, all this, my child, hast thou spoken aright. But come, let me bring thee a cloak and a tunic for raiment, and do not thou stand thus in the halls with thy broad shoulders wrapped in rags; that were a cause for blame."

Then Odysseus of many wiles answered her : "First of all let a fire now be made me in the hall."

So he spoke, and the dear nurse Eurycleia did not disobey, but brought fire and sulphur; but Odysseus thoroughly purged the hall and the house and the court.

Then the old dame went back through the fair house of Odysseus to bear tidings to the women and bid them come; and they came forth from their hall with torches in their hands. They thronged about Odysseus and embraced him, and clasped and kissed his head and shoulders and his hands in loving welcome; and a sweet longing seized him to weep and wail, for in his heart he knew them all.

Ψ

Γρηὺς δ' εἰς ὑπερῷ' ἀνεβήσετο καγχαλώωσα,  
 δεσποίνῃ ἐρέουσα φίλον πόσιν ἔνδον ἑόντα·  
 γούνατα δ' ἐρρώσαντο, πόδες δ' ὑπερικταίνοντο.  
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ἔειπεν·

“Ἐγρεο, Πηνελόπεια, φίλον τέκος, ὄφρα ἴδῃαι 5  
 ὀφθαλμοῖσι τεοῖσι τά τ' ἔλδαι ἡματα πάντα.  
 ἦλθ' Ὀδυσσεὺς καὶ οἶκον ἱκάνεται, ὁψέ περ ἐλθών.  
 μνηστῆρας δ' ἔκτεινεν ἀγήνορας, οἳ θ' ἐὼν οἶκον  
 κήδεσκον καὶ κτήματ' ἔδον βιόωντό τε παῖδα.”

Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· 10  
 “Μαῖα φίλη, μάργην σε θεοὶ θέσαν, οἳ τε δύνανται  
 ἄφρονα ποιῆσαι καὶ ἐπίφρονά περ μάλ' ἑόντα,  
 καὶ τε χαλιφρονέοντα σαοφροσύνης ἐπέβησαν·  
 οἳ σέ περ ἔβλαψαν· πρὶν δὲ φρένας αἰσίμη ἦσθα.  
 τίπτε με λωβεύεις πολυπενθέα θυμὸν ἔχουσαν 15  
 ταῦτα παρὲξ ἐρέουσα καὶ ἐξ ὕπνου μ' ἀνεγείρεις  
 ἠδέος, ὃς μ' ἐπέδησε φίλα βλέφαρ' ἀμφικαλύψας;  
 οὐ γάρ πω τοιόνδε κατέδραθον, ἐξ οὗ Ὀδυσσεὺς  
 ὥχετ' ἐποψόμενος Κακοῖλιον οὐκ ὀνομαστήν.  
 ἀλλ' ἄγε νῦν κατάβηθι καὶ ἀψ' ἔρχευ μέγαρόνδε. 20  
 εἰ γάρ τίς μ' ἄλλη γε γυναικῶν, αἷ μοι ἔασι,

## BOOK XXIII

THEN the old dame went up to the upper chamber, laughing aloud, to tell her mistress that her dear husband was in the house. Her knees moved nimbly, but her feet stumbled beneath her;<sup>1</sup> and she stood above her lady's head, and spoke to her, and said :

“Awake, Penelope, dear child, that with thine own eyes thou mayest see what thou desirest all thy days. Odysseus is here, and has come home, late though his coming has been, and has slain the proud wooers who vexed his house, and devoured his substance, and oppressed his son.”

Then wise Penelope answered her : “Dear nurse, the gods have made thee mad, they who can make foolish even one who is full wise, and set the simple-minded in the paths of understanding ; it is they that have marred thy wits, though heretofore thou wast sound of mind. Why dost thou mock me, who have a heart full of sorrow, to tell me this wild tale, and dost rouse me out of slumber, the sweet slumber that bound me and enfolded my eyelids ? For never yet have I slept so sound since the day when Odysseus went forth to see evil Ilios that should not be named. Nay come now, go down and back to the women's hall, for if any other of the women that are

<sup>1</sup> The meaning of *ὑπερικταίνομαι* has to be inferred from the context. The poet means apparently to mark at once the eager impulse of the old woman and the feebleness of age. I assume that the first element in the word is *ὑπό*, not *ὑπέρ*.

ταῦτ' ἐλθοῦς ἤγγειλε καὶ ἐξ ὕπνου ἀνέγειρεν,  
τῷ κε τάχα στυγερῶς μιν ἐγὼν ἀπέπεμψα νέεσθαι  
αὐτὶς ἔσω μέγαρον· σὲ δὲ τοῦτό γε γῆρας ὀνήσει.”

Τὴν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια· 25

“ Οὐ τί σε λωβεύω, τέκνον φίλον, ἀλλ' ἔτυμόν τοι  
ἦλθ' Ὀδυσσεὺς καὶ οἶκον ἰκάνεται, ὥς ἀγορεύω,  
ὁ ξεῖνος, τὸν πάντες ἀτίμων ἐν μεγάροισι.

Τηλέμαχος δ' ἄρα μιν πάλαι ᾗδεεν ἔνδον ἑόντα,  
ἀλλὰ σαοφροσύνησι νοήματα πατρὸς ἔκευξεν, 30  
ὄφρ' ἀνδρῶν τίσαιτο βίην ὑπερηνορέοντων.”

Ὡς ἔφαθ', ἡ δ' ἐχάρη καὶ ἀπὸ λέκτροιο θοροῦσα  
γρηῇ περιπλέχθη, βλεφάρων δ' ἀπὸ δάκρυον ἦκεν·  
καὶ μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·

“ Εἰ δ' ἄγε δὴ μοι, μαῖα φίλη, νημερτές ἐνίσπες, 35  
εἰ ἐτεὸν δὴ οἶκον ἰκάνεται, ὥς ἀγορεύεις,  
ὅπως δὴ μνηστῆρσιν ἀναιδέσι χεῖρας ἐφήκε  
μοῦνος ἐών, οἳ δ' αἰὲν ἀολλέες ἔνδον ἔμιμνον.”

Τὴν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·  
“ Οὐκ ἴδον, οὐ πυθόμην, ἀλλὰ στόνον οἶον ἄκουσα 40  
κτεινομένων· ἡμεῖς δὲ μυχῶ θαλάμων εὐπήκτων  
ἤμεθ' ἀτυζόμεναι, σανίδες δ' ἔχον εὖ ἀραρυῖαι,  
πρίν γ' ὅτε δὴ με σὸς υἱὸς ἀπὸ μεγάροιο κάλεσσε  
Τηλέμαχος· τὸν γάρ ῥα πατήρ προέηκε καλέσσαι.  
εὗρον ἔπειτ' Ὀδυσῆα μετὰ κταμένοιισι νέκυσσιν 45  
ἑσταόθ'· οἳ δέ μιν ἀμφί, κραταίπεδον οὐδας ἔχοντες,  
κείατ' ἐπ' ἀλλήλοισιν· ἰδοῦσά κε θυμὸν ἰάνθης.

mine had come and told me this, and had roused me out of sleep, straightway would I have sent her back in sorry wise to return again to the hall, but to thee old age shall bring this profit."

Then the dear nurse Eurycleia answered her: "I mock thee not, dear child, but in very truth Odysseus is here, and has come home, even as I tell thee. He is that stranger to whom all men did dishonour in the halls. But Telemachus long ago knew that he was here, yet in his prudence he hid the purpose of his father, till he should take vengeance on the violence of overweening men."

So she spoke, and Penelope was glad, and she leapt from her bed and flung her arms about the old woman and let the tears fall from her eyelids; and she spoke, and addressed her with winged words:

"Come now, dear nurse, I pray thee tell me truly, if verily he has come home, as thou sayest, how he put forth his hands upon the shameless wooers, all alone as he was, while they remained always in a body in the house."

Then the dear nurse Eurycleia answered her: "I saw not, I asked not; only I heard the groaning of men that were being slain. As for us women, we sat terror-stricken in the innermost part of our well-built chambers, and the close-fitting doors shut us in, until the hour when thy son Telemachus called me from the hall, for his father had sent him forth to call me. Then I found Odysseus standing among the bodies of the slain, and they, stretched all around him on the hard floor, lay one upon the other; the sight would have warmed thy heart with cheer.<sup>1</sup>

<sup>1</sup> The spurious line 48, αἵματι καὶ λύθρῳ πεπαλαγμένον ὥς τε λείοντα (=xxii. 402), has been omitted in translating.

νῦν δ' οἳ μὲν δὴ πάντες ἐπ' αὐλείησι θύρῃσιν  
 ἀθρόοι, αὐτὰρ ὁ δῶμα θεειοῦται περικαλλές, 50  
 πῦρ μέγα κηάμενος· σὲ δέ με προέηκε καλέσσαι.  
 ἀλλ' ἔπευ, ὄφρα σφῶϊν εὐφροσύνης ἐπιβήτητον  
 ἀμφοτέρω φίλον ἦτορ, ἐπεὶ κακὰ πολλὰ πέποσθε.  
 νῦν δ' ἤδη τόδε μακρὸν ἐέλδωρ ἐκτετέλεσται·  
 ἦλθε μὲν αὐτὸς ζωὸς ἐφέστιος, εὖρε δὲ καὶ σὲ 55  
 καὶ παῖδ' ἐν μεγάροισι· κακῶς δ' οἳ πέρ μιν ἔρεζον  
 μνηστῆρες, τοὺς πάντας ἐτίσατο ᾧ ἐνὶ οἴκῳ."

Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·  
 "Μαῖα φίλη, μή πω μέγ' ἐπεύχεο καγχαλώωσα.  
 οἶσθα γὰρ ὥς κ' ἀσπαστὸς ἐνὶ μεγάροισι φανείη 60  
 πᾶσι, μάλιστα δ' ἐμοί τε καὶ νιέῃ, τὸν τεκόμεσθα·  
 ἀλλ' οὐκ ἔσθ' ὅδε μῦθος ἐτήτυμος, ὥς ἀγορεύεις,  
 ἀλλὰ τις ἀθανάτων κτεῖνε μνηστῆρας ἀγανούς,  
 ὕβριν ἀγασσάμενος θυμαλγέα καὶ κακὰ ἔργα.  
 οὐ τίνα γὰρ τίεσκον ἐπιχθονίων ἀνθρώπων, 65  
 οὐ κακὸν οὐδὲ μὲν ἐσθλόν, ὅτις σφέας εἰσαφίκοιτο·  
 τῷ δι' ἀτασθαλίας ἔπαθον κακόν· αὐτὰρ Ὀδυσσεὺς  
 ὤλεσε τηλοῦ νόστον Ἀχαιῖδος, ὤλετο δ' αὐτός."

Τὴν δ' ἡμείβετ' ἔπειτα φίλη τροφὸς Εὐρύκλεια·  
 "Τέκνον ἐμόν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων, 70  
 ἢ πόσιν ἔνδον ἔοντα παρ' ἐσχάρῃ οὐ ποτ' ἔφησθα  
 οἴκαδ' ἐλεύσεσθαι· θυμὸς δέ τοι αἰὲν ἄπιστος.  
 ἀλλ' ἄγε τοι καὶ σῆμα ἀριφραδὲς ἄλλο τι εἶπω,  
 οὐλήν, τὴν ποτέ μιν σὺς ἤλασε λευκῷ ὀδόντι.  
 τὴν ἀπονίζουσα φρασάμην, ἔθελον δὲ σοὶ αὐτῇ 75  
 εἰπέμεν· ἀλλὰ με κείνος ἐλὼν ἐπὶ μάστακα χερσὶν

And now the bodies are all gathered together at the gates of the court, but he is purging the fair house with sulphur, and has kindled a great fire, and sent me forth to call thee. Nay, come with me, that the hearts of you two may enter into joy, for you have suffered many woes. But now at length has this thy long desire been fulfilled: he has come himself, alive to his own hearth, and he has found both thee and his son in the halls; while as for those, even the wooers, who wrought him evil, on them has he taken vengeance one and all in his house."

Then wise Penelope answered her: "Dear nurse, boast not yet loudly over them with laughter. Thou knowest how welcome the sight of him in the halls would be to all, but above all to me and to his son, born of us two. But this is no true tale, as thou tellest it; nay, some one of the immortals has slain the lordly wooers in wrath at their grievous insolence and their evil deeds. For they honoured no one among men upon the earth, were he evil or good, whosoever came among them; therefore it is through their own wanton folly that they have suffered evil. But Odysseus far away has lost his return to the land of Achaea, and is lost himself."

Then the dear nurse Eurycleia answered her: "My child, what a word has escaped the barrier of thy teeth, in that thou saidst that thy husband, who even now is here, at his own hearth, would never more return! Thy heart is ever unbelieving. Nay come, I will tell thee a manifest sign besides, even the scar of the wound which long ago the boar dealt him with his white tusk. This I marked while I washed his feet, and was fain to tell it to thee as well, but he laid his hand upon my mouth, and in



οὐκ ἔα εἰπέμεναι πολυῖδρείησι <sup>1</sup> νόοιο.

ἀλλ' ἔπεν· αὐτὰρ ἐγὼν ἐμέθεν περιδώσομαι αὐτῆς,  
αἶ κέν σ' ἔξαπάφω, κτεῖναί μ' οἰκτίστῳ ὀλέθρῳ.”

Τὴν δ' ἡμείβετ' ἔπειτα περίφρων Πηνελόπεια· 80

“Μαῖα φίλη, χαλεπὸν σε θεῶν αἰειγενετῶν  
δῆνεα εἴρυσθαι, μάλα περ πολυῖδριν ἐοῦσαν.  
ἀλλ' ἔμπης ἴομεν μετὰ παῖδ' ἐμόν, ὅφρα ἴδωμαι  
ἄνδρας μνηστῆρας τεθνηότας, ἧδ' ὃς ἔπεφνεν.”

Ὡς φαμένη κατέβαιν' ὑπερώϊα· πολλὰ δέ οἱ κῆρ 85

ᾠρμαιν', ἣ ἀπάνευθε φίλον πόσιν ἐξερεεῖνοι,  
ἣ παρστᾶσα κύσειε κάρη καὶ χεῖρε λαβοῦσα.  
ἣ δ' ἐπεὶ εἰσῆλθεν καὶ ὑπέρβη λαῖνον οὐδόν,  
ἔζετ' ἔπειτ' Ὀδυσῆος ἐναντίη, ἐν πυρὸς ἀνγῇ,  
τοίχου τοῦ ἐτέρου· ὃ δ' ἄρα πρὸς κίονα μακρὴν 90  
ἦστο κάτω ὀρόων, ποτιδέγμενος εἴ τί μιν εἴποι  
ἰφθίμη παράκοιτις, ἐπεὶ ἴδεν ὀφθαλμοῖσιν.

ἣ δ' ἄνω δὴν ἦστο, τάφος δέ οἱ ἦτορ ἵκανεν·  
ὄψει δ' ἄλλοτε μὲν μιν ἐνωπαδίως ἐσίδεσκεν,  
ἄλλοτε δ' ἀγνώσασκε κακὰ χροῖ εἵματ' ἔχοντα. 95

Τηλέμαχος δ' ἐνένιπεν ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζε·

“Μῆτερ ἐμή, δύσμητερ, ἀπηνέα θυμὸν ἔχουσα,  
τίφθ' οὔτω πατρὸς νοσφίζεαι, οὐδὲ παρ' αὐτὸν  
ἐξομένη μύθοισιν ἀνείρεαι οὐδὲ μεταλλᾶς;  
οὐ μὲν κ' ἄλλη γ' ὧδε γυνὴ τετληότι θυμῷ 100  
ἀνδρὸς ἀφεσταίη, ὃς οἱ κακὰ πολλὰ μογῆσας  
ἔλθοι ἐεικοστῷ ἔτεϊ ἐς πατρίδα γαίαν·  
σοὶ δ' αἰεὶ κραδίη στερεωτέρη ἐστὶ λίθοιο.”

<sup>1</sup> πολυῖδρείησι: πολυκερδείησι.

the great wisdom of his heart would not suffer me to speak. So come with me ; but I will set my very life at stake that, if I deceive thee, thou shouldest slay me by a most pitiful death."

Then wise Penelope answered her : " Dear nurse, it is hard for thee to comprehend the counsels of the gods that are forever, how wise soever thou art. Nevertheless let us go to my son, that I may see the wooers dead and him that slew them."

So saying, she went down from the upper chamber, and much her heart pondered whether she should stand aloof and question her dear husband, or whether she should go up to him, and clasp and kiss his head and hands. But when she had come in and had passed over the stone threshold, she sat down opposite Odysseus in the light of the fire beside the further wall ; but he was sitting by a tall pillar, looking down, and waiting to see whether his noble wife would say aught to him, when her eyes beheld him. Howbeit she sat long in silence, and amazement came upon her soul ; and now with her eyes she would look full upon his face, and now again she would fail to know him, for that he had upon him mean raiment. But Telemachus rebuked her, and spoke, and addressed her :

" My mother, cruel mother, that hast an unyielding heart, why dost thou thus hold aloof from my father, and dost not sit by his side and ask and question him ? No other woman would harden her heart as thou dost, and stand aloof from her husband, who after many grievous toils had come back to her in the twentieth year to his native land : but thy heart is ever harder than stone."

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·  
 “Τέκνον ἐμόν, θυμός μοι ἐνὶ στήθεσσι τέθηπεν,  
 οὐδέ τι προσφάσθαι δύναμαι ἔπος οὐδ' ἐρέεσθαι 105  
 οὐδ' εἰς ὧπα ἰδέσθαι ἐναντίον. εἰ δ' ἐτεὸν δὴ  
 ἔστ' Ὀδυσσεὺς καὶ οἶκον ἰκάνεται, ἦ μάλα νῶϊ  
 γνωσόμεθ' ἀλλήλων καὶ λῳίων· ἔστι γὰρ ἡμῖν  
 σήμαθ', ἃ δὴ καὶ νῶϊ κεκρυμμένα ἴδμεν ἀπ' ἄλλων.” 110  
 “Ὡς φάτο, μείδησεν δὲ πολύτλας δῖος Ὀδυσσεύς,  
 αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα·  
 “Τηλέμαχ', ἦ τοι μητέρ' ἐνὶ μεγάροισιν ἔασον  
 πειράζειν ἐμέθεν· τάχα δὲ φράσεται καὶ ἄρειον.  
 νῦν δ' ὅττι ῥυπόω, κακὰ δὲ χροὶ εἴματα εἶμαι, 115  
 τοῦνεκ' ἀτιμάζει με καὶ οὐ πῶ φησὶ τὸν εἶναι.  
 ἡμεῖς δὲ φραζώμεθ' ὅπως ὅχ' ἄριστα γένηται.  
 καὶ γάρ τίς θ' ἓνα φῶτα κατακτείνας ἐνὶ δῆμῳ,  
 ᾧ μὴ πολλοὶ ἔωσιν ἀοσσητῆρες ὀπίσσω,  
 φεύγει πηούς τε προλιπὼν καὶ πατρίδα γαίαν· 120  
 ἡμεῖς δ' ἔρμα πόλλος ἀπέκταμεν, οἳ μέγ' ἄριστοι  
 κούρων εἰν Ἰθάκῃ· τὰ δέ σε φράζεσθαι ἄνωγα.”  
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·  
 “Αὐτὸς ταῦτά γε λεῦσσε, πάτερ φίλε· σὴν γὰρ ἀρίστην  
 μῆτιν ἐπ' ἀνθρώπους φάσ' ἔμμεναι, οὐδέ κέ τίς τοι 125  
 ἄλλος ἀνὴρ ἐρίσειε καταθνητῶν ἀνθρώπων.  
 ἡμεῖς δ' ἐμμεμαῶτες ἅμ' ἐψόμεθ', οὐδέ τί φημι  
 ἀλκῆς δευήσεσθαι, ὅση δύναμὶς γε πάρεστιν.”<sup>1</sup>  
 Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “Τοιγὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα. 130  
 πρῶτα μὲν ἄρ λούσασθε καὶ ἀμφιέσασθε χιτῶνας,  
 δμῳὰς δ' ἐν μεγάροισιν ἀνώγετε εἴμαθ' ἐλέσθαι·  
 αὐτὰρ θεῖος ἀοιδὸς ἔχων φόρμιγγα λήγειαν

<sup>1</sup> Lines 127-8 are omitted in many MSS.

Then wise Penelope answered him: "My child, the heart in my breast is lost in wonder, and I have no power to speak at all, nor to ask a question, nor to look him in the face. But if in very truth he is Odysseus, and has come home, we two shall surely know one another more certainly; for we have signs which we two alone know, signs hidden from others."

So she spoke, and the much-enduring, goodly Odysseus smiled, and straightway spoke to Telemachus winged words:

"Telemachus, suffer now thy mother to test me in the halls; presently shall she win more certain knowledge. But now because I am foul, and am clad about my body in mean clothing, she scorns me, and will not yet admit that I am he. But for us, let us take thought how all may be the very best. For whoso has slain but one man in a land, even though it be a man that leaves not many behind to avenge him, he goes into exile, and leaves his kindred and his native land; but we have slain those who were the very stay of the city, far the noblest of the youths of Ithaca. Of this I bid thee take thought."

Then wise Telemachus answered him: "Do thou thyself look to this, dear father; for thy counsel, they say, is the best among men, nor could any other of mortal men vie with thee. As for us, we will follow with thee eagerly, nor methinks shall we be wanting in valour, so far as we have strength."

Then Odysseus of many wiles answered him and said: "Then will I tell thee what seems to me to be the best way. First bathe yourselves, and put on your tunics, and bid the handmaids in the halls to take their raiment. But let the divine minstrel with his clear-toned lyre in hand be our leader in

ἡμῖν ἡγείσθω φιλοπαίγμονος ὀρχηθμοῖο,  
 ὥς κέν τις φαίη γάμον ἔμμεναι ἐκτὸς ἀκούων, 135  
 ἢ ἂν' ὁδὸν στείχων, ἢ οἱ περιναιετάουσι·  
 μὴ πρόσθε κλέος εὐρὺ φόνου κατὰ ἄστν γένηται  
 ἀνδρῶν μνηστήρων, πρὶν γ' ἡμέας ἐλθέμεν ἔξω  
 ἀγρὸν ἐς ἡμέτερον πολυδένδρεον· ἔνθα δ' ἔπειτα  
 φρασσόμεθ' ὅττι κε κέρδος Ὀλύμπιος ἐγγυαλίξῃ." 140  
 "Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο.  
 πρῶτα μὲν οὖν λούσαντο καὶ ἀμφιέσαντο χιτῶνας,  
 ὄπλισθεν δὲ γυναῖκες· ὁ δ' εἴλετο θεῖος ἀοιδὸς  
 φόρμιγγα γλαφυρήν, ἐν δέ σφισιν ἴμερον ὦρσε  
 μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο. 145  
 τοῖσιν δὲ μέγα δῶμα περιστεναχίζετο ποσσὶν  
 ἀνδρῶν παιζόντων καλλιζώνων τε γυναικῶν.  
 ὦδε δὲ τις εἶπεςκε δόμων ἔκτοσθεν ἀκούων·  
 "Ἡ μάλα δὴ τις ἔγῃμε πολυμνήστην βασιλείαν·  
 σχετλίη, οὐδ' ἔτλη πόσιος οὐ κουριδίοιο 150  
 εἶρυσθαι μέγα δῶμα διαμπερές, ἧος ἵκοιτο."  
 "Ὡς ἄρα τις εἶπεςκε, τὰ δ' οὐκ ἴσαν ὥς ἐτέυκτο.  
 αὐτὰρ Ὀδυσσῆα μεγαλήτορα ὦ ἐνὶ οἴκῳ  
 Εὐρυνόμη ταμὴν λούσεν καὶ χρίσεν ἐλαίῳ,  
 ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἠδὲ χιτῶνα· 155  
 αὐτὰρ κὰκ κεφαλῆς κάλλος πολὺ χεῦεν Ἀθήνη  
 μείζονά τ' εἰσιδέειν καὶ πάσσονα· καδ δὲ κάρητος  
 οὔλας ἦκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίας.  
 ὥς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνὴρ  
 ἴδρις, ὃν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη 160  
 τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει·  
 ὥς μὲν τῷ περίχευε χάριν κεφαλῇ τε καὶ ὤμοις.

the gladsome dance, that any man who hears the sound from without, whether a passer-by or one of those who dwell around, may say that it is a wedding feast; and so the rumour of the slaying of the wooers shall not be spread abroad throughout the city before we go forth to our well-wooded farm. There shall we afterwards devise whatever advantage the Olympian may vouchsafe us."

So he spoke, and they all readily hearkened and obeyed. First they bathed and put on their tunics, and the women arrayed themselves, and the divine minstrel took the hollow lyre and aroused in them the desire of sweet song and goodly dance. So the great hall resounded all about with the tread of dancing men and of fair-girdled women; and thus would one speak who heard the noise from without the house:

"Aye, verily some one has wedded the queen wooed of many. Cruel she was, nor had she the heart to keep the great house of her wedded husband to the end, even till he should come."

So they would say, but they knew not how these things were. Meanwhile the house-wife Eurynome bathed the great-hearted Odysseus in his house, and anointed him with oil, and cast about him a fair cloak and a tunic; and over his head Athene shed abundant beauty, making him taller to look upon and mightier, and from his head she made locks to flow in curls like the hyacinth flower. And as when a man overlays silver with gold, a cunning workman whom Hephaestus and Pallas Athene have taught all manner of craft, and full of grace is the work he produces, even so the goddess shed grace on his head and shoulders, and forth from the bath he

ἐκ δ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοίος·  
 ἄψ δ' αὖτις κατ' ἄρ' ἔζετ' ἐπὶ θρόνου ἔνθεν ἀνέστη,  
 ἀντίον ἧς ἀλόχου, καὶ μιν πρὸς μῦθον ἔειπε· 165

“Δαιμονίη, περί σοί γε γυναικῶν θηλυτεράων  
 κῆρ ἀτέραμνον ἔθηκαν Ὀλύμπια δώματ' ἔχοντες·  
 οὐ μέν κ' ἄλλη γ' ὦδε γυνὴ τετληότι θυμῷ  
 ἀνδρὸς ἀφεσταίῃ, ὅς οἱ κακὰ πολλὰ μογήσας  
 ἔλθοι ἐεικοστῷ ἔτει ἐς πατρίδα γαίαν. 170

ἀλλ' ἄγε μοι, μαῖα, στόρεσον λέχος, ὄφρα καὶ αὐτὸς  
 λέξομαι· ἦ γὰρ τῇ γε σιδήρεον ἐν φρεσὶ ἦτορ.”

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·  
 “Δαιμόνι', οὐτ' ἄρ τι μεγαλίζομαι οὐτ' ἀθερίζω  
 οὔτε λίνην ἄγαμαι, μάλα δ' εὖ οἶδ' οἶος ἔησθα 175  
 ἐξ Ἰθάκης ἐπὶ νηὸς ἰὼν δολιχηρέτμοιο.

ἀλλ' ἄγε οἱ στόρεσον πυκινὸν λέχος, Εὐρύκλεια,  
 ἐκτὸς ἐϋσταθέος θαλάμου, τὸν ῥ' αὐτὸς ἐποίει·  
 ἔνθα οἱ ἐκθεῖσαι πυκινὸν λέχος ἐμβάλετ' εὐνήν,  
 κώεα καὶ χλαίνας καὶ ῥήγεα σιγαλόεντα.” 180

“Ὡς ἄρ' ἔφη πόσιος πειρωμένη· αὐτὰρ Ὀδυσσεὺς  
 ὀχθήσας ἄλοχον προσεφώνεε κεδνὰ ἰδυῖαν·

“ὦ γύναι, ἦ μάλα τοῦτο ἔπος θυμαλγὲς ἔειπες·  
 τίς δέ μοι ἄλλοσε θῆκε λέχος; χαλεπὸν δέ κεν εἶη  
 καὶ μάλ' ἐπισταμένῳ, ὅτε μὴ θεὸς αὐτὸς ἐπελθὼν 185  
 ῥῆϊδίως ἐθέλων θείῃ ἄλλῃ ἐνὶ χώρῃ.

ἀνδρῶν δ' οὐ κέν τις ζῶδς βροτός, οὐδὲ μάλ' ἡβῶν,<sup>1</sup>  
 ῥεῖα μετοχλίσσειεν, ἐπεὶ μέγα σῆμα τέτυκται  
 ἐν λέχει ἀσκητῷ· τὸ δ' ἐγὼ κάμον οὐδέ τις ἄλλος.  
 θάμνος ἔφν τανύφυλλος ἐλαίης ἔρκεος ἐντός,  
 ἀκμηνὸς θαλέθων· πάχετος δ' ἦν ἡϋτε κίων. 190

386 <sup>1</sup> οὐδὲ μάλ' ἡβῶν : οὐδὲ γυναικῶν.

came, in form like unto the immortals. Then he sat down again on the chair from which he had risen, opposite his wife; and he spoke to her and said:

"Strange lady! to thee beyond all women have the dwellers on Olympus given a heart that cannot be softened. No other woman would harden her heart as thou dost, and stand aloof from her husband who after many grievous toils had come to her in the twentieth year to his native land. Nay come, nurse, strew me a couch, that all alone I may lay me down, for verily the heart in her breast is of iron."

Then wise Penelope answered him: "Strange sir, I am neither in any wise proud, nor do I scorn thee, nor yet am I too greatly amazed, but right well do I know what manner of man thou wast, when thou wentest forth from Ithaca on thy long-oared ship. Yet come, Eurycleia, strew for him the stout bedstead outside the well-built bridal chamber which he made himself. Thither do ye bring for him the stout bedstead, and cast upon it bedding, fleeces and cloaks and bright coverlets."

So she spoke, and made trial of her husband. But Odysseus, in a burst of anger, spoke to his true-hearted wife, and said: "Woman, truly this is a bitter word that thou hast spoken. Who has set my bed elsewhere? Hard would it be for one, though never so skilled, unless a god himself should come and easily by his will set it in another place. But of men there is no mortal that lives, be he never so young and strong, who could easily pry it from its place, for a great token is wrought in the fashioned bed, and it was I that built it and none other. A bush of long-leafed olive was growing within the court, strong and vigorous, and in girth it was



# HOMER

τῷ δ' ἐγὼ ἀμφιβαλὼν θάλαμον δέμον, ὄφρ' ἐτέλεσσα,  
 πυκνῆσιν λιθάδεσσι, καὶ εὖ καθύπερθεν ἔρεψα,  
 κολλητὰς δ' ἐπέθηκα θύρας, πυκινῶς ἀραρυίας.  
 καὶ τότ' ἔπειτ' ἀπέκοψα κόμην τανυφύλλου ἐλαίης, 195  
 κορμὸν δ' ἐκ ῥίζης προταμὼν ἀμφέξεσα χαλκῷ  
 εὖ καὶ ἐπισταμένως, καὶ ἐπὶ στάθμην ἴθυνα,  
 ἐρμῖν' ἀσκήσας, τέτρηνα δὲ πάντα τερέτρω.  
 ἐκ δὲ τοῦ ἀρχόμενος λέχος ἔξεον, ὄφρ' ἐτέλεσσα,  
 δαιδάλλων χρυσῷ τε καὶ ἀργύρῳ ἥδ' ἐλέφαντι· 200  
 ἐκ δ' ἐτάνυσσα ἱμάντα βοὸς φοίνικι φαεινόν.<sup>1</sup>  
 οὕτω τοι τόδε σῆμα πιφαύσκομαι· οὐδέ τι οἶδα,  
 ἥ μοι ἔτ' ἔμπεδόν ἐστι, γύναι, λέχος, ἥε τις ἤδη  
 ἀνδρῶν ἄλλοσε θῆκε, ταμῶν ὑπο πυθμέν' ἐλαίης.” 204  
 “Ὡς φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ,  
 σήματ' ἀναγνούσῃ τά οἱ ἔμπεδα πέφραδ' Ὀδυσσεύς·  
 δακρύσασα δ' ἔπειτ' ἰθὺς δράμεν, ἀμφὶ δὲ χεῖρας  
 δειρῇ βάλλ' Ὀδυσῆϊ, κάρη δ' ἔκυσ' ἠδὲ προσηύδα·  
 “Μή μοι, Ὀδυσσεῦ, σκύζε, ἐπεὶ τά περ ἄλλα μάλιστα  
 ἀνθρώπων πέπνυσο· θεοὶ δ' ὥπαζον οἷζύν, 210  
 οἱ νῶϊν ἀγάσαντο παρ' ἀλλήλοισι μένοντε  
 ἥβης ταρπῆναι καὶ γήραος οὐδὸν ἰκέσθαι.  
 αὐτὰρ μὴ νῦν μοι τόδε χῶεο μηδὲ νεμέσσα,  
 οὐνεκά σ' οὐ τὸ πρῶτον, ἐπεὶ ἴδον, ὦδ' ἀγάπησα.  
 αἰεὶ γάρ μοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 215  
 ἐρρίγει μή τίς με βροτῶν ἀπάφοιτο ἔπεσσιν  
 ἐλθών· πολλοὶ γὰρ κακὰ κέρδεα βουλευουσιν.  
 οὐδέ κεν Ἀργεῖη Ἑλένη, Διὸς ἐκγεγαυῖα,

<sup>1</sup> φοίνικι φαεινόν : Ἰφι κταμένοιο.

like a pillar. Round about this I built my chamber, till I had finished it, with close-set stones, and I roofed it over well, and added to it jointed doors, close-fitting. Thereafter I cut away the leafy branches of the long-leafed olive, and, trimming the trunk from the root, I smoothed it around with the adze well and cunningly, and made it straight to the line, thus fashioning the bed-post; and I bored it all with the augur. Beginning with this I hewed out my bed, till I had finished it, inlaying it with gold and silver and ivory, and I stretched on it a thong of ox-hide, bright with purple. Thus do I declare to thee this token; but I know not, woman, whether my bedstead is still fast in its place, or whether by now some man has cut from beneath the olive stump, and set the bedstead elsewhere."

So he spoke, and her knees were loosened where she sat, and her heart melted, as she knew the sure tokens which Odysseus told her. Then with a burst of tears she ran straight toward him, and flung her arms about the neck of Odysseus, and kissed his head, and spoke, saying:

"Be not vexed with me, Odysseus, for in all else thou wast ever the wisest of men. It is the gods that gave us sorrow, the gods who begrudged that we two should remain with each other and enjoy our youth, and come to the threshold of old age. But be not now wroth with me for this, nor full of indignation, because at the first, when I saw thee, I did not thus give thee welcome. For always the heart in my breast was full of dread, lest some man should come and beguile me with his words; for there are many that plan devices of evil. Nay, even Argive Helen, daughter of Zeus, would not have lain in love

ἄνδρῖ παρ' ἄλλοδαπῷ ἐμίγη φιλότῃ καὶ εὐνῇ,  
 εἰ ἤδη ὁ μιν αὖτις ἀρήϊοι νῆες Ἀχαιῶν 220  
 ἀξέμεναι οἰκόνδε φίλῃν ἐς πατρίδ' ἔμελλον,  
 τὴν δ' ἦ τοι ῥέξαι θεὸς ὥρορεν ἔργον ἀεικές·  
 τὴν δ' ἄτην οὐ πρόσθεν ἔῳ ἐγκάτθετο θυμῷ  
 λυγρὴν, ἐξ ἧς πρῶτα καὶ ἡμέας ἵκετο πένθος.<sup>1</sup>  
 νῦν δ', ἐπεὶ ἤδη σήματ' ἀριφραδέα κατέλεξας 225  
 εὐνῆς ἡμετέρης, ἣν οὐ βροτὸς ἄλλος ὀπώπει,  
 ἀλλ' οἶοι σύ τ' ἐγὼ τε καὶ ἀμφίπολος μία μούνη,  
 Ἀκτορίς, ἣν μοι δῶκε πατὴρ ἔτι δεῦρο κιούση,  
 ἣ νῶϊν εἵρυτο θύρας πυκινοῦ θαλάμοιο,  
 πείθεις δὴ μευ θυμόν, ἀπηνέα περ μάλ' ἐόντα." 230  
 Ὡς φάτο, τῷ δ' ἔτι μᾶλλον ὑφ' ἱμερον ὤρσε γόοιο·  
 κλαῖε δ' ἔχων ἄλοχον θυμαρέα, κεδνὰ ἰδυῖαν.  
 ὥς δ' ὅτ' ἂν ἀσπᾶσιος γῆ νηχομένοισι φανήη,  
 ὦν τε Ποσειδάων εὐεργέα νῆ' ἐνὶ πόντῳ  
 ῥαίση, ἐπειγομένην ἀνέμῳ καὶ κύματι πηγῶ· 235  
 παῦροι δ' ἐξέφυγον πολιῆς ἀλὸς ἡπειρόνδε  
 νηχόμενοι, πολλὰ δὲ περὶ χροῖ τέτροφεν ἄλμῃ,  
 ἀσπᾶσιοι δ' ἐπέβαν γαίης, κακότητα φυγόντες·  
 ὥς ἄρα τῇ ἀσπαστὸς ἦν πόσις εἰσοροώση,  
 δειρῆς δ' οὐ πῶ πάμπαν ἀφίετο πήχῃε λευκῷ. 240  
 καὶ νύ κ' ὀδυρομένοισι φάνη ῥοδοδάκτυλος Ἥως,  
 εἰ μὴ ἄρ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη.  
 νύκτα μὲν ἐν περάτῃ δολιχὴν σχέθεν, Ἥῳ δ' αὖτε  
 ῥύσατ' ἐπ' Ὀκεανῷ χρυσόθρονον, οὐδ' ἔα ἵππους  
 ζεύγνυσθ' ὠκύποδας, φάος ἀνθρώποισι φέροντας, 245  
 Λάμπον καὶ Φαέθονθ', οἳ τ' Ἥῳ πῶλοι ἄγουσι.

<sup>1</sup> Lines 218-24 were rejected by Aristarchus, and can hardly be defended in this context.

with a man of another folk, had she known that the warlike sons of the Achaeans were to bring her home again to her dear native land. Yet verily in her case a god prompted her to work a shameful deed ; nor until then did she lay up in her mind the thought of that folly, the grievous folly from which at the first sorrow came upon us too. But now, since thou hast told the clear tokens of our bed, which no mortal beside has ever seen save thee and me alone and one single handmaid, the daughter of Actor, whom my father gave me or ever I came hither, even her who kept the doors of our strong bridal chamber, lo, thou dost convince my heart, unbending as it is."

So she spoke, and in his heart aroused yet more the desire for lamentation ; and he wept, holding in his arms his dear and true-hearted wife. And welcome as is the sight of land to men that swim, whose well-built ship Poseidon has smitten on the sea as it was driven on by the wind and the swollen wave, and but few have made their escape from the gray sea to the shore by swimming, and thickly are their bodies crusted with brine, and gladly have they set foot on the land and escaped from their evil case ; even so welcome to her was her husband, as she gazed upon him, and from his neck she could in no wise let her white arms go. And now would the rosy-fingered Dawn have arisen upon their weeping, had not the goddess, flashing-eyed Athene, taken other counsel. The long night she held back at the end of its course, and likewise stayed the golden-throned Dawn at the streams of Oceanus, and would not suffer her to yoke her swift-footed horses that bring light to men, Lampus and Phaethon, who are the colts that bear the Dawn.

Καὶ τότε ἄρ' ἦν ἄλοχον προσέφη πολύμητις Ὀδυσσεύς·  
 “ὦ γύναι, οὐ γάρ πω πάντων ἐπὶ πείρατ' ἀέθλων  
 ἤλθομεν, ἀλλ' ἔτ' ὀπισθεν ἀμέτρητος πόνος ἔσται,  
 πολλὸς καὶ χαλεπός, τὸν ἐμὲ χρή πάντα τελέσσαι. 250  
 ὥς γάρ μοι ψυχὴ μαντεύσατο Τειρεσίαο  
 ἤματι τῷ ὅτε δὴ κατέβην δόμον Ἀϊδος εἴσω,  
 νόστον ἐταίροισιν διζήμενος ἦδ' ἐμοὶ αὐτῷ.  
 ἀλλ' ἔρχευ, λέκτρονδ' ἴομεν, γύναι, ὄφρα καὶ ἤδη  
 ὕπνω ὕπο γλυκερῷ ταρπώμεθα κοιμηθέντε.” 255

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·  
 “Εὐνὴ μὲν δη σοί γε τότε ἔσσεται ὀππότε θυμῷ  
 σῶ ἐθέλης, ἐπεὶ ἄρ σε θεοὶ ποίησαν ἰκέσθαι  
 οἶκον εὐκτίμενον καὶ σὴν ἐς πατρίδα γαίαν·  
 ἀλλ' ἐπεὶ ἐφράσθης καὶ τοι θεὸς ἔμβαλε θυμῷ, 260  
 εἴπ' ἄγε μοι τὸν ἄεθλον, ἐπεὶ καὶ ὀπισθεν, ὅτω,  
 πεύσομαι, αὐτίκα δ' ἐστὶ δαήμεναι οὐ τι χέρειον.”

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “Δαιμονίη, τί τ' ἄρ' αὖ με μάλ' ὀτρύνουσα κελεύεις  
 εἰπέμεν; αὐτὰρ ἐγὼ μυθήσομαι οὐδ' ἐπικεύσω. 265  
 οὐ μὲν τοι θυμὸς κεχαρήσεται· οὐδὲ γὰρ αὐτὸς  
 χαίρω, ἐπεὶ μάλα πολλὰ βροτῶν ἐπὶ ἄστε' ἄνωγεν  
 ἐλθεῖν, ἐν χείρεσσιν ἔχοντ' εὐήρες ἐρετμόν,  
 εἰς ὃ κε τοὺς ἀφίκωμαι οἱ οὐκ ἴσασι θάλασσαν  
 ἀνέρες, οὐδέ θ' ἄλεσσι μεμιγμένον εἶδαρ ἔδουσιν· 270  
 οὐδ' ἄρα τοί γ' ἴσασι νέας φοινικοπαρῆους,  
 οὐδ' εὐήρε' ἐρετμά, τά τε πτερὰ νηυσὶ πέλονται.  
 σῆμα δέ μοι τόδ' ἔειπεν ἀριφραδές, οὐδέ σε κεύσω·  
 ὀππότε κεν δὴ μοι ξυμβλήμενος ἄλλος ὁδίτης  
 φήῃ ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμφ ὦμφ, 275  
 καὶ τότε μ' ἐν γαίῃ πῆξαντ' ἐκέλευεν ἐρετμόν,  
 ἔρξανθ' ἱερὰ καλὰ Ποσειδάωνι ἄνακτι,  
 ἀρνεῖον ταῦρόν τε συῶν τ' ἐπιβήτορα κάπρον,

Then to his wife said Odysseus of many wiles :  
 " Wife, we have not yet come to the end of all our trials, but still hereafter there is to be measureless toil, long and hard, which I must fulfil to the end ; for so did the spirit of Teiresias foretell to me on the day when I went down into the house of Hades to enquire concerning the return of my comrades and myself. But come, wife, let us to bed, that lulled now by sweet slumber we may take our joy of rest."

Then wise Penelope answered him : " Thy bed shall be ready for thee whensoever thy heart shall desire it, since the gods have indeed caused thee to come back to thy well-built house and thy native land. But since thou hast bethought thee of this, and a god has put it into thy heart, come, tell me of this trial, for in time to come, methinks, I shall learn of it, and to know it at once is no whit worse."

And Odysseus of many wiles answered her, and said : " Strange lady ! why dost thou now so urgently bid me tell thee ? Yet I will declare it, and will hide nothing. Verily thy heart shall have no joy of it, even as I myself have none ; for Teiresias bade me go forth to full many cities of men, bearing a shapely oar in my hands, till I should come to men that know naught of the sea, and eat not of food mingled with salt ; aye, and they know naught of ships with purple cheeks, or of shapely oars that serve as wings to ships. And he told me this sign, right manifest ; nor will I hide it from thee. When another wayfarer, on meeting me, should say that I had a winnowing fan on my stout shoulder, then he bade me fix my oar in the earth, and make goodly offerings to lord Poseidon—a ram and a bull and a boar, that

οἴκαδ' ἀποστείχειν, ἔρδειν θ' ἱεράς ἐκατόμβας  
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι, 280  
 πᾶσι μάλ' ἐξείης· θάνατος δέ μοι ἐξ ἁλὸς αὐτῷ  
 ἀβληχρὸς μάλα τοῖος· ἐλεύσεται, ὅς κέ με πέφνη  
 γήρα' ὑπο λιπαρῷ ἀρημένον· ἀμφὶ δὲ λαοὶ  
 ὄλβιοι ἔσσονται· τὰ δέ μοι φάτο πάντα τελείσθαι."

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· 285  
 "Εἰ μὲν δὴ γηράς γε θεοὶ τελέουσιν ἄρειον,  
 ἐλπωρή τοι ἔπειτα κακῶν ὑπάλυξιν ἔσσεσθαι."

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·  
 τόφρα δ' ἄρ' Εὐρυνόμη τε ἰδὲ τροφὸς ἔντυον εὐνήν  
 ἐσθῆτος μαλακῆς, δαΐδων ὑπο λαμπομενάων. 290  
 αὐτὰρ ἐπεὶ στόρεσαν πυκινὸν λέχος ἐγκονέουσαι,  
 γρη῏ς μὲν κείουσα πάλιν οἰκόνδε βεβήκει,  
 τοῖσιν δ' Εὐρυνόμη θαλαμηπόλος ἡγεμόνευεν  
 ἐρχομένοισι λέχουσδε, δάος μετὰ χερσίν ἔχουσα·  
 ἐς θάλαμον δ' ἀγαγοῦσα πάλιν κίεν. οἱ μὲν ἔπειτα 295  
 ἀσπάσιοι λέκτροιο παλαιοῦ θεσμὸν ἔκοντι·<sup>1</sup>  
 αὐτὰρ Τηλέμαχος καὶ βουκόλος ἡδὲ συβώτης  
 παῦσαν ἄρ' ὀρχηθμοῖο πόδας, παῦσαν δὲ γυναῖκας,  
 αὐτοὶ δ' εὐνάζοντο κατὰ μέγαρα σκιάοντα.

Τῷ δ' ἐπεὶ οὖν φιλότῃτος ἑταρπῆτην ἐρατεινῆς, 300  
 τερπέσθην μῦθοισι, πρὸς ἀλλήλους ἐνέποντε,  
 ἡ μὲν ὅσ' ἐν μεγάροισιν ἀνέσχετο διὰ γυναικῶν,  
 ἀνδρῶν μνηστήρων ἐσορῶσ' αἰδῆλον ὄμιλον,  
 οἳ ἔθεν εἵνεκα πολλά, βόας καὶ ἵφια μῆλα,

<sup>1</sup> This line, we are told in the scholia, was regarded by Aristophanes and Aristarchus as the end of the *Odyssey*.

mâtes with sows—and depart for my home, and offer sacred hecatombs to the immortal gods, who hold broad heaven, to each one in due order. And death shall come to me myself far from the sea, a death so gentle, that shall lay me low, when I am overcome with sleek old age, and my people shall dwell in prosperity around me. All this, he said, should I see fulfilled.”

Then wise Penelope answered him: “If verily the gods are to bring about for thee a happier old age, there is hope then that thou wilt find an escape from evil.”

Thus they spoke to one another; and meanwhile Eurynome and the nurse made ready the bed of soft coverlets by the light of blazing torches. But when they had busily spread the stout-built bedstead, the old nurse went back to her chamber to lie down, and Eurynome, the maiden of the bed-chamber, led them on their way to the couch with a torch in her hands; and when she had led them to the bridal chamber, she went back. And they then gladly came to the place<sup>1</sup> of the couch that was theirs of old. But Telemachus and the neatherd and the swineherd stayed their feet from dancing, and stayed the women, and themselves lay down to sleep throughout the shadowy halls.

But when the two had had their fill of the joy of love, they took delight in tales, speaking each to the other. She, the fair lady, told of all that she had endured in the halls, looking upon the destructive throng of the wooers, who for her sake slew many beasts, cattle and goodly sheep; and

<sup>1</sup> Others render “rites,” but this seems un-Homeric.



ἔσφαζον, πολλὸς δὲ πίθων ἠφύσσετο οἶνος· 305  
 αὐτὰρ ὁ διογενὴς Ὀδυσσεὺς ὅσα κήδε' ἔθηκεν  
 ἀνθρώποις ὅσα τ' αὐτὸς οἰζύσας ἐμόγησε,  
 πάντ' ἔλεγ'· ἢ δ' ἄρ' ἐτέρπετ' ἀκούουσ', οὐδέ οἱ ὕπνος  
 πίπτεν ἐπὶ βλεφάροισι πάρος καταλέξαι ἅπαντα.

Ἦρξατο δ' ὥς πρῶτον Κίκονας δάμασ', αὐτὰρ ἔπειτα 311  
 ἦλθ' ἐς Λωτοφάγων ἀνδρῶν πείειραν ἄρουραν·  
 ἦδ' ὅσα Κύκλωψ ἔρξε, καὶ ὥς ἀπετίσατο ποινὴν  
 ἰφθίμων ἐτάρων, οὓς ἥσθιεν οὐδ' ἐλέαιρεν·  
 ἦδ' ὥς Αἰόλον ἴκεθ', ὃ μιν πρόφρων ὑπέδεκτο 315  
 καὶ πέμπ', οὐδέ πω αἶσα φίλην ἐς πατρίδ' ἰκέσθαι  
 ἦην, ἀλλὰ μιν αὐτὶς ἀναρπάξασα θύελλα  
 πόντον ἐπ' ἰχθυόεντα φέρεν βαρέα<sup>1</sup> στενάχοντα·  
 ἦδ' ὥς Τηλέπυλον Λαιστρυγονίην ἀφίκανεν,  
 οἱ νῆάς τ' ὄλεσαν καὶ εὐκνήμιδας ἐταίρους  
 πάντας· Ὀδυσσεὺς δ' οἷος ὑπέκφυγε νητὶ μελαίνῃ<sup>2</sup> 320  
 καὶ Κίρκης κατέλεξε δόλον πολυμηχανίην τε,  
 ἦδ' ὥς εἰς Ἀἴδεω δόμον ἤλυθεν εὐρώεντα,  
 ψυχῇ χρησόμενος Θηβαίου Τειρεσίου,  
 νητὶ πολυκλήιδι, καὶ εἶσιδε πάντας ἐταίρους  
 μητέρα θ', ἣ μιν ἔτικτε καὶ ἔτρεφε τυτθὸν ἐόντα· 325  
 ἦδ' ὥς Σειρήνων ἀδινάων φθόγγον ἄκουσεν,  
 ὥς θ' ἴκετο Πλαγκτὰς πέτρας δεινὴν τε Χάρυβδιν  
 Σκύλλην θ', ἣν οὐ πῶ ποτ' ἀκήριοι ἄνδρες ἄλυξαν·  
 ἦδ' ὥς Ἥελίοιο βόας κατέπεφνον ἐταῖροι·  
 ἦδ' ὥς νῆα θοὴν ἔβαλε ψολόεντι κεραυνῷ 330  
 Ζεὺς ὑψιβρεμέτης, ἀπὸ δ' ἔφθιθεν ἐσθλοὶ ἐταῖροι  
 πάντες ὁμῶς, αὐτὸς δὲ κακὰς ὑπὸ κῆρας ἄλυξεν·  
 ὥς θ' ἴκετ' Ὠγυγίην νῆσον νύμφην τε Καλυψώ,

<sup>1</sup> βαρέα: μεγάλα.

<sup>2</sup> Line 320 is omitted in most MSS.

great store of wine was drawn from the jars. But Zeus-born Odysseus recounted all the woes that he had brought on men, and all the toil that in his sorrow he had himself endured, and she was glad to listen, nor did sweet sleep fall upon her eyelids, till he had told all the tale.

He began by telling how at the first he overcame the Cicones, and then came to the rich land of the Lotus-eaters, and all that the Cyclops wrought, and how he made him pay the price for his mighty comrades, whom the Cyclops had eaten, and had shown no pity. Then how he came to Aeolus, who received him with a ready heart, and sent him on his way ; but it was not yet his fate to come to his dear native land, nay, the storm-wind caught him up again, and bore him over the teeming deep, groaning heavily. Next how he came to Telepylus of the Laestrygonians, who destroyed his ships and his well-greaved comrades one and all, and Odysseus alone escaped in his black ship. Then he told of all the wiles and craftiness of Circe, and how in his benched ship he had gone to the dank house of Hades to consult the spirit of Theban Teiresias, and had seen all his comrades and the mother who bore him and nursed him, when a child. And how he heard the voice of the Sirens, who sing unceasingly, and had come to the Wandering Rocks, and to dread Charybdis, and to Scylla, from whom never yet had men escaped unscathed. Then how his comrades slew the kine of Helios, and how Zeus, who thunders on high, smote his swift ship with a flaming thunderbolt, and his goodly comrades perished all together, while he alone escaped the evil fates. And how he came to the isle Ogygia and to the nymph Calypso,

# HOMER

ἦ δὴ μιν κατέρυκε, λιλαιομένη πόσιν εἶναι  
 ἐν σπέσσι γλαφυροῖσι, καὶ ἔτρεφεν ἡδὲ ἔφασκε 335  
 θήσειν ἀθάνατον καὶ ἀγήραον ἤματα πάντα·  
 ἀλλὰ τοῦ οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθεν·  
 ἡδ' ὥς ἐς Φαίηκας ἀφίκετο πολλὰ μογήσας,  
 οἳ δὴ μιν περὶ κῆρι θεὸν ὥς τιμήσαντο  
 καὶ πέμψαν σὺν νηὶ φίλην ἐς πατρίδα γαῖαν, 340  
 χαλκὸν τε χρυσὸν τε ἄλλῃς ἐσθῆτά τε δόντες.  
 τοῦτ' ἄρα δεύτατον εἶπεν ἔπος, ὅτε οἱ γλυκὺς ὕπνος  
 λυσιμελὲς ἐπόρουσε, λύων μελεδήματα θυμοῦ.<sup>1</sup>  
 'Ἡ δ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη·  
 ὁππότε δὴ ῥ' Ὀδυσῆα ἐέλπετο ὄν κατὰ θυμὸν 345  
 εὐνῆς ἥς ἀλόχου ταρπήμεναι ἡδὲ καὶ ὕπνου,  
 αὐτίκ' ἀπ' Ὀκεανοῦ χρυσόθρονον ἡριγένειαν  
 ὦρσεν, ἵν' ἀνθρώποισι φόως φέροι· ὦρτο δ' Ὀδυσσεὺς  
 εὐνῆς ἐκ μαλακῆς, ἀλόχῳ δ' ἐπὶ μῦθον ἔτελλεν·  
 "ὦ γύναι, ἦδη μὲν πολέων κεκορήμεθ' ἀέθλων 350  
 ἀμφοτέρω, σὺ μὲν ἐνθάδ' ἐμὸν πολυκηδέα νόστον  
 κλαίουσ'. αὐτὰρ ἐμὲ Ζεὺς ἄλγεσι καὶ θεοὶ ἄλλοι  
 ἰέμενον πεδάασκον ἐμῆς ἀπὸ πατρίδος αἴης·  
 νῦν δ' ἐπεὶ ἀμφοτέρω πολυήρατον ἰκόμεθ' εὐνήν,  
 κτήματα μὲν τά μοι ἔστι, κομιζέμεν ἐν μεγάροισι, 355  
 μῆλα δ' ἅ μοι μνηστῆρες ὑπερφίαλοι κατέκειραν,  
 πολλὰ μὲν αὐτὸς ἐγὼ ληΐσσομαι, ἄλλα δ' Ἀχαιοὶ  
 δώσουσ', εἰς ὃ κε πάντας ἐνιπλήσωσιν ἐπαύλους.  
 ἀλλ' ἦ τοι μὲν ἐγὼ πολυδένδρεον ἀργρὸν ἔπειμι,  
 ὀφύμενος πατέρ' ἐσθλόν, ὃ μοι πυκινῶς ἀκάχηται· 360  
 σοὶ δέ, γύναι, τάδ' ἐπιτέλλω, πινυτῇ περ εἰούσῃ·

<sup>1</sup> Lines 310–43 were rejected by Aristarchus.

who kept him there in her hollow caves, yearning that he should be her husband, and tended him, and said that she would make him immortal and ageless all his days; yet she could never persuade the heart in his breast. Then how he came after many toils to the Phaeacians, who heartily showed him all honour, as if he were a god, and sent him in a ship to his dear native land, after giving him stores of bronze and gold and raiment. This was the end of the tale he told, when sweet sleep, that loosens the limbs of men, leapt upon him, loosening the cares of his heart.

Then again the goddess, flashing-eyed Athene, took other counsel. When she judged that the heart of Odysseus had had its fill of dalliance with his wife and of sleep, straightway she roused from Oceanus golden-throned Dawn to bring light to men; and Odysseus rose from his soft couch, and gave charge to his wife, saying :

“Wife, by now have we had our fill of many trials, thou and I, thou here, mourning over my troublous journey home, while as for me, Zeus and the other gods bound me fast in sorrows far from my native land, all eager as I was to return. But now that we have both come to the couch of our desire, do thou care for the wealth that I have within the halls; as for the flocks which the insolent wooers have wasted, I shall myself get me many as booty, and others will the Achaeans give, until they fill all my folds; but I verily will go to my well-wooded farm to see my noble father, who for my sake is sore distressed, and on thee, wife, do I lay this charge, wise though thou art. Straightway at

αὐτίκα γὰρ φάτις εἰσιν ἅμ' ἡελίῳ ἀνιόντι  
 ἀνδρῶν μνηστήρων, οὓς ἔκτανον ἐν μεγάροισιν  
 εἰς ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν  
 ἦσθαι, μηδέ τινα προτιόσσεο μηδ' ἐρέεινε." 365

Ἦ ῥα καὶ ἀμφ' ὥμοισιν ἐδύσετο τεύχεα καλά,  
 ὦρσε δὲ Τηλέμαχον καὶ βουκόλον ἠδὲ συβώτην,  
 πάντας δ' ἔντε' ἄνωγεν ἀρήϊα χερσὶν ἐλέσθαι.  
 οἱ δέ οἱ οὐκ ἀπίθησαν, ἐθωρήσσοντο δὲ χαλκῷ,  
 ὥϊξαν δὲ θύρας, ἐκ δ' ἦϊον· ἦρχε δ' Ὀδυσσεύς. 370  
 ἦδη μὲν φάος ἦεν ἐπὶ χθόνα, τοὺς δ' ἄρ' Ἀθήνη  
 νυκτὶ κατακρύψασα θοῶς ἐξῆγε πόληος.

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the rising of the sun will report go abroad concerning the wooers whom I slew in the halls. Therefore go thou up to thy upper chamber with thy handmaids, and abide there. Look thou on no man, nor ask a question."

He spoke, and girt about his shoulders his beautiful armour, and roused Telemachus and the neat-herd and the swineherd, and bade them all take weapons of war in their hands. They did not disobey, but clad themselves in bronze, and opened the doors, and went forth, and Odysseus led the way. By now there was light over the earth, but Athene hid them in night, and swiftly led them forth from the city.

Ω

Ἑρμῆς δὲ ψυχὰς Κυλλήνιος ἐξεκαλεῖτο  
 ἀνδρῶν μνηστήρων· ἔχε δὲ ῥάβδον μετὰ χερσὶν  
 καλὴν χρυσεῖην, τῇ τ' ἀνδρῶν ὄμματα θέλγει  
 ὧν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνῶντας ἐγείρει·  
 τῇ ῥ' ἄγε κινήσας, ταὶ δὲ τρίζουσαι ἔποντο.  
 ὥς δ' ὅτε νυκτερίδες μυχῶ ἄντρον θεσπεσίῳ  
 τρίζουσαι ποτέονται, ἐπεὶ κέ τις ἀποπέσῃσιν  
 ὄρμαθού ἐκ πέτρης, ἀνά τ' ἀλλήλησιν ἔχονται,  
 ὥς αἱ τετριγυῖαι ἅμ' ἦϊσαν· ἦρχε δ' ἄρα σφιν  
 Ἑρμείας ἀκάκητα κατ' εὐρώεντα κέλευθα.  
 παρ δ' ἴσαν Ὠκεανοῦ τε ῥοὰς καὶ Λευκάδα πέτρην,  
 ἥδὲ παρ' Ἡελίοιο πύλας καὶ δῆμον ὀνείρων  
 ἦϊσαν· αἶψα δ' ἴκοντο κατ' ἀσφοδελὸν λειμῶνα,  
 ἔνθα τε ναίουσι ψυχαί, εἰδῶλα καμόντων.  
 εὖρον δὲ ψυχὴν Πηληϊάδεω Ἀχιλῆος  
 καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο  
 Αἴαντός θ', ὃς ἄριστος ἦν εἰδός τε δέμας τε  
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.  
 Ὡς οἱ μὲν περὶ κεῖνον ὀμίλειον· ἀγχίμολον δὲ  
 ἦλυθ' ἐπὶ ψυχῇ Ἀγαμέμνονος Ἀτρεΐδαο  
 ἀχθυμένη· περὶ δ' ἄλλαι ἀγηγέραθ', ὅσσαι ἅμ' αὐτῶ  
 οἴκῳ ἐν Αἰγίσθοιο θάνον καὶ πότμον ἐπέσπον.  
 τὸν προτέρη ψυχὴ προσεφώνεε Πηλεΐωνος·

## BOOK XXIV

MEANWHILE Cyllenian Hermes called forth the spirits of the wooers. He held in his hands his wand, a fair wand of gold, wherewith he lulls to sleep the eyes of whom he will, while others again he wakens even out of slumber; with this he roused and led the spirits, and they followed gibbering. And as in the innermost recess of a wondrous cave bats flit about gibbering, when one has fallen from off the rock from the chain in which they cling to one another, so these went with him gibbering, and Hermes, the Helper, led them down the dank ways. Past the streams of Oceanus they went, past the rock Leucas, past the gates of the sun and the land of dreams, and quickly came to the mead of asphodel, where the spirits dwell, phantoms of men who have done with toils. Here they found the spirit of Achilles, son of Peleus, and those of Patroclus, of peerless Antilochus, and of Aias, who in comeliness and form was the goodliest of all the Danaans after the peerless son of Peleus.

So these were thronging about Achilles, and near to them drew the spirit of Agamemnon, son of Atreus, sorrowing; and round about him others were gathered, the spirits of all those who were slain with him in the house of Aegisthus, and met their fate. And the spirit of the son of Peleus was first to address him, saying :



“Ἄτρεΐδῃ, περὶ μὲν σ’ ἔφαμεν Διὶ τερπικεραύνῳ  
 ἀνδρῶν ἡρώων φίλον ἔμμεναι ἥματα πάντα, 25  
 οὐνεκα πολλοῖσιν τε καὶ ἰφθίμοισιν ἄνασσες  
 δήμῳ ἐνὶ Τρώων, ὅθι πᾶσχομεν ἄλγ’ Ἀχαιοί.  
 ἦ τ’ ἄρα καὶ σοὶ πρῶτ’<sup>1</sup> παραστήσεσθαι ἔμελλεν  
 μοῖρ’ ὀλοή, τὴν οὐ τις ἀλεύεται ὅς κε γένηται.  
 ὥς ὄφελες τιμῆς ἀπονήμενος, ἥς περ ἄνασσες, 30  
 δήμῳ ἐνὶ Τρώων θάνατον καὶ πότμον ἐπισπείν  
 τῷ κέν τοι τύμβον μὲν ἐποίησαν Παναχαιοί,  
 ἡδέ κε καὶ σῶ παιδὶ μέγα κλέος ἦρα’ ὀπίσσω·  
 νῦν δ’ ἄρα σ’ οἰκτίστῳ θανάτῳ εἴμαρτο ἀλῶναι.”

Τὸν δ’ αὖτε ψυχὴν προσεφώνεεν Ἀτρεΐδαο· 35  
 “Ὀλβιε Πηλέος υἱέ, θεοῖς ἐπιείκελ’ Ἀχιλλεῦ,  
 ὃς θάνες ἐν Τροίῃ ἐκάς Ἀργεος· ἀμφὶ δέ σ’ ἄλλοι  
 κτείνοντο Τρώων καὶ Ἀχαιῶν υἱες ἄριστοι,  
 μαρνάμενοι περὶ σείῳ· σὺ δ’ ἐν στοφάλιγγι κούρης 40  
 κείσο μέγας μεγαλωστί, λελασμένος ἵπποσυνάων.  
 ἡμεῖς δὲ πρόπαν ἡμαρ ἐμαρνάμεθ’· οὐδέ κε πάμπαν  
 παυσάμεθα πτολέμου, εἰ μὴ Ζεὺς λαίλαπι παῦσεν.  
 αὐτὰρ ἐπεὶ σ’ ἐπὶ νῆας ἐνείκαμεν ἐκ πολέμοιο,  
 κάτθεμεν ἐν λεχέεσσι, καθήραντες χρῶα καλὸν 45  
 ὕδατί τε λιαρῶ καὶ ἀλείφατι· πολλὰ δέ σ’ ἀμφὶ  
 δάκρυα θερμὰ χέον Δαναοὶ κείροντό τε χαίτας.  
 μήτηρ δ’ ἐξ ἁλὸς ἦλθε σὺν ἀθανάτης ἀλΐησιν  
 ἀγγελίης ἄλυσσα· βοή δ’ ἐπὶ πόντον ὁρώρει  
 θεσπεσίῃ, ὑπὸ δὲ τρόμος ἔλλαβε πάντας Ἀχαιοῦς·  
 καὶ νύ κ’ ἀναΐξαντες ἔβαν κοίλας ἐπὶ νῆας, 50

<sup>1</sup> πρῶτ’ : πρῶτα.

"Son of Atreus, we deemed that thou above all other heroes wast all thy days dear to Zeus, who hurls the thunderbolt, because thou wast lord over many mighty men in the land of the Trojans, where we Achaeans suffered woes. But verily on thee too was deadly doom to come all too early, the doom that not one avoids of those who are born. Ah, would that in the pride of that honour of which thou wast master thou hadst met death and fate in the land of the Trojans. Then would the whole host of the Achaeans have made thee a tomb, and for thy son too wouldst thou have won great glory in days to come; but now, as it seems, it has been decreed that thou shouldst be cut off by a most piteous death."

Then the spirit of the son of Atreus answered him: "Fortunate son of Peleus, godlike Achilles, that wast slain in the land of Troy far from Argos, and about thee others fell, the best of the sons of the Trojans and Achaeans, fighting for thy body; and thou in the whirl of dust didst lie mighty in thy mightiness, forgetful of thy horsemanship. We on our part strove the whole day long, no should we ever have stayed from the fight, had not Zeus stayed us with a storm. But after we had borne thee to the ships from out the fight, we laid thee on a bier, and cleansed thy fair flesh with warm water and with ointment, and many hot tears did the Danaans shed around thee, and they shore their hair. And thy mother came forth from the sea with the immortal sea-nymphs, when she heard the tidings, and a wondrous cry arose over the deep, and thereat trembling laid hold of all the Achaeans. Then would they all have sprung up and rushed to

εἰ μὴ ἀνὴρ κατέρυκε παλαιά τε πολλά τε εἰδώς,  
 Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή·  
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

“‘Ἰσχεσθ’, Ἀργεῖοι, μὴ φεύγετε, κούροι Ἀχαιῶν·  
 μήτηρ ἐξ ἀλὸς ἦδε σὺν ἀθανάτης ἀλήσιν 55  
 ἔρχεται, οὗ παιδὸς τεθνηότος ἀντιώωσα.’

“Ὡς ἔφαθ’, οἱ δ’ ἔσχοντο φόβον μεγάθυμοι Ἀχαιοί·  
 ἀμφὶ δέ σ’ ἔστησαν κούραι ἀλίοιο γέροντος  
 οἴκτρ’ ὀλοφυρόμεναι, περὶ δ’ ἄμβροτα εἴματα ἔσαν.  
 Μοῦσαι δ’ ἐννέα πᾶσαι ἀμειβόμεναι ὀπὶ καλῇ 60  
 θρήνεον· ἔνθα κεν οὐ τιν’ ἀδάκρυτόν γ’ ἐνόησας  
 Ἀργείων· τοῖον γὰρ ὑπώρορε Μοῦσα λίγεια.<sup>1</sup>  
 ἐπτα δὲ καὶ δέκα μὲν σε ὁμῶς νύκτας τε καὶ ἡμαρ  
 κλαίομεν ἀθάνατοί τε θεοὶ θνητοὶ τ’ ἄνθρωποι·  
 ὀκτωκαιδεκάτῃ δ’ ἔδομεν πυρί, πολλὰ δέ σ’ ἀμφὶ 65  
 μῆλα κατεκτάνομεν μάλα πίονα καὶ ἔλικας βοῦς.  
 καίεο δ’ ἐν τ’ ἐσθῆτι θεῶν καὶ ἀλείφατι πολλῷ  
 καὶ μέλιτι γλυκερῷ· πολλοὶ δ’ ἦρωες Ἀχαιοὶ  
 τεύχεσιν ἐρρώσαντο πυρὴν πέρι καιομένοιο,  
 πεζοὶ θ’ ἵππηές τε· πολὺς δ’ ὀρυμαγδὸς ὀρώρει. 70  
 αὐτὰρ ἐπεὶ δὴ σε φλόξ ἥνυσεν Ἥφαιστοιο,  
 ἠῶθεν δὴ τοι λέγομεν λεύκ’ ὅστέ, Ἀχιλλεῦ,  
 οἴνω ἐν ἀκρήτῳ καὶ ἀλείφατι· δῶκε δὲ μήτηρ  
 χρύσειον ἀμφιφορῆα· Διωνύσοιο δὲ δῶρον  
 φάσκ’ ἔμεναι, ἔργον δὲ περικλυτοῦ Ἥφαιστοιο. 75  
 ἐν τῷ τοι κεῖται λεύκ’ ὅστέα, φαίδιμ’ Ἀχιλλεῦ,  
 μίγδα δὲ Πατρόκλοιο Μενoitιιάδαο θανόντος,

<sup>1</sup> Lines 60–2 were suspected in antiquity.

the hollow ships, had not a man, wise in the wisdom of old, stayed them, even Nestor, whose counsel had before appeared the best. He with good intent addressed their assembly, and said :

“ ‘ Hold, ye Argives ; flee not, Achæan youths. ’Tis his mother who comes here forth from the sea with the immortal sea-nymphs to look upon the face of her dead son. ’

“ So he spoke, and the great-hearted Achæans ceased from their flight. Then around thee stood the daughters of the old man of the sea wailing piteously, and they clothed thee about with immortal raiment. And the Muses, nine in all, replying to one another with sweet voices, led the dirge. There couldst thou not have seen an Argive but was in tears, so deeply did the clear-toned Muse move their hearts. Thus for seventeen days alike by night and day did we bewail thee, immortal gods and mortal men, and on the eighteenth we gave thee to the fire, and many well-fatted sheep we slew around thee and sleek kine. So thou wast burned in the raiment of the gods and in abundance of unguents and sweet honey ; and many Achæan warriors moved in their armour about the pyre, when thou wast burning, both footmen and charioteers, and a great din arose. But when the flame of Hephaestus had made an end of thee, in the morning we gathered thy white bones, Achilles, and laid them in unmixed wine and unguents. Thy mother had given a two-handled, golden urn, and said that it was the gift of Dionysus, and the handiwork of famed Hephaestus. In this lie thy white bones, glorious Achilles, and mingled with them the bones of the dead Patroclus, son of Menoetius, but apart lie those

χωρὶς δ' Ἀντιλόχοιο, τὸν ἔξοχα τίες ἀπάντων  
 τῶν ἄλλων ἐτάρων, μετὰ Πάτροκλόν γε θανόντα.  
 ἀμφ' αὐτοῖσι δ' ἔπειτα μέγαν καὶ ἀμύμονα τύμβον 80  
 χεύαμεν Ἀργείων ἱερὸς στρατὸς αἰχμητῶν  
 ἀκτῇ ἐπι προῦχούσῃ, ἐπὶ πλατεῖ Ἑλλησπόντῳ,  
 ὥς κεν τηλεφανὴς ἐκ ποντόφιν ἀνδράσιν εἴη  
 τοῖς οἱ νῦν γεγάασι καὶ οἱ μετόπισθεν ἔσονται.  
 μήτηρ δ' αἰτήσασα θεοὺς περικαλλέ' ἄεθλα 85  
 θῆκε μέσῳ ἐν ἀγῶνι ἀριστήεσσιν Ἀχαιῶν.  
 ἦδη μὲν πολέων τάφῳ ἀνδρῶν ἀντεβόλησας  
 ἡρώων, ὅτε κέν ποτ' ἀποφθιμένου βασιλῆος  
 ζώννυνταί τε νέοι καὶ ἐπεντύνονται ἄεθλα·  
 ἀλλὰ κε κείνα μάλιστα ἰδὼν θηήσας θυμῷ, 90  
 ῥί' ἐπὶ σοὶ κατέθηκε θεὰ περικαλλέ' ἄεθλα,  
 ἀργυρόπεζα Θέτις· μάλα γὰρ φίλος ἦσθα θεοῖσιν.  
 ὥς σὺ μὲν οὐδὲ θανῶν ὄνομ' ὤλεσας, ἀλλὰ τοι αἰεὶ  
 πάντας ἐπ' ἀνθρώπους κλέος ἔσσεται ἐσθλόν, Ἀχιλλεῦ,  
 αὐτὰρ ἐμοὶ τί τόδ' ἦδος, ἐπεὶ πόλεμον τολύπευσα; 95  
 ἐν νόστῳ γάρ μοι Ζεὺς μῆσατο λυγρὸν ὄλεθρον  
 Αἰγίσθου ὑπὸ χερσὶ καὶ οὐλομένης ἀλόχοιο."

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
 ἀγχίμολον δέ σφ' ἦλθε διάκτορος ἀργεϊφόντης,  
 ψυχὰς μνηστήρων κατάγων Ὀδυσῇ δαμέντων, 100  
 τῷ δ' ἄρα θαμβήσαντ' ἰθὺς κίον, ὥς ἐσιδέεσθην.  
 ἔγνω δὲ ψυχὴ Ἀγαμέμνονος Ἀτρεΐδαι  
 παῖδα φίλον Μελανῆος, ἀγακλυτὸν Ἀμφιμέδοντα·  
 ξεῖνος γάρ οἱ ἔην Ἰθάκῃ ἐνὶ οἰκίᾳ ναίων.  
 τὸν προτέρη ψυχὴ προσεφώνεεν Ἀτρεΐδαι· 105

of Antilochus, whom thou didst honour above all the rest of thy comrades after the dead Patroclus. And over them we heaped up a great and goodly tomb, we the mighty host of Argive spearmen, on a projecting headland by the broad Hellespont, that it might be seen from far over the sea both by men that now are and that shall be born hereafter. But thy mother asked of the gods beautiful prizes, and set them in the midst of the lists for the chiefs of the Achaeans. Ere now hast thou been present at the funeral games of many men that were warriors, when at the death of a king the young men gird themselves and make ready the contests,<sup>1</sup> but hadst thou seen that sight thou wouldst most have marvelled at heart, such beautiful prizes did the goddess, silver-footed Thetis, set there in thy honour; for very dear wast thou to the gods. Thus not even in death didst thou lose thy name, but ever shalt thou have fair renown among all men, Achilles. But, as for me, what pleasure have I now in this, that I wound up the skein of war? For on my return Zeus devised for me a woeful doom at the hands of Aegisthus and my accursed wife."

Thus they spoke to one another, but the messenger, Argeiphontes, drew near, leading down the spirits of the wooers slain by Odysseus; and the two, seized with wonder, went straight toward them when they beheld them. And the spirit of Agamemnon, son of Atreus, recognized the dear son of Melaneus, glorious Amphimedon, who had been his host, dwelling in Ithaca. Then the spirit of the son of Atreus spoke first to him and said

<sup>1</sup> I have given to ἀεθλα the meaning proper to ἀεθλοι; cf. viii. 108. Otherwise we must render "make them ready to win the prizes," i.e. "contend for the prizes."

“ Ἀμφίμεδον, τί παθόντες ἐρεμνὴν γαῖαν ἔδυτε  
 πάντες κεκριμένοι καὶ ὁμήλικες; οὐδέ κεν ἄλλως  
 κρινάμενος λέξαιτο κατὰ πτόλιν ἄνδρας ἀρίστους.  
 ἢ ὕμῃ ἐν νήεσσι Ποσειδάων ἐδάμασσε, 110  
 ὄρσας ἀργαλέους ἀνέμους καὶ κύματα μακρά;  
 ἢ πον ἀνάρσιοι ἄνδρες ἐδηλήσαντ’ ἐπὶ χέρσου  
 βούς περιταμνομένους ἢ δ’ οἴων πώεα καλά,  
 ἢ ἐπερὶ πτόλιος μαχεούμενοι ἢ δὲ γυναικῶν;<sup>1</sup>  
 εἰπέ μοι εἰρομένῳ· ξεῖνος δέ τοι εὖχομαι εἶναι.  
 ἢ οὐ μέμνη ὅτε κείσε κατήλυθον ὑμέτερον δῶ, 115  
 ὀτρυνέων Ὀδυσῆα σὺν ἀντιθέῳ Μενελάῳ  
 Ἴλιον εἰς ἅμ’ ἔπεσθαι εὖσσέλμων ἐπὶ νηῶν;  
 μηνὶ δ’ ἄρ’ οὐλῶ πάντα περήσαμεν εὐρέα πόντον,  
 σπουδῇ παρπεπιθόντες Ὀδυσῆα πτολίπορθον.”  
 Τὸν δ’ αὖτε ψυχὴν προσεφώνεεν Ἀμφιμέδοντος· 120  
 “ Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,<sup>2</sup>  
 μέμνημαι τάδε πάντα, διοτρεφές, ὥς ἀγορεύεις·  
 σοὶ δ’ ἐγὼ εὖ μάλα πάντα καὶ ἀτρεκέως καταλέξω,  
 ἡμετέρου θανάτοιο κακὸν τέλος, οἷον ἐτύχθη.  
 μνώμεθ’ Ὀδυσσῆος δὴν οἰχομένοιο δάμαρτα· 125  
 ἢ δ’ οὐτ’ ἡρνεῖτο στυγερὸν γάμον οὐτ’ ἐτελεύτα,  
 ἡμῖν φραζομένη θάνατον καὶ κῆρα μέλαιναν,  
 ἀλλὰ δόλον τόνδ’ ἄλλον ἐνὶ φρεσὶ μερμήριξε·  
 στησαμένη μέγαν ἰσθὸν ἐνὶ μεγάροισιν ὕφαινε,  
 λεπτὸν καὶ περίμετρον· ἄφαρ δ’ ἡμῖν μετέειπε· 130  
 “ Κούροι ἐμοὶ μνηστῆρες, ἐπεὶ θάνε διὸς Ὀδυσσεύς,  
 μίμνετ’ ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὃ κε φᾶρος  
 ἐκτελέσω, μή μοι μεταμῶνια νήματ’ ὀληται,  
 Λαέρτη ἥρωϊ ταφήϊον, εἰς ὅτε κέν μιν

<sup>1</sup> Line 113 is omitted in many MSS.

<sup>2</sup> Line 121 is omitted in many MSS.

“Amphimedon, what has befallen you that ye have come down beneath the dark earth, all of you picked men and of like age? One would make no other choice, were one to pick the best men in a city. Did Poseidon smite you on board your ships, when he had roused cruel winds and long waves? Or did foemen work you harm on the land, while you were cutting off their cattle and fair flocks of sheep, or while they fought in defence of their city and their women? Tell me what I ask; for I declare that I am a friend of thy house. Dost thou not remember when I came thither to your house with godlike Menelaus to urge Odysseus to go with us to Ilios on the benched ships? A full month it took us to cross all the wide sea, for hardly could we win to our will Odysseus, the sacker of cities.”

Then the spirit of Amphimedon answered him, and said: “Most glorious son of Atreus, king of men, Agamemnon, I remember all these things, O thou fostered of Zeus, even as thou dost tell them; and on my part I will frankly tell thee all the truth, how for us an evil end of death was wrought. We wooed the wife of Odysseus, that had long been gone, and she neither refused the hateful marriage, nor would she ever make an end, devising for us death and black fate. Nay, she contrived in her heart this guileful thing also: she set up in her halls a great web, and fell to weaving—fine of thread was the web and very wide; and straightway she spoke among us:

“‘Young men, my wooers, since goodly Odysseus is dead, be patient, though eager for my marriage, until I finish this robe—I would not that my spinning should come to naught—a shroud for the lord Laertes against the time when the fell fate of



μοῖρ' ὅλοῃ καθέλῃσι τανηλεγέος θανάτοιο, 135  
μή τις μοι κατὰ δῆμον Ἀχαιϊάδων νεμεσήσῃ,  
αἶ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας·

“Ὡς ἔφαθ', ἡμῖν δ' αὖτ' ἐπετείθετο θυμὸς ἀγῆνωρ.  
ἔνθα καὶ ἡματίῃ μὲν ὑφαίνεσκεν μέγαν ἱστόν, 140  
νύκτας δ' ἀλλύεσκεν, ἐπεὶ δαΐδας παραθείτο.

ὥς τρίετες μὲν ἔληθε δόλῳ καὶ ἔπειθεν Ἀχαιοὺς·  
ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὦραι,  
μηνῶν φθινόντων, περὶ δ' ἥματα πόλλ' ἐτελέσθη,<sup>1</sup>

καὶ τότε δὴ τις ἔειπε γυναικῶν, ἥ σάφα ἦδη,  
καὶ τήν γ' ἀλλύουσαν ἐφεύρομεν ἀγλαὸν ἱστόν. 145  
ὥς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ', ὑπ' ἀνάγκης.

“Εὖθ' ἡ φᾶρος ἔδειξεν, ὑφήνασα μέγαν ἱστόν,  
πλύνασ', ἡελίῳ ἐναλίγκιον ἢ ἐσελήνη,  
καὶ τότε δὴ ῥ' Ὀδυσῆα κακὸς ποθεν ἤγαγε δαίμων  
ἀγροῦ ἐπ' ἐσχατιήν, ὅθι δώματα ναῖε συβώτης. 150

ἔνθ' ἦλθεν φίλος υἱὸς Ὀδυσσῆος θεΐοιο,  
ἐκ Πύλου ἡμαθόεντος ἰὼν σὺν νηϊ μελαίνῃ·  
τῷ δὲ μνηστῆρσιν θάνατον κακὸν ἀρτύναντε  
ἵκοντο προτὶ ἄστυ περικλυτόν, ἣ τοι Ὀδυσσεὺς  
ὕστερος, αὐτὰρ Τηλέμαχος πρόσθ' ἠγεμόνευε. 155

τὸν δὲ συβώτης ἠγε κακὰ χροὶ εἴματ' ἔχοντα,  
πτωχῷ λευγαλέῳ ἐναλίγκιον ἢ δὲ γέροντι  
σκηπτόμενον· τὰ δὲ λυγρὰ περὶ χροὶ εἴματα ἔστο·  
οὐδέ τις ἡμείων δύνατο γνῶναι τὸν ἔοντα  
ἑξαπίνης προφανέντ', οὐδ' οἱ προγενέστεροι ἦσαν, 160  
ἀλλ' ἔπεσιν τε κακοῖσιν ἐνίσσομεν ἢ δὲ βολῇσιν.  
αὐτὰρ ὁ τῆος ἐτόλμα ἐνὶ μεγάροισιν εἴοισι

<sup>1</sup> Line 143 (cf. x. 470) is omitted in most MSS.

grievous death shall strike him down; lest any of the Achæan women in the land should be wroth at me, if he were to lie without a shroud, who had won great possessions.'

"So she spoke, and our proud hearts consented. Then day by day she would weave at the great web, but by night would unravel it, when she had let place torches by her. Thus for three years she by her craft kept the Achæans from knowing, and beguiled them; but when the fourth year came, as the seasons rolled on, as the months waned and many days were brought in their course, even then one of her women who knew all, told us, and we caught her unravelling the splendid web. So she finished it against her will perforce.

"Now when she had shewn us the robe, after weaving the great web and washing it, and it shone like the sun or the moon, then it was that some cruel god brought Odysseus from somewhere to the border of the land, where the swineherd dwelt. Thither too came the dear son of divine Odysseus on his return from sandy Pylos in his black ship, and these two, when they had planned an evil death for the wooers, came to the famous city, Odysseus verily later, but Telemachus led the way before him. Now the swineherd brought his master, clad in mean raiment, in the likeness of a woeful and aged beggar, leaning on a staff, and miserable was the raiment that he wore about his body; and not one of us could know that it was he, when he appeared so suddenly, no, not even those that were older men, but we assailed him with evil words and with missiles. Howbeit he with steadfast

βαλλόμενος καὶ ἐνισσόμενος τετληότι θυμῷ·  
 ἀλλ' ὅτε δὴ μιν ἔγειρε Διὸς νοὸς αἰγιόχοιο,  
 σὺν μὲν Τηλεμάχῳ περικαλλέα τεύχε' αἰέρας 165  
 ἐς θάλαμον κατέθηκε καὶ ἐκλήϊσεν ὀχῆας,  
 αὐτὰρ ὁ ἦν ἄλοχον πολυκερδείησιν ἄνωγε  
 τόξον μνηστήρεσσι θέμεν πολίον τε σίδηρον,  
 ἡμῖν αἰνομόροισιν ἀέθλια καὶ φόνου ἀρχήν.  
 οὐδέ τις ἡμείων δύνατο κρατεροῖο βιοῖο 170  
 νευρὴν ἐντανύσαι, πολλὸν δ' ἐπίδευέες ἦμεν.  
 ἀλλ' ὅτε χεῖρας ἵκανεν Ὀδυσσῆος μέγα τόξον,  
 ἔνθ' ἡμεῖς μὲν πάντες ὁμοκλέομεν ἐπέεσσι  
 τόξον μὴ δόμεναι, μῆδ' εἰ μάλα πολλ' ἀγορεύοι·  
 Τηλέμαχος δέ μιν οἶος ἐποτρύνων ἐκέλευσεν. 175  
 αὐτὰρ ὁ δέξατο χειρὶ πολύτλας δίος Ὀδυσσεύς,  
 ῥηϊδίως δ' ἐτάνυσσε βίον, διὰ δ' ἦκε σιδήρου,  
 στῆ δ' ἄρ' ἐπ' οὐδὸν ἰών, ταχέας δ' ἐκχεύατ' οἷστοὺς  
 δεινὸν παπταίνων, βάλε δ' Ἀντίνοον βασιλῆα.  
 αὐτὰρ ἔπειτ' ἄλλοις ἐφίει βέλεα στονόεντα, 180  
 ἅντα τιτυσκόμενος· τοὶ δ' ἀγχιστῖνοι ἔπιπτον.  
 γνωτὸν δ' ἦν ὃ ρά τις σφι θεῶν ἐπιτάρροθος ἦεν·  
 αὐτίκα γὰρ κατὰ δώματ' ἐπισπόμενοι μένει σφῶ  
 κτεῖνον ἐπιστροφάδην, τῶν δὲ στόνος ὤρνυτ' αἰεκῆς  
 κράτων τυπτομένων, δάπεδον δ' ἅπαν αἵματι θύεν. 185  
 ὥς ἡμεῖς, Ἀγάμεμνον, ἀπωλόμεθ', ὦν ἔτι καὶ νῦν  
 σώματ' ἀκηδέα κεῖται ἐνὶ μεγάροις Ὀδυσῆος·  
 οὐ γάρ πω ἴσασι φίλοι κατὰ δώμαθ' ἐκάστου,  
 οἳ κ' ἀπονύψαντες μέλανα βρότον ἐξ ὠτειλέων  
 κατθέμενοι γοοοίεν· ὃ γὰρ γέρας ἐστὶ θανόντων." 190

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heart endured for a time to be pelted and taunted in his own halls; but when at last the will of Zeus, who bears the aegis, roused him, with the help of Telemachus he took all the beautiful arms and laid them away in the store-room and made fast the bolts. Then in his great cunning he bade his wife set before the wooers his bow and the grey iron to be a contest for us ill-fated men and the beginning of death. And no man of us was able to stretch the string of the mighty bow; nay, we fell far short of that strength. But when the great bow came to the hands of Odysseus, then we all cried out aloud not to give him the bow, how much soever he might speak; but Telemachus alone urged him on, and bade him take it. Then he took the bow in his hand, the much-enduring, goodly Odysseus, and with ease did he string it and send an arrow through the iron. Then he went and stood on the threshold, and poured out the swift arrows, glaring about him terribly, and smote king Antinous. And thereafter upon the others he with sure aim let fly his shafts, fraught with groanings, and the men fell thick and fast. Then was it known that some god was their helper; for straightway rushing on through the halls in their fury they slew men left and right, and therefrom rose hideous groaning, as heads were smitten, and all the floor swam with blood. Thus we perished, Agamemnon, and even now our bodies still lie uncared-for in the halls of Odysseus; for our friends in each man's home know naught as yet—our friends who might wash the black blood from our wounds and lay our bodies out with wailing; for that is the due of the dead.”

# HOMER

Τὸν δ' αὖτε ψυχὴ προσεφώνεεν Ἀτρεΐδαι·  
 —“Ὀλβιε Λαέρταο παῖ, πολυμήχαν' Ὀδυσσεύ,  
 ἣ ἄρα σὺν μεγάλῃ ἀρετῇ ἐκτήσω ἄκοιτιν.  
 ὡς ἀγαθαὶ φρένες ἦσαν ἀμύμονι Πηνελοπείῃ,  
 κούρῃ Ἰκαρίου· ὡς εὖ μέμνητ' Ὀδυσῆος, 195  
 ἀνδρὸς κουριδίου· τῷ οἱ κλέος οὐ ποτ' ὀλείται  
 ἥς ἀρετῆς, τεύξουσιν δ' ἐπιχθονίοισιν αἰοιδὴν  
 ἀθάνατοι χάριεσσιν ἐχέφρονι Πηνελοπείῃ,  
 οὐχ ὡς Τυνδαρέου κούρῃ κακὰ μήσατο ἔργα,  
 κουρίδιον κτείνασα πόσιν, στυγερὴν δέ τ' αἰοιδῇ 200  
 ἔσσετ' ἐπ' ἀνθρώπους, χαλεπὴν δέ τε φῆμιν ὀπάσσει  
 θηλυτέρῃσι γυναιξί, καὶ ἣ κ' εὐεργὸς ἔησιν.”  
 “Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
 ἔσταότ' εἰν Ἀἶδαι δόμοις, ὑπὸ κεύθεσι γαίης·  
 Οἱ δ' ἐπεὶ ἐκ πόλιος κατέβαν, τάχα δ' ἀγρὸν ἵκοντο 206  
 καλὸν Λαέρταο τετυγμένον, ὃν ῥά ποτ' αὐτὸς  
 Λαέρτης κτεάτισσεν, ἐπεὶ μάλα πόλλ' ἐμόγησεν.  
 ἔνθα οἱ οἶκος ἔην, περὶ δὲ κλίσιον θέε πάντη,  
 ἐν τῷ σιτέσκοντο καὶ ἵζανον ἠδὲ ἵανον  
 δμῶες ἀναγκαῖοι, τοί οἱ φίλα ἐργάζοντο. 210  
 ἐν δὲ γυνὴ Σικελὴ γρη῏ς πέλεν, ἣ ῥα γέροντα  
 ἐνδυκέως κομέεσκεν ἐπ' ἀγροῦ, νόσφι πόληος.  
 ἔνθ' Ὀδυσσεὺς δμῶεσσι καὶ νιέει μῦθον ἔειπεν·  
 “Ἵμεῖς μὲν νῦν ἔλθετ' εὐκτίμενον δόμον εἴσω,  
 δεῖπνον δ' αἶψα συὼν ἱερεύσατε ὅς τις ἄριστος· 215  
 αὐτὰρ ἐγὼ πατρὸς πειρήσομαι ἡμετέροιο,

Then the spirit of the son of Atreus answered him : " Happy son of Laertes, Odysseus of many devices, of a truth full of all excellence was the wife thou didst win, so good of understanding was peerless Penelope, daughter of Icarius, in that she was loyally mindful of Odysseus, her wedded husband. Therefore the fame of her virtue shall never perish, but the immortals shall make among men on earth a pleasant song in honour of constant Penelope. Not on this wise did the daughter of Tyndareus devise evil deeds and slay her wedded husband, and hateful shall the song regarding her be among men, and evil repute doth she bring upon all womankind, even upon her that doeth uprightly."

Thus the two spoke to one another, as they stood in the house of Hades beneath the depths of the earth.

But Odysseus and his men, when they had gone down from the city, quickly came to the fair and well-ordered farm of Laertes, which he had won for himself in days past, and much had he toiled therefor.<sup>1</sup> There was his house, and all about it ran the sheds in which ate, and sat, and slept the servants that were bondsmen, that did his pleasure ; but within it was an old Sicilian woman, who tended the old man with kindly care there at the farm, far from the city. Then Odysseus spoke to the servants and to his son, saying :

" Do you now go within the well-built house, and straightway slay for dinner the best of the swine ; but I will make trial of my father, and

<sup>1</sup> The reference may be to the labour of reclaiming the land, but we may also think of the property as having been given to Laertes as a *γέρας* ; in which case the toil of war is meant.

αἶ κέ μ' ἐπιγνώῃ καὶ φράσσεται ὀφθαλμοῖσιν,  
ἦέ κεν ἀγνοῇσι, πολὺν χρόνον ἀμφὶς ἔοντα."

"Ὡς εἰπὼν δμῶεσσιν ἀρήϊα τευχέ' ἔδωκεν.  
οἱ μὲν ἔπειτα δόμονδε θοῶς κίον, αὐτὰρ Ὀδυσσεὺς 220  
ἄσσουν ἱεν πολυκάρπου ἀλωῆς πειρητίζων.  
οὐδ' εὗρεν Δολίον, μέγαν ὄρχατον ἑσκαταβαίνων,  
οὐδέ τινα δμῶων οὐδ' υἱῶν· ἀλλ' ἄρα τοί γε  
αἵμασιās λέξοντες ἀλωῆς ἔμμεναι ἔρκος  
ᾤχοντ', αὐτὰρ ὁ τοῖσι γέρων ὁδὸν ἡγεμόνευε. 225  
τὸν δ' οἷον πατέρ' εὗρεν εὐκτιμένη ἐν ἀλωῇ,  
λιστρεύοντα φυτόν· ῥυπόωντα δέ ἔστο χιτῶνα  
ῥαπτὸν ἀεικέλιον, περὶ δὲ κνήμησι βοείας  
κνημίδας ῥαπτὰς δέδετο, γραπτὺς ἀλεείνων,  
χειρὶδὰς τ' ἐπὶ χερσὶ βάτων ἔνεκ'· αὐτὰρ ὑπερῖθεν 230  
αἰγείην κυνέην κεφαλῇ ἔχε, πένθος ἀέξων.  
τὸν δ' ὥς οὖν ἐνόησε πολὺτλας δῖος Ὀδυσσεὺς  
γῆραι τειρόμενον, μέγα δὲ φρεσὶ πένθος ἔχοντα,  
στὰς ἄρ' ὑπὸ βλωθρὴν ὄγχυνην κατὰ δάκρυον εἶβε.  
μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν 235  
κύσσαι καὶ περιφῦναι ἐὼν πατέρ', ἥδ' ἑκάστα  
εἰπεῖν, ὥς ἔλθοι καὶ ἴκοιτ' ἐς πατρίδα γαῖαν,  
ἦ πρῶτ' ἐξερέοιτο ἑκαστά τε πειρήσαιο.  
ᾧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,  
πρῶτον κερτομίους ἐπέεσσιν πειρηθῆναι. 240  
τὰ φρονέων ἰθὺς κίεν αὐτοῦ δῖος Ὀδυσσεύς.  
ἦ τοι ὁ μὲν κατέχων κεφαλὴν φυτὸν ἀμφελάχαινε·  
τὸν δὲ παριστάμενος προσεφώνεε φαίδιμος υἱός·  
"ὦ γέρον, οὐκ ἀδαημονίῃ σ' ἔχει ἀμφιπολεύειν  
ὄρχατον, ἀλλ' εὖ τοι κομιδὴ ἔχει, οὐδέ τι πάμπαν, 245  
οὐ φυτόν, οὐ συκέη, οὐκ ἄμπελος, οὐ μὲν ἐλαίη,  
οὐκ ὄγχυνη, οὐ πρασιή τοι ἄνευ κομιδῆς κατὰ κῆπον.

see whether he will recognize me and know me by sight, or whether he will fail to know me, since I have been gone so long a time."

So saying, he gave to the slaves his battle-gear. They thereafter went quickly to the house; but Odysseus drew near to the fruitful vineyard in his quest. Now he did not find Dolius as he went down into the great orchard, nor any of his slaves or of his sons, but as it chanced they had gone to gather stones for the vineyard wall, and the old man was their leader. But he found his father alone in the well-ordered vineyard, digging about a plant; and he was clothed in a foul tunic, patched and wretched, and about his shins he had bound stitched greaves of ox-hide to guard against scratches, and he wore gloves upon his hands because of the thorns, and on his head a goatskin cap; and he nursed his sorrow. Now when the much-enduring, goodly Odysseus saw him, worn with old age and laden with great grief at heart, he stood still beneath a tall pear tree, and shed tears. Then he debated in mind and heart whether to kiss and embrace his father, and tell him all, how he had returned and come to his native land, or whether he should first question him, and prove him in each thing. And, as he pondered, this seemed to him the better course, to prove him first with mocking words. So with this in mind the goodly Odysseus went straight toward him. He verily was holding his head down, digging about a plant, and his glorious son came up to him, and addressed him, saying:

"Old man, no lack of skill hast thou to tend a garden; nay, thy care is good, and there is naught whatsoever, either plant or fig tree, or vine, nay, or olive, or pear, or garden-plot in all the field that



# HOMER

ἄλλο δέ τοι ἐρέω, σὺ δὲ μὴ χόλον ἔνθεο θυμῷ·  
 αὐτόν σ' οὐκ ἀγαθὴ κομιδὴ ἔχει, ἀλλ' ἅμα γῆρας  
 λυγρὸν ἔχεις αὐχμείς τε κακῶς καὶ ἀεικέα ἔσσαι. 250  
 οὐ μὲν ἀεργίης γε ἀναξ' ἔνεκ' οὐ σε κομίζει,  
 οὐδέ τί τοι δούλειον ἐπιπρέπει εἰροράασθαι  
 εἶδος καὶ μέγεθος· βασιλῆϊ γὰρ ἀνδρὶ ἔοικας.  
 τοιοῦτῳ δὲ ἔοικας, ἐπεὶ λούσαιτο φάγοι τε,  
 εὐδέμεναι μαλακῶς· ἡ γὰρ δίκη ἐστὶ γερόντων. 255  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
 τεῦ δμῶς εἰς ἀνδρῶν; τεῦ δ' ὄρχατον ἀμφιπολεύεις;  
 καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' ἐὺ εἰδῶ,  
 εἰ ἐτεόν γ' Ἰθάκην τήνδ' ἰκόμεθ', ὥς μοι ἔειπεν  
 οὗτος ἀνὴρ νῦν δὴ ξυμβλήμενος ἐνθάδ' ἰόντι, 260  
 οὐ τι μάλ' ἀρτίφρων, ἐπεὶ οὐ τόλμησεν ἕκαστα  
 εἰπεῖν ἢ δ' ἐπακούσαι ἐμὸν ἔπος, ὥς ἐρέεινον  
 ἀμφὶ ξείνῳ ἐμῷ, ἣ πον ζῶει τε καὶ ἔστιν  
 ἢ ἤδη τέθνηκε καὶ εἰν' Αἴδαο δόμοισιν.  
 ἐκ γάρ τοι ἐρέω, σὺ δὲ σύνθεο καὶ μεν ἄκουσον· 265  
 ἄνδρα ποτ' ἐξείνισσα φίλῃ ἐνὶ πατρίδι γαίῃ  
 ἡμέτερόνδ' ἐλθόντα, καὶ οὐ πω τις βροτὸς ἄλλος  
 ξείνων τηλεδαπῶν φιλίων ἐμὸν ἵκετο δῶμα·  
 εὐχετο δ' ἐξ Ἰθάκης γένος ἔμμεναι, αὐτὰρ ἔφασκε  
 Λαέρτην Ἀρκεισιάδην πατέρ' ἔμμεναι αὐτῷ. 270  
 τὸν μὲν ἐγὼ πρὸς δῶματ' ἄγων ἐὺ ἐξείνισσα,  
 ἐνδυκέως φιλέων, πολλῶν κατὰ οἶκον ἐόντων,  
 καὶ οἱ δῶρα πόρον ξεινήϊα, οἷα ἐφίκει.  
 χρυσοῦ μὲν οἱ δῶκ' εὐεργέος ἐπτά τάλαντα,  
 δῶκα δέ οἱ κρητῆρα πανάργυρον ἀνθεμόεντα, 275  
 δώδεκα δ' ἀπλοΐδας χλαίνας, τόσσους δὲ τάπητας,

lacks care. But another thing will I tell thee, and do thou not lay up wrath thereat in thy heart: thou thyself enjoyest no good care, but thou bearest woeful old age, and therewith art foul and unkempt, and clad in mean raiment. Surely it is not because of sloth on thy part that thy master cares not for thee, nor dost thou seem in any wise like a slave to look upon either in form or in stature; for thou art like a king, even like one who, when he has bathed and eaten, should sleep soft; for this is the way of old men. But come, tell me this, and declare it truly. Whose slave art thou, and whose orchard dost thou tend? And tell me this also truly, that I may know full well, whether this is indeed Ithaca, to which we are now come, as a man yonder told me, who met me but now on my way hither. In no wise over sound of wit was he, for he deigned not to tell me of each thing, nor to listen to my word, when I questioned him about a friend of mine, whether haply he still lives, or is now dead and in the house of Hades. For I will tell thee, and do thou give heed and hearken. I once entertained in my dear native land a man that came to our house, and never did any man beside of strangers that dwell afar come to my house a more welcome guest. He declared that by lineage he came from Ithaca, and said that his own father was Laertes, son of Arceisius. So I took him to the house and gave him entertainment with kindly welcome of the rich store that was within, and I gave him gifts of friendship, such as are meet. Of well-wrought gold I gave him seven talents, and a mixing-bowl all of silver, embossed with flowers, and twelve cloaks of single fold, and as many coverlets, and as

τόσσα δὲ φάρεα καλά, τόσους δ' ἐπὶ τοῖσι χιτῶνας,  
 ῥωρὶς δ' αὖτε γυναῖκας, ἀμύμονα ἔργα ἰδυίας,  
 τέσσαρας εἰδαλίμας, ἅς ἤθελεν αὐτὸς ἐλέσθαι."

Τὸν δ' ἡμείβετ' ἔπειτα πατήρ κατὰ δάκρυον εἴβων·  
 "Ξεῖν,' ἦ τοι μὲν γαῖαν ἰκάνεις, ἣν ἐρεεῖνεις, 281  
 ὑβρισταὶ δ' αὐτὴν καὶ ἀτάσθαλοι ἄνδρες ἔχουσιν·  
 δῶρα δ' ἐτώσια ταῦτα χαρίζεο, μυρί' ὀπάζων·  
 εἰ γάρ μιν ζῶν γ' ἐκίχεις Ἰθάκης ἐνὶ δῆμῳ,  
 τῷ κέν σ' εὖ δώροισιν ἀμειψάμενός ἀπέπεμψε 285  
 καὶ ξενίῃ ἀγαθῇ· ἡ γὰρ θέμις, ὅς τις ὑπάρξῃ.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
 πόστον δὴ ἔτος ἐστίν, ὅτε ξείνισσας ἐκείνων  
 σὸν ξεῖνον δύστηνον, ἐμὸν παῖδ', εἴ ποτ' ἔην γε,  
 δύσμορον; ὃν που τῇλε φίλων καὶ πατρίδος αἷης 290  
 ἦέ που ἐν πόντῳ φάγον ἰχθύες, ἢ ἐπὶ χέρσου  
 θηρσὶ καὶ οἰωνοῖσιν ἔλωρ γένητ'. οὐδέ ἐ μήτηρ  
 κλαῦσε περιστείλασα πατήρ θ', οἷ μιν τεκόμεσθα·  
 οὐδ' ἄλοχος πολύδωρος, ἐχέφρων Πηνελόπεια,  
 κώκυσ' ἐν λεχέεσσιν ἐὼν πόσιν, ὥς ἐπεῴκει, 295  
 ὀφθαλμοὺς καθελοῦσα· τὸ γὰρ γέρας ἐστὶ θανόντων.  
 καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ·  
 τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς;  
 ποῦ δὲ νηὺς ἔστηκε θοή, ἢ σ' ἤγαγε δεῦρο  
 ἀντιθέους θ' ἐτάρους; ἢ ἔμπορος εἰλήλουθας 300  
 νηὸς ἐπ' ἀλλοτρίης, οἱ δ' ἐκβήσαντες ἔβησαν;"

many fair mantles, and as many tunics besides, and furthermore women, skilled in goodly handiwork, four comely women, whom he himself was minded to choose."

Then his father answered him, weeping: "Stranger, verily thou art come to the country of which thou dost ask, but wanton and reckless men now possess it. And all in vain didst thou bestow those gifts, the countless gifts thou gavest. For if thou hadst found him yet alive in the land of Ithaca, then would he have sent thee on thy way with ample requital of gifts and good entertainment; for that is the due of him who begins the kindness. But come, tell me this, and declare it truly. How many years have passed since thou didst entertain that guest, that hapless guest, my son—as sure as ever such a man there was—my ill-starred son, whom far from his friends and his native land haply the fishes have devoured in the deep, or on the shore he has become the spoil of beasts and birds? Nor did his mother deck him for burial and weep over him, nor his father, we who gave him birth, no, nor did his wife, wooed with many gifts,<sup>1</sup> constant Penelope, bewail her own husband upon the bier, as was meet, when she had closed his eyes in death; though that is the due of the dead. And tell me this also truly, that I may know full well. Who art thou among men, and from whence? Where is thy city, and where thy parents? Where is the swift ship moored that brought thee hither with thy godlike comrades? Or didst thou come as a passenger on another's ship, and did they depart when they had set thee on shore?"

<sup>1</sup> Possibly "richly'-dowered." Others render simply "bountiful." *πολύδωρος* occurs only in this phrase.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “Τοιγὰρ ἐγὼ τοι πάντα μάλ' ἀτρεκέως καταλέξω.  
 εἰμὶ μὲν ἐξ Ἀλύβαντος, ὅθι κλυτὰ δῶματα ναίω,  
 υἱὸς Ἀφείδαντος Πολυπημονίδαο ἄνακτος· 305  
 αὐτὰρ ἐμοί γ' ὄνομ' ἐστὶν Ἐπήριτος· ἀλλὰ με δαίμων  
 πλάγξ' ἀπὸ Σικανίης δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα·  
 νηὺς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόλης.  
 αὐτὰρ Ὀδυσσῆϊ τόδε δὴ πέμπτον ἔτος ἐστίν,  
 ἐξ οὗ κεῖθεν ἔβη καὶ ἐμῆς ἀπελήλυθε πάτρης, 310  
 δῦσμορος· ἥ τέ οἱ ἐσθλοὶ ἔσαν ὄρνιθες ἰόντι,  
 δεξιοί, οἷς χαίρων μὲν ἐγὼν ἀπέπεμπον ἐκείνον,  
 χαῖρε δέ κείνος ἰὼν· θυμὸς δ' ἔτι νῶϊν ἐώλπει  
 μίξεσθαι ξενίῃ ἠδ' ἀγλαὰ δῶρα διδώσειν.”

Ὡς φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα· 315  
 ἀμφοτέρησι δὲ χερσὶν ἐλὼν κόνιν αἰθαλόεσσαν  
 χεύατο κακ κεφαλῆς πολιῆς, ἀδινὰ στεναχίζων.  
 τοῦ δ' ὠρίνετο θυμός, ἀνὰ ῥίνας δέ οἱ ἦδη  
 δριμὺ μένος προὔτυψε φίλον πατέρ' εἰσορόωντι.  
 κύσσε δέ μιν περιφῦς ἐπιάλμενος, ἠδὲ προσηύδα· 320

“Κεῖνος μὲν τοι ὅδ' αὐτὸς ἐγὼ, πάτερ, ὃν σὺ  
 μεταλλᾷς,  
 ἦλυθον εἰκοστῇ ἔτει ἐς πατρίδα γαίαν.  
 ἀλλ' ἴσχεο κλαυθμοῖο γόοιό τε δακρυόεντος.

<sup>1</sup> The proper names in this passage are all fictitious, and all significant: Alybas is perhaps meant to suggest ἀλόμαι, “wander,” or ἀλύω, “rave,” and has reference to the wanderings of Odysseus; Apheidas means “unsparing”; Polypemon, if connected, as seems probable, with πάομαι, means “rich in possessions”; and Eperitus, suggesting ἔρις,

Then Odysseus of many wiles answered him, and said: "Then verily will I frankly tell thee all. I come from Alybas,<sup>1</sup> where I have a glorious house, and I am the son of Apheidas, son of lord Polypemon, and my own name is Eperitus. But a god drove me wandering from Sicania to come hither against my will and my ship lies yonder off the tilled land away from the city. But as for Odysseus, it is now the fifth year since he went thence, and departed from my country. Hapless man! Yet he had birds of good omen, when he set out, birds upon the right. So I was glad of them, as I sent him on his way, and he went gladly forth, and our hearts hoped that we should yet meet as host and guest and give one another glorious gifts."

So he spoke, and a dark cloud of grief enwrapped Laertes, and with both his hands he took the dark dust and strewed it over his grey head with ceaseless groaning. Then the heart of Odysseus was stirred, and up through his nostrils<sup>2</sup> shot a keen pang, as he beheld his dear father. And he sprang toward him, and clasped him in his arms, and kissed him, saying:

"Lo, father, I here before thee, my very self, am that man of whom thou dost ask; I am come in the twentieth year to my native land. But cease from

"strife," seems clearly to refer to the meaning of the name Odysseus, "man of wrath" (cf. xix. 407-9, and the note on i. 62).

<sup>2</sup> It is commonly assumed that the reference is to the physical feeling immediately preceding a burst of tears, but I am inclined rather to take the phrase as indicative of passion in a more general sense. The dilated nostrils of an angry horse or bull may have given rise to such usage: see the imagery frequent in the Old Testament, and cf. Theocritus i. 18 and Herodas vi. 37 f.

ἐκ γὰρ τοι ἐρέω· μάλα δὲ χρή σπευδόμεν ἔμπησ·  
μνηστῆρας κατέπεφνον ἐν ἡμετέροισι δόμοισι, 325  
λῶβην τινύμενος θυμαλγέα καὶ κακὰ ἔργα.”

Τὸν δ' αὖ Λαέρτης ἀπαμείβετο φώνησέν τε·  
“Εἰ μὲν δὴ Ὀδυσσεύς γε ἐμὸς παῖς ἐνθάδ' ἰκάνεις,  
σῆμά τί μοι νῦν εἰπὲ ἀριφραδές, ὅφρα πεποίθω.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
“Οὐλὴν μὲν πρῶτον τήνδε φράσαι ὀφθαλμοῖσι, 331  
τὴν ἐν Παρνησῶ μ' ἔλασεν σὺς λευκῶ ὀδόντι  
οἰχόμενον· σὺ δέ με προΐεις καὶ πότνια μήτηρ  
ἐς πατέρ' Αὐτόλυκον μητρὸς φίλον, ὅφρ' ἂν ἐλοίμην  
δῶρα, τὰ δεῦρο μολῶν μοι ὑπέσχετο καὶ κατένευσεν.  
εἰ δ' ἄγε τοι καὶ δένδρε' εὐκτιμένην κατ' ἀλωὴν 336  
εἴπω, ἃ μοί ποτ' ἔδωκας, ἐγὼ δ' ἤτεόν σε ἕκαστα  
παιδνὸς ἑών, κατὰ κῆπον ἐπισπόμενος· διὰ δ' αὐτῶν  
ἰκνεύμεσθα, σὺ δ' ὠνόμασας καὶ ἔειπες ἕκαστα.  
ὄγχνας μοι δῶκας τρισκαίδεκα καὶ δέκα μηλέας, 340  
συκέας τεσσαράκοντ'· ὄρχους δέ μοι ᾧδ' ὀνόμηνας  
δώσειν πεντήκοντα, διατρύγιος δὲ ἕκαστος  
ἦην—ἐνθα δ' ἀνὰ σταφυλαὶ παντοῖαι ἔασιν—  
ὁππότε δὴ Διὸς ὦραι ἐπιβρίσειαν ὑπερθεν.”

ὣς φάτο, τοῦ δ' αὐτοῦ λῦτο γούνατα καὶ φίλον  
ἦτορ, 345  
σῆματ' ἀναγνόντος τά οἱ ἔμπεδα πέφραδ' Ὀδυσσεύς.  
ἀμφὶ δὲ παιδὶ φίλῳ βάλε πήχες· τὸν δὲ ποτὶ οἷ  
εἶλεν ἀποψύχοντα πολύτλας δῖος Ὀδυσσεύς.

grief and tearful lamenting, for I will tell thee all, though great is the need of haste. The wooers have I slain in our halls, and have taken vengeance on their grievous insolence and their evil deeds."

Then Laertes answered him again, and said: "If it is indeed as Odysseus, my son, that thou art come hither, tell me now some clear sign, that I may be sure."

And Odysseus of many wiles answered him and said: "This scar first do thou mark with thine eyes, the scar of the wound which a boar dealt me with his white tusk on Parnassus, when I had gone thither. It was thou that didst send me forth, thou and my honoured mother, to Autolycus, my mother's father, that I might get the gifts which, when he came hither, he promised and agreed to give me. And come, I will tell thee also the trees in the well-ordered garden which once thou gavest me, and I, who was but a child, was following thee through the garden, and asking thee for this and that. It was through these very trees that we passed, and thou didst name them, and tell me of each one. Pear-trees thirteen thou gavest me, and ten apple-trees, and forty fig-trees. And rows of vines too didst thou promise to give me, even as I say, fifty of them, which ripened severally at different times—and upon them are clusters of all sorts—whensoever the seasons of Zeus weighed them down from above."<sup>1</sup>

So he spoke, and his father's knees were loosened where he stood, and his heart melted, as he knew the sure tokens which Odysseus told him. About his dear son he flung both his arms, and the much-enduring, goodly Odysseus caught him unto him

<sup>1</sup> i.e. made them heavy with fruitage.



αὐτὰρ ἐπεὶ ῥ' ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη,  
ἐξαυτὶς μύθοισιν ἀμειβόμενος προσέειπε· 350

“Ζεῦ πάτερ, ἦ ῥα ἔτ' ἔστε θεοὶ κατὰ μακρὸν Ὀλυμπον,  
εἰ ἐτεὸν μνηστῆρες ἀτάσθαλον ὕβριν ἔτισαν.  
νῦν δ' αἰνῶς δείδοικα κατὰ φρένα μὴ τάχα πάντες  
ἐνθάδ' ἐπέλθωσιν Ἰθακήσιοι, ἀγγελίας δὲ  
πάντη ἐποτρύνωσι Κεφαλλήνων πολέεσσι.” 355

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
“Θάρσει, μή τοι ταῦτα μετὰ φρεσὶ σῆσι μελόντων.  
ἀλλ' ἵομεν προτὶ οἶκον, ὃς<sup>1</sup> ὀρχάτου ἐγγύθι κεῖται·  
ἐνθα δὲ Τηλέμαχον καὶ βουκόλον ἡδὲ συβώτην  
προὔπεμψ', ὥς ἂν δεῖπνον ἐφοπλίσσωσι τάχιστα.” 360

“Ὡς ἄρα φωνήσαντε βάτην πρὸς δώματα καλά.  
οἱ δ' ὅτε δὴ ῥ' ἵκοντο δόμους εὐ ναιετάοντας,  
εὗρον Τηλέμαχον καὶ βουκόλον ἡδὲ συβώτην  
ταμνομένους κρέα πολλὰ κερῶντάς τ' αἶθοπα οἶνον.

Τόφρα δὲ Λαέρτην μεγαλήτορα ᾧ ἐνὶ οἴκῳ 365  
ἀμφίπολος Σικελὴ λούσεν καὶ χρίσεν ἐλαίῳ,  
ἀμφὶ δ' ἄρα χλαῖναν καλὴν βάλεν· αὐτὰρ Ἀθήνη  
ἄγχι παρισταμένη μέλε' ἤλδανε ποιμένι λαῶν,  
μείζονα δ' ἢ πάρος καὶ πάσσονα θῆκεν ἰδέσθαι.  
ἐκ δ' ἀσαμίνθου βῆ· θαύμαζε δέ μιν φίλος υἱός, 370  
ὥς ἶδεν ἀθανάτοισι θεοῖς ἐναλίγκιον ἄντην·  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ὦ πάτερ, ἦ μάλα τίς σε θεῶν αἰειγενετῶν  
εἰδός τε μέγεθός τε ἀμείνονα θῆκεν ἰδέσθαι.”

Τὸν δ' αὖ Λαέρτης πεπνυμένος ἀντίον ἤνδα· 375

<sup>1</sup> ὅς· ἴν'.

fainting. But when he revived, and his spirit returned again into his breast, once more he made answer, and spoke, saying :

“ Father Zeus, verily ye gods yet hold sway on high Olympus, if indeed the wooers have paid the price of their wanton insolence. But now I have wondrous dread at heart, lest straightway all the men of Ithaca come hither against us, and send messengers everywhere to the cities of the Cephallenians.”

Then Odysseus of many wiles answered him, and said : “ Be of good cheer, and let not these things distress thy heart. But let us go to the house, which lies near the orchard, for thither I sent forward Telemachus and the neatherd and the swineherd, that with all speed they might prepare our meal.”

So spoke the two, and went their way to the goodly house. And when they had come to the stately house, they found Telemachus, and the neatherd, and the swineherd carving flesh in abundance, and mixing the flaming wine.

Meanwhile the Sicilian handmaid bathed great-hearted Laertes in his house, and anointed him with oil, and about him cast a fair cloak. But Athene drew near, and made greater the limbs of the shepherd of the people, and made him taller than before and mightier to behold. Then he came forth from the bath, and his dear son marvelled at him, seeing him in presence like unto the immortal gods. And he spoke, and addressed him with winged words :

“ Father, surely some one of the gods that are forever has made thee goodlier to behold in comeliness and in stature.”

Then wise Laertes answered him : “ I would, O

“ Αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,  
οἷος Νήρικον εἶλον, εὐκτίμενον πτολίεθρον,  
ἀκτὴν ἠπείριοιο, Κεφαλλήνεσσιν ἀνάσσω,  
τοῖος ἑὼν τοι χθιζὸς ἐν ἡμετέροισι δόμοισιν,  
τεύχε' ἔχων ὥμοισιν, ἐφεστάμεναι καὶ ἀμύνειν 380  
ἄνδρας μνηστῆρας· τῷ κε σφέων γούνατ' ἔλυσα  
πολλῶν ἐν μεγάροισι, σὺ δὲ φρένας ἔνδον ἐγήθεις.”

“Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.  
οἱ δ' ἐπεὶ οὖν παύσαντο πόνου τετύκοντό τε δαῖτα,  
ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε· 385  
ἐνθ' οἱ μὲν δεῖπνῳ ἐπεχείρουν, ἀγχίμολον δὲ  
ἦλθ' ὁ γέρον Δολίος, σὺν δ' υἱεὺς τοῖο γέροντος,  
ἐξ ἔργων μογέοντες, ἐπεὶ προμολοῦσα κάλεσεν  
μήτηρ γρηῦς Σικελή, ἣ σφεας τρέφε καὶ ῥα γέροντα  
ἐνδυκῶς κομέεσκεν, ἐπεὶ κατὰ γῆρας ἔμαρψεν. 390  
οἱ δ' ὥς οὖν Ὀδυσῆα ἴδον φράσσαντό τε θυμῷ,  
ἔσταν ἐνὶ μεγάροισι τεθηπότες· αὐτὰρ Ὀδυσσεὺς  
μειλιχίοις ἐπέεσσι καθαπτόμενος προσέειπεν·

“ὦ γέρον, ἴζ' ἐπὶ δεῖπνον, ἀπεκκελάθεσθε δὲ  
θάμβευς·  
δηρὸν γὰρ σίτῳ ἐπιχειρήσειν μεμαῶτες 395  
μίννομεν ἐν μεγάροις, ὑμέας ποτιδέγμενοι αἰεὶ.”

“Ὡς ἄρ' ἔφη, Δολίος δ' ἰθὺς κίε χεῖρε πετάσας  
ἀμφοτέρας, Ὀδυσσεὺς δὲ λαβὼν κύσε χεῖρ' ἐπὶ καρπῷ,  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ὦ φίλ', ἐπεὶ νόστησας ἐλδομένοισι μάλ' ἡμῖν 400  
οὐδ' ἔτ' ὀϊομένοισι, θεοὶ δέ σ' ἀνήγαγον αὐτοί,

father Zeus, and Athene, and Apollo, that in such strength as when I took Nericus, the well built citadel on the shore of the mainland, when I was lord of the Cephallenians, even in such strength I had stood by thy side yesterday in our house with my armour about my shoulders, and had beaten back the wooers. So should I have loosened the knees of many of them in the halls, and thy heart would have been made glad within thee."

So they spoke to one another. But when the others had ceased from their labour, and had made ready the meal, they sat down in order on the chairs and high seats. Then they were about to set hands to their food, when the old man Dolius drew near, and with him the old man's sons, wearied from their work in the fields, for their mother, the old Sicilian woman, had gone forth and called them, she who saw to their food, and tended the old man with kindly care, now that old age had laid hold of him. And they, when they saw Odysseus, and marked him in their minds, stood in the halls lost in wonder. But Odysseus addressed them with gentle words, and said :

"Old man, sit down to dinner, and do ye wholly forget your wonder, for long have we waited in the halls, though eager to set hands to the food, ever expecting your coming."

So he spoke, and Dolius ran straight toward him with both hands outstretched, and he clasped the hand of Odysseus and kissed it on the wrist, and spoke, and addressed him with winged words :

"Dear master, since thou hast come back to us, who sorely longed for thee, but had no more thought to see thee, and the gods themselves have brought

οὐλέ τε καὶ μάλα χαῖρε, θεοὶ δέ τοι ὄλβια δοῖεν.  
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' ἐν εἰδῶ,  
ἧ ἤδη σάφα οἶδε περίφρων Πηνελόπεια  
νοστήσαντά σε δεῦρ', ἧ ἄγγελον ὀτρύνωμεν." 405

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
“ὦ γέρον, ἤδη οἶδε· τί σε χρὴ ταῦτα πένεσθαι;”

Ὡς φάθ', ὁ δ' αὖτις ἄρ' ἔξετ' ἐϋξέστου ἐπὶ δίφρου.  
ὥς δ' αὖτως παῖδες Δολίου κλυτὸν ἀμφ' Ὀδυσῆα  
δεικανόωντ' ἐπέεσσι καὶ ἐν χεῖρεσσι φύοντο, 410  
ἐξείης δ' ἔζοντο παρὰ Δολίον, πατέρα σφόν.

Ὡς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο·  
Ὅσσα δ' ἄρ' ἄγγελος ὦκα κατὰ πτόλιν ᾤχετο πάντη,  
μνηστήρων στυγερὸν θάνατον καὶ κῆρ' ἐνέπουσα.  
οἱ δ' ἄρ' ὁμῶς αἶοντες ἐφοίτων ἄλλοθεν ἄλλος 415  
μυχμῷ τε στοναχῇ τε δόμων προπάροιθ' Ὀδυσῆος,  
ἐκ δὲ νέκυς οἴκων φόρεον καὶ θάπτον ἕκαστοι,  
τοὺς δ' ἐξ ἀλλάων πολλῶν οἰκόνδε ἕκαστον  
πέμπον ἄγειν ἀλιεῦσι θοῆς ἐπὶ νηυσὶ τιθέντες·  
αὐτοὶ δ' εἰς ἀγορὴν κίον ἀθρόοι, ἀχνύμενοι κῆρ. 420

αὐτὰρ ἐπεὶ ῥ' ἤγερθεν ὁμηγερέες τ' ἐγένοντο,  
τοῖσιν δ' Εὐπείθης ἀνά θ' ἴστατο καὶ μετέειπε·  
παιδὸς γάρ οἱ ἄλαστον ἐνὶ φρεσὶ πένθος ἔκειτο,  
Ἀντινόου, τὸν πρῶτον ἐνήρατό διος Ὀδυσσεύς·  
τοῦ ὃ γε δάκρυ χέων ἀγορήσατο καὶ μετέειπεν· 425

“ὦ φίλοι, ἧ μέγα ἔργον ἀνὴρ ὅδ' ἐμήσατ' Ἀχαιοὺς·  
τοὺς μὲν σὺν νήεσσιν ἄγων πολέας τε καὶ ἐσθλοὺς  
ᾤλεσε μὲν νῆας γλαφυράς, ἀπὸ δ' ᾤλεσε λαοὺς·  
432

thee—hail to thee, and all welcome, and may the gods grant thee happiness. And tell me this also truly, that I may know full well. Does wise Penelope yet know surely that thou hast come back hither, or shall we send her a messenger ? ”

Then Odysseus of many wiles answered him, and said : “ Old man, she knows already ; why shouldst thou be busied with this ? ”

So he spoke, and the other sat down again on the polished chair. And even in like manner the sons of Dolius gathered around glorious Odysseus and greeted him in speech, and clasped his hands. Then they sat down in order beside Dolius, their father.

So they were busied with their meal in the halls ; but meanwhile Rumour, the messenger, went swiftly throughout all the city, telling of the terrible death and fate of the wooers. And the people heard it all at once, and gathered from every side with moanings and wailings before the palace of Odysseus. Forth from the halls they brought each his dead, and buried them ; and those from other cities they sent each to his own home, placing them on swift ships for seamen to bear them, but they themselves went together to the place of assembly, sad at heart. Now when they were assembled and met together Eupheithes arose and spoke among them, for comfortless grief for his son lay heavy on his heart, even for Antinous, the first man whom goodly Odysseus had slain. Weeping for him he addressed their assembly and said :

“ Friends, a monstrous deed has this man of a truth devised against the Achaeans. Some he led forth in his ships, many men and goodly, and he has lost his hollow ships and utterly lost his men ; and

τοὺς δ' ἐλθὼν ἔκτεινε Κεφαλλήνων ὄχ' ἀρίστους,  
 ἀλλ' ἄγετε, πρὶν τοῦτον ἢ ἐς Πύλον ὦκα ἰκέσθαι 430  
 ἢ καὶ ἐς Ἥλιδα διᾶν, ὅθι κρατεύουσιν Ἐπειοί,  
 ἴομεν· ἢ καὶ ἔπειτα κατηφέες ἐσσόμεθ' αἰεὶ·  
 λώβῃ γὰρ τάδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,  
 εἰ δὴ μὴ παίδων τε κασιγνήτων τε φονῆας  
 τισόμεθ'. οὐκ ἂν ἐμοί γε μετὰ φρεσὶν ἡδὺ γένοιτο 435  
 ζώμεν, ἀλλὰ τάχιστα θανὼν φθιμένοισι μετείην.  
 ἀλλ' ἴομεν, μὴ φθέωσι περαιωθέντες ἐκείνοι.”

Ὡς φάτο δάκρυ χέων, οἶκος δ' ἔλε πάντας Ἀχαιοὺς.  
 ἀγχίμολον δέ σφ' ἦλθε Μέδων καὶ θεῖος ἀοιδὸς  
 ἐκ μέγάρων Ὀδυσῆος, ἐπεὶ σφεας ὕπνος ἀνῆκεν, 440  
 ἔσταν δ' ἐν μέσσοισι· τάφος δ' ἔλεν ἄνδρα ἕκαστον.  
 τοῖσι δὲ καὶ μετέειπε Μίδων πεπνυμένα εἰδώς·

“Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι· οὐ γὰρ Ὀδυσσεὺς  
 ἀθανάτων ἀέκητι θεῶν τάδ' ἐμήσατο ἔργα·  
 αὐτὸς ἐγὼν εἶδον θεὸν ἄμβροτον, ὅς ῥ' Ὀδυσῆϊ 445  
 ἐγγύθεν ἐστήκει καὶ Μέντορι πάντα ἐώκει.  
 ἀθάνατος δὲ θεὸς τοτὲ μὲν προπάρειθ' Ὀδυσῆος  
 φαίνετο θαρσύνων, τοτὲ δὲ μνηστῆρας ὀρίνων  
 θῦνε κατὰ μέγαρον· τοὶ δ' ἀγχιστῖνοι ἐπιπτον.”

Ὡς φάτο, τοὺς δ' ἄρα πάντας ὑπὸ χλωρὸν δέος ἤρει.  
 τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἀλιθέρσης 451  
 Μαστορίδης· ὁ γὰρ οἶος ὄρα πρόσσω καὶ ὀπίσσω·  
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπε·

“Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω·  
 ὑμετέρῃ κακότητι, φίλοι, τάδε ἔργα γέγοντο· 455

others again has he slain on his return, and these by far the best of the Cephallenians. Nay then, come, before the fellow goes swiftly to Pylos or to goodly Elis, where the Epeans hold sway, let us go forth; verily even in days to come shall we be disgraced forever. For a shame is this even for men that are yet to be to hear of, if we shall not take vengeance on the slayers of our sons and our brothers. To me surely life would then no more be sweet; rather would I die at once and be among the dead. Nay, let us forth, lest they be too quick for us, and cross over the sea."

So he spoke, weeping, and pity laid hold of all the Achaeans. Then near them came Medon and the divine minstrel from the halls of Odysseus, for sleep had released them; and they took their stand in the midst, and wonder seized every man. Then Medon, wise of heart, spoke among them:

"Hearken now to me, men of Ithaca, for verily not without the will of the immortal gods has Odysseus devised these deeds. Nay, I myself saw an immortal god, who stood close beside Odysseus, and seemed in all things like unto Mentor. Yet as an immortal god now in front of Odysseus would he appear, heartening him, and now again would rage through the hall, scaring the wooers; and they fell thick and fast."

So he spoke, and thereat pale fear seized them all. Then among them spoke the old lord Halitherses, son of Mastor, for he alone saw before and after: he with good intent addressed their assembly, and said:

"Hearken now to me, men of Ithaca, to the word that I shall say. Through your own cowardice, friends, have these deeds been brought to pass,



## HOMER

οὐ γὰρ ἐμοὶ πείθεσθ', οὐ Μέντορι ποιμένι λαῶν,  
 ὑμετέρους παῖδας καταπανέμεν ἀφροσυνάων,  
 οἱ μέγα ἔργον ἔρεξαν ἀτασθαλίῃσι κακῆσι,  
 κτήματα κείροντες καὶ ἀτιμάζοντες ἄκοιτιν  
 ἀνδρὸς ἀριστῆος· τὸν δ' οὐκέτι φάντο νέεσθαι. 460  
 καὶ νῦν ὧδε γένοιτο. πίθεσθέ μοι ὡς ἀγορεύω·  
 μὴ ἴομεν, μὴ πού τις ἐπίσπαστον κακὸν εὖρη."

Ἦς ἔφαθ', οἱ δ' ἄρ' ἀνήϊξαν μεγάλῳ ἀλαλητῷ  
 ἡμίσεων πλείους· τοὶ δ' ἀθρόοι αὐτόθι μίμνον·  
 οὐ γάρ σφιν ἄδε μῦθος ἐνὶ φρεσίν, ἀλλ' Εὐπείθει 465  
 πείθοντ'· αἶψα δ' ἔπειτ' ἐπὶ τεύχεα ἐσσεύοντο.  
 αὐτὰρ ἐπεὶ ῥ' ἔσσαντο περὶ χροῖ νώροπα χαλκόν,  
 ἀθρόοι ἡγέρέθοντο πρὸ ἄστεος εὐρυχόροιο.

τοῖσιν δ' Εὐπείθης ἡγήσατο νηπιέῃσι·  
 φῆ δ' ὃ γε τίσεσθαι παιδὸς φόνον, οὐδ' ἄρ' ἔμελλεν 470  
 ἀψ' ἀπονοστήσειν, ἀλλ' αὐτοῦ πότμον ἐφέψειν.

Αὐτὰρ Ἀθηναίη Ζῆνα Κρονίωνα προσηύδα·  
 "ὦ πάτερ ἡμέτερε, Κρονίδη, ὕπατε κρειόντων,  
 εἰπέ μοι εἰρομένη, τί νύ τοι νόος ἔνδοθι κεύθει;  
 ἢ προτέρω πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν 475  
 τεύξεις, ἢ φιλότητα μετ' ἀμφοτέροισι τίθησθα;"

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 "Τέκνον ἐμόν, τί με ταῦτα διείρειαι ἡδὲ μεταλλᾶς;  
 οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτῇ,  
 ὡς ἢ τοι κείνους Ὀδυσσεὺς ἀποτίσεται ἐλθών; 480  
 ἔρξον ὅπως ἐθέλεις· ἐρέω τέ τοι, ὡς ἐπέοικεν.  
 ἐπεὶ δὴ μνηστῆρας ἐτίσατο δῖος Ὀδυσσεύς,

for you would not obey me, nor Mentor, shepherd of the people, to make your sons cease from their folly. They wrought a monstrous deed in their blind and wanton wickedness, wasting the wealth and dishonouring the wife of a prince, who, they said, would never more return. Now then be it thus; and do you hearken to me, as I bid. Let us not go forth, lest haply many a one shall find a bane which he has brought upon himself."

So he spoke, but they sprang up with loud cries, more than half of them, but the rest remained together in their seats; for his speech was not to their mind, but they hearkened to Eueithes, and quickly thereafter they rushed for their arms. Then when they had clothed their bodies in gleaming bronze, they gathered together in front of the spacious city. And Eueithes led them in his folly, for he thought to avenge the slaying of his son; yet he was himself never more to come back, but was there to meet his doom.

But Athene spoke to Zeus, son of Cronos, saying: "Father of us all, thou son of Cronos, high above all lords, tell to me that ask thee what purpose thy mind now hides within thee. Wilt thou yet further bring to pass evil war and the dread din of battle, or wilt thou establish friendship betwixt the twain?"

Then Zeus, the cloud-gatherer, answered her, and said: "My child, why dost thou ask and question me of this? Didst thou not thyself devise this plan, that verily Odysseus should take vengeance on these men at his coming? Do as thou wilt, but I will tell thee what is fitting. Now that goodly Odysseus has taken vengeance on the wooers, let them swear

ὄρκια πιστὰ ταμόντες ὁ μὲν βασιλευέτω αἰεὶ,  
 ἡμεῖς δ' αὖ παίδων τε κασιγνήτων τε φόνοιο<sup>1</sup>  
 ἔκκλησιν θέωμεν· τοὶ δ' ἀλλήλους φιλεόντων 485  
 ὥς τὸ πάρος, πλοῦτος δὲ καὶ εἰρήνη ἅλις ἔστω.”

Ἦς εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην,  
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.

Οἱ δ' ἐπεὶ οὖν σίτιοιο μελίφρονος ἐξ ἔρον ἔντο,  
 τοῖς δ' ἄρα μύθων ἤρχε πολύτλας δῖος Ὀδυσσεύς· 490  
 “Ἐξελθὼν τις ἴδοι μὴ δὴ σχεδὸν ὥσι κιόντες.”

Ἦς ἔφατ'· ἐκ δ' υἱὸς Δολίου κίεν, ὥς ἐκέλευεν·  
 στῆ δ' ἄρ' ἐπ' οὐδὸν ἰών, τοὺς δὲ σχεδὸν εἴσιδε πάντας·  
 αἶψα δ' Ὀδυσσῆα ἔπεα πτερόεντα προσηύδα·  
 “Ὀἷδε δὴ ἐγγὺς ἔασ'· ἀλλ' ὀπλιζώμεθα θάσσοι.” 495

Ἦς ἔφαθ', οἱ δ' ὤρνοντο καὶ ἐν τεύχεσσι δύνοντο,  
 τέσσαρες ἀμφ' Ὀδυσῆ', ἐξ δ' υἱεὺς οἱ Δολίοιο·  
 ἐν δ' ἄρα Λαέρτης Δολίος τ' ἐς τεύχε' ἔδυνον,  
 καὶ πολιοὶ περ ἑόντες, ἀναγκαῖοι πολεμισταί.  
 αὐτὰρ ἐπεὶ ῥ' ἔσσαντο περὶ χροῖ νώροπα χαλκόν, 500  
 ὦϊζάν ῥα θύρας, ἐκ δ' ἦϊον, ἤρχε δ' Ὀδυσσεύς.

Τοῖσι δ' ἐπ' ἀγχίμολον θυγάτηρ Διὸς ἦλθεν Ἀθήνη  
 Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδὴν.  
 τὴν μὲν ἰδὼν γήθησε πολύτλας δῖος Ὀδυσσεύς·  
 αἶψα δὲ Τηλέμαχον προσεφώνεεν ὃν φίλον υἱόν· 505

“Τηλέμαχ', ἦδη μὲν τόδε γ' εἴσεται αὐτὸς ἐπελθὼν,  
 ἀνδρῶν μαρναμένων ἵνα τε κρίνονται ἄριστοι,

<sup>1</sup> φόνοιο : φονῆας.

a solemn oath, and let him be king all his days, and let us on our part bring about a forgetting of the slaying of their sons and brothers; and let them love one another as before, and let wealth and peace abound."

So saying, he roused Athene, who was already eager, and she went darting down from the heights of Olympus.

But when they had put from them the desire of honey-hearted food, the much-enduring, goodly Odysseus was the first to speak among his company, saying: "Let one go forth and see whether they be not now drawing near."

So he spoke, and a son of Dolius went forth, as he bade; he went and stood upon the threshold, and saw them all close at hand, and straightway he spoke to Odysseus winged words: "Here they are close at hand. Quick, let us arm."

So he spoke, and they rose up and arrayed themselves in armour: Odysseus and his men were four, and six the sons of Dolius, and among them Laertes and Dolius donned their armour, grey-headed though they were, warriors perforce. But when they had clothed their bodies in gleaming bronze, they opened the doors and went forth, and Odysseus led them.

Then Athene, daughter of Zeus, drew near them in the likeness of Mentor both in form and in voice, and the much-enduring, goodly Odysseus was glad at sight of her, and straightway spoke to Telemachus, his dear son:

"Telemachus, now shalt thou learn this—having thyself come to the place of battle, where the best warriors are put to the trial—to bring no disgrace

μή τι καταισχύνουν πατέρων γένος, οἷ τὸ πάρος περ  
ἀλκῇ τ' ἠγορέῃ τε κεκάσμεθα πᾶσαν ἐπ' αἶαν.”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα· 510  
“Ὅψαι, αἶ κ' ἐθέλησθα, πάτερ φίλε, τῷδ' ἐπὶ θυμῷ  
οὗ τι καταισχύνοντα τεὸν γένος, ὥς ἀγορεύεις.”

“Ὡς φάτο, Λαέρτης δ' ἐχάρη καὶ μῦθον ἔειπε·  
“Τίς νύ μοι ἡμέρη ἦδε, θεοὶ φίλοι; ἦ μάλα χαίρω·  
υἱός θ' υἱωνός τ' ἀρετῆς πέρι δῆριν ἔχουσιν.” 515

Τὸν δὲ παρισταμένη προσέφη γλαυκῶπις Ἀθήνη·  
“ὦ Ἀρκεισιάδη, πάντων πολὺ φίλταθ' ἐταίρων,  
εὐξάμενος κούρη γλαυκώπιδι καὶ Διὶ πατρί,  
αἶψα μάλ' ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος.”

“Ὡς φάτο, καὶ ῥ' ἔμπνευσε μένος μέγα Παλλὰς Ἀθήνη.  
εὐξάμενος δ' ἄρ' ἔπειτα Διὸς κούρη μέγαλοιο, 521  
αἶψα μάλ' ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος,  
καὶ βάλεν Εὐπείθεα κόρυθος διὰ χαλκοπαρήου.

ἡ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἷσατο χαλκός,  
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 525  
ἐν δ' ἔπεσον προμάχοις Ὀδυσσεὺς καὶ φαίδιμος υἱός,  
τύπτουν δὲ ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισι.

καὶ νύ κε δὴ πάντας ὄλεσαν καὶ ἔθηκαν ἀνόστους,  
εἰ μὴ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,  
ἥυσεν φωνῇ, κατὰ δ' ἔσχεθε λαὸν ἅπαντα. 530

“Ἴσχεσθε πτολέμου, Ἰθακήσιοι, ἀργαλέον,  
ὥς κεν ἀναιμωτί γε διακρινθῆτε τάχιστα.”

“Ὡς φάτ' Ἀθηναίη, τοὺς δὲ χλωρὸν δέος εἶλεν·  
τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπτατο τεύχεα,

upon the house of thy fathers, for we have ever excelled in strength and in valour over all the earth."

And wise Telemachus answered him: "Thou shalt see me, if thou wilt, dear father, in my present temper, bringing no disgrace upon thy house, even as thou sayest." •

So said he, and Laertes was glad, and spoke, saying: "What a day is this for me, kind gods! Verily right glad am I: my son and my son's son are vying with one another in valour."

Then flashing-eyed Athene came near him and said: "Son of Arceisius, far the dearest of all my friends, make a prayer to the flashing-eyed maiden and to father Zeus, and then straightway raise aloft thy long spear, and hurl it."

So spoke Pallas Athene, and breathed into him great might. Then he prayed to the daughter of great Zeus, and straightway raised aloft his long spear, and hurled it, and smote Eupheithes through the helmet with cheek-piece of bronze. This stayed not the spear, but the bronze passed through, and he fell with a thud, and his armour clanged about him. Then on the foremost fighters fell Odysseus and his glorious son, and thrust at them with swords and double-pointed spears. And now would they have slain them all, and cut them off from returning, had not Athene, daughter of Zeus, who bears the aegis, shouted aloud, and checked all the host, saying:

"Refrain, men of Ithaca, from grievous war, that with all speed you may part, and that without bloodshed."

So spoke Athene, and pale fear seized them. Then in their terror the arms flew from their hands and

πάντα δ' ἐπὶ χθονὶ πίπτε, θεᾶς ὅπα φωνησάσης· 535  
 πρὸς δὲ πόλιν τρωπῶντο λιλαιόμενοι βιότοιο.  
 σμερδαλέον δ' ἐβόησε πολύτλας δῖος Ὀδυσσεύς,  
 οἷμῃσεν δὲ αἰεὶς ὥς τ' αἰετὸς ὑψιπετήσεις.  
 καὶ τότε δὴ Κρονίδης ἀφίει ψολδεῖντα κεραυνόν,  
 καδ δ' ἔπεσε πρόσθε γλαυκῶπιδος ὀβριμοπάτρης. 540  
 δὴ τότε Ὀδυσσῆα προσέφη γλαυκῶπις Ἀθήνη·  
 “Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 ἴσχεο, παῦε δὲ νεῖκος ὁμοῖτον πολέμοιο,  
 μή πως τοι Κρονίδης κεχολώσεται εὐρύοπα Ζεὺς.”  
 “Ὡς φάτ' Ἀθηναίη, ὃ δ' ἐπείθετο, χαῖρε δὲ θυμῷ. 545  
 ὄρκια δ' αὖ κατόπισθε μετ' ἀμφοτέροισιν ἔθηκεν  
 Παλλὰς Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,  
 Μέντορι εἰδομένη ἤμην δέμας ἡδὲ καὶ αὐδήν.

fell one and all to the ground, as the goddess uttered her voice, and they turned toward the city, eager to save their lives. Terribly then shouted the much-enduring, goodly Odysseus, and gathering himself together he swooped upon them like an eagle of lofty flight, and at that moment the son of Cronos cast a flaming thunderbolt, and down it fell before the flashing-eyed daughter of the mighty sire. Then flashing-eyed Athene spoke to Odysseus saying :

“Son of Laertes, sprung from Zeus, Odysseus of many devices, stay thy hand, and make the strife of equal <sup>1</sup> war to cease, lest haply the son of Cronos be wroth with thee, even Zeus, whose voice is borne afar.”

So spoke Athene, and he obeyed, and was glad at heart. Then for all time to come a solemn covenant betwixt the twain was made by Pallas Athene, daughter of Zeus, who bears the aegis, in the likeness of Mentor both in form and in voice.

<sup>1</sup> Possibly “baneful”; see the note on iii. 236.





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<sup>1</sup> The references given include every occurrence of the name in question unless the contrary is indicated. Under the names Ἀθήνη, Ὀδυσσεύς, Ποσειδάων, Πηνελόπεια, and Τηλέμαχος will be found references to the chief incidents of the story.

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